THE ROYAL INSCRIPTIONS OF ASHURBANIPAL (668–631 BC), AŠŠUR-ETEL-ILĀNI (630–627 BC), AND SÎN-ŠARRA-IŠKUN (626–612 BC), KINGS OF ASSYRIA, PART 2

THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

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VOLUME 5/2

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JOSHUA JEFFERS and JAMIE NOVOTNY

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In memory of Maximilian Streck, Theo Bauer, and Rykle Borger,
who laid the groundwork for this volume

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Foreword

The present series of publications, Royal Inscriptions of the Neo-Assyrian Period (RINAP), is intended to present up-to-date editions of the royal inscriptions of a number of Neo-Assyrian rulers. It is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and carries on where the RIMA (Royal Inscriptions of Mesopotamia, Assyrian Periods) publications ended. The RIM Project was initiated by A. Kirk Grayson at the University of Toronto in 1979 and over the years received extensive support from the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and private individuals, in particular Laurence Shiff. In all, it produced ten volumes in its various sub-series. Grayson retired from the University of Toronto in 2000 and a few years later found it necessary to cease scholarly pursuits due to personal and family illnesses. At that time, he handed over responsibility for the work of the project to me, formerly the assistant director and at times acting director of the RIM Project. When I took up a position at the University of Pennsylvania in 2006 and the last RIM volume (RIME 1 by Douglas R. Frayne) appeared in early 2008, the RIM Project officially ceased to exist. Work on several further volumes of inscriptions of Assyrian and Babylonian rulers had already begun during the time of the RIM Project and Grayson passed on responsibility for the materials and manuscripts to me. In 2007, I initiated the current project in order to continue the task of making the official inscriptions of the several important Neo-Assyrian rulers available in modern, scholarly editions. While the volumes in the new series resemble the format of the RIM volumes in most matters, the RINAP volumes include indices of proper names, and editions of the texts are also available online, in connection with the Cuneiform Digital Library Initiative (CDLI) and the Open Richly Annotated Cuneiform Corpus Initiative (Oracc).

Six volumes have already appeared in this series: RINAP 1, comprising the inscriptions of Tiglath-pileser III and Shalmaneser V (begun by Hayim Tadmor and completed by Shigeo Yamada); RINAP 2, comprising the inscriptions of Sargon II (by Grant Frame, with the collaboration of Andreas Fuchs for two texts); RINAP 3/1–2, comprising the inscriptions of Sennacherib (begun by A. Kirk Grayson and completed by his collaborator Jamie Novotny); RINAP 4, comprising the inscriptions of Esarhaddon (by Erle Leichty, with a contribution by Grant Frame); and RINAP 5/1, comprising some the inscriptions of Ashurbanipal (by Jamie Novotny and Joshua Jeffers). The remainder of the corpus of the royal inscriptions of Ashurbanipal and his successors Aššur-etel-ilāni and Sîn-šarra-iškun is presented in two installments, with the present volume being the first (RINAP 5/2, by Joshua Jeffers and Jamie Novotny) and with the succeeding volume serving as the final volume (RINAP 5/3, by Grant Frame, Joshua Jeffers, and Jamie Novotny).

The National Endowment for the Humanities awarded the RINAP Project research grants in 2008, 2010, 2012, 2015, and 2017 to help carry out its work and my thanks must be expressed to it. My appreciation must also be extended to the University of Pennsylvania and to the University of Pennsylvania Museum of Archaeology and Anthropology, where the project is based, for their support. Additional funding for the preparation of RINAP 5/2 was provided by the Alexander von Humboldt Foundation (through the establishment of the Alexander von Humboldt Professorship for Ancient History of the Near and Middle East), Ludwig-Maximilians-Universität München (Historisches Seminar - Abteilung Alte Geschichte), and the Gerda Henkel Stiftung. I am grateful to Karen Radner for providing additional financial support for the project.

Philadelphia
April 2022

Grant Frame
Editor-in-Chief

Preface

The history of the Ashurbanipal project up to the publication of the RINAP 5/1 volume has been outlined in the preface to that work. We are once again extremely grateful to the individuals and institutions named in that preface for their past contributions and continuing support which has gone into the preparation of RINAP 5/2.

Although the RINAP 5/2 volume was initially envisioned as the last volume of the RINAP series that would include the remainder of Ashurbanipal's inscriptions and those of his successors Aššur-etel-ilāni and Sîn-šarra-iškun, it was decided that the quantity of material yet to be covered by the series warranted the division of this material into two volumes. The present volume contains Ashurbanipal's certain tablet inscriptions unearthed at Kuyunjik, Nineveh, while the final volume (RINAP 5/3) will contain his inscriptions originating from outside of Nineveh; his uncertain tablet inscriptions (1000-numbers) and those of his family and officials (2000-numbers); and lastly the inscriptions of his successors.

With respect to the present volume, initial work on the texts was carried out by Jamie Novotny, whose 2003 dissertation focused particularly on Ashurbanipal's building projects at Ḫarrān and allowed for several collation trips to the British Museum (London) as part of that work in 2001 and 2002. From 2007 to 2009, significant progress was made on the project as he, in collaboration with Greta Van Buylaere, created drafts for the editions of numerous texts and initial transliterations for several others. Altogether, transliterations for a total of 123 texts comprising 148 discrete tablets were entered into the system, and 66 of these tablets had been collated. At this juncture, however, work on Ashurbanipal's tablets was put on hold while Novotny turned his attention to the publication of other volumes in the RINAP series. During work on the RINAP 5/1 volume in August, 2015, Novotny took up a position at Ludwig-Maximilians-Universität München and Joshua Jeffers took over the duties as the Research Specialist for the RINAP Project in Philadelphia. Near the completion of the RINAP 5/1 volume in 2018, work resumed on Ashurbanipal's tablet inscriptions. Jeffers added 46 additional texts to the overall corpus, bringing the total number of texts to 169, represented by 194 discrete tablets, and he went to the British Museum to complete the collation of the remaining 128 tablets of the project. The recent proliferation of online photographs for the Kuyunjik tablets greatly assisted the present project as these photos were consulted on a regular basis to check or confirm the readings of various tablets as work on the editions progressed. Jeffers standardized the contents of the book; reworked and finalized the extant editions, while creating editions for the objects that did not yet have them; prepared the front and back material; wrote the text introductions and commentaries, incorporating earlier comments of Novotny for numerous texts; composed almost all of the on-page notes; updated and expanded the bibliographies; and created the scores. Novotny composed the book's introduction and provided additional input on the text introductions, commentaries, and editions. With respect to the book's translations, Novotny's translations from RINAP 5/1 are used whenever the tablets contain duplicate materials, and his translations from SAACT 10 are used as the basis for the translations of those texts that also appear here, with revisions by Jeffers. Novotny also provided an initial translation of the epigraphs, which Jeffers further revised. The translations of the remaining texts are by Jeffers.

Work on the present corpus of texts necessitated extensive travel for collation of previously published inscriptions and for examination of unpublished material. The authors wish to thank the various museums and museum authorities that have cooperated in the preparation of this book. They would like to thank the directors, keepers, curators, and assistants of the British Museum (London) and the Vorderasiatisches Museum (Berlin). Specifically, the authors express their gratitude to John Brinkman, John Curtis, Walter Farber, Irving Finkel, Joachim Marzahn, Jonathan Taylor, and Christopher Walker. These colleagues, and their staff, have been extremely helpful and have extended to us every courtesy and assistance.

As usual with a volume in this series, numerous individuals aided in the production of the volume in some way. Since the preparation of this book has spanned more than two decades, it is impossible to name everyone who has contributed to RINAP 5/2 and thus any omissions are unintentional. While the authors have collated most of the texts themselves, other scholars have kindly collated some texts, provided information on pieces, or aided in some way. These include Israel Ephʿal, Jeanette Fincke, Zsombor Földi, Grant Frame, Pamela Gerardi, Kirk Grayson, Enrique Jiménez, Mikko Luukko, Karen Radner, Julian Reade, Michael Roaf, Laurence Shiff, Ronald Sweet, Jonathan Taylor, Greta Van Buylaere, Christopher Walker, and Cornelia Wunsch.

In Toronto, during the RIM years, and later in Philadelphia and Munich, several individuals contributed to the technical preparation of the volume and they deserve credit for performing tedious and time-consuming tasks. For the Toronto stage of production (1997–2004), the authors offer their gratitude to Hope Grau and Jill Ruby for performing various tasks in connection with the Ashurbanipal manuscripts. For the Munich and Philadelphia stages of production (2018–2022), the authors would like to thank Michael Chapin, the student assistant who checked the bibliographies in order to help ensure their accuracy. Last, but by no means least, special thanks must be given to Steve Tinney for undertaking the arduous task of generating the final camera-ready copy and converting and preparing the texts for the online version.

The penultimate manuscript of the 5/1 volume was read by Mario Fales, Andreas Fuchs, and Nicholas Postgate, and the penultimate manuscript of this volume was read by Andreas Fuchs, Nicholas Postgate, and Martin Worthington. These reviewers made numerous astute comments, welcome criticisms, and suggestions for improvement, particularly on the transliterations and translations, for which the authors are grateful. Members of the RINAP editorial board (especially Grant Frame and Karen Radner) and the project consultants offered helpful suggestions at various times near the completion of the volume. Their time, care, and generosity are greatly appreciated.

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Philadelphia — Joshua Jeffers
Munich — Jamie Novotny
April 2022

Editorial Notes

The volumes in the RINAP series are modeled upon the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) Project, with a few modifications, in particular the addition of indices of proper names. Like the RIM volumes, the volumes in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented, and the core of each volume is the edition of the relevant texts.

In this volume, all of the texts are written upon clay tablets, and all but possibly two of these come from the citadel mound of Nineveh (modern Kuyunjik); text nos. 181–182 possibly come from Aššur. The order of the texts is based for the most part upon the city to which the structure dealt with in the building or dedicatory portion of the text relates. The majority of the inscriptions concern projects in the capital city Nineveh, while the rest of the tablets contain inscriptions related to Ashurbanipal's activities in Aššur, Tarbiṣu, Arbela, Ḫarrān, Babylon, Cutha, Sippar, and Uruk. In these groupings, annalistic and summary inscriptions are edited before dedicatory texts.

In the volumes of the RINAP series, the term "exemplar" is employed to designate a single inscription found on one object. The term "text" is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less duplicate exemplars. In these editions exemplars of one text are edited together as a "master text," with a single transliteration and translation. Variants to the "master text" are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is normally supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, lines preserved, and indication of whether or not the inscription has been collated (c = collated with the original, (c) = partially collated with the original, p = collated by means of a photograph, (p) = partially collated from a photograph; and n = not collated). The next section is normally a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each bibliographic entry. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following key words: photo, copy, edition, translation, study, provenance, and collations. Certain standard reference works (e.g., the various volumes of "Keilschriftbibliographie" and "Register Assyriologie" published in Orientalia and Archiv für Orientforschung respectively; Borger, HKL 1–3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies should contain all major relevant items, they are not necessarily totally exhaustive; a vast amount of scattered literature exists on many of the inscriptions edited in this volume and much of this literature is of only limited scholarly interest.

As noted earlier, a distinction is made between major and minor variants to a "master text"; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major variants are essentially non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transliterations of all exemplars in the style of musical scores are found in the pdf on Oracc at http://oracc.museum.upenn.edu/rinap/scores/ and thus any reader who finds the notes on variants insufficient for his/her needs may check the full reading of any exemplar (the pdfs of the scores for previous RINAP volumes are also now available on Oracc).

Several photographs are included in this volume. The selection includes some of the best preserved

inscriptions on clay tablets. These are intended to show a few of the tablet types upon which Ashurbanipal's inscriptions were written and to aid the reader in understanding the current state of preservation of some of the inscriptions.

As is the normal practice for transliterating cuneiform inscriptions, lower case Roman is used for Sumerian and lower case italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, Mesopotamisches Zeichenlexikon, is generally followed. Italics in the English translation indicate either an uncertain translation or a word in the original language. In general, the rendering of personal names follows the PNA and the translation of temple names follows George, House Most High; however, the names of Babylonian rulers follow the spelling used in RIMB 2 and those of Egyptian rulers are based on Borger, BIWA (who follows Onasch, ÄAT 27). Also, the question marks in obv.$^{?}$ and rev.$^{?}$ are superscripted throughout the volume except in the text editions and in the headings of the on-page notes, which could not be done due to coding issues in the Oracc system.

There are several differences between the RIM and RINAP styles. Among these, the most notable is that all partially preserved or damaged signs, regardless of how they are broken, now appear between half brackets (⌜ and ⌝). Thus, no partially preserved sign has square brackets ([and]) inserted in its transliteration; for example, [DINGI]R and LUGA[L KU]R appear in the transliteration as ⌜DINGIR⌝ and ⌜LUGAL KUR⌝ respectively. This change was made to ensure compatibility of the online RINAP editions with the standards of the Open Richly Annotated Cuneiform Corpus (Oracc), the parent site and project where RINAP Online is housed. This change was implemented in the print version in order to present identical editions in RINAP 5 and RINAP Online. Note, however, that the translations may give more indication of damage than their corresponding transliterations, as the translations were prepared according to standard Assyriological practices; for example, ⌜DINGIR⌝ (= [DINGI]R) and ⌜LUGAL KUR⌝ (= LUGA[L KU]R) are translated as "[the go]d" and "king [of the lan]d," and not "the god" and "king of the land."

As a correction to the RINAP 5/1 volume, a minor coding error in Oracc created an issue in which a sign containing an opening square bracket that was before a KI determinative in the transliteration file caused the KI sign to not be included inside square brackets in the final version (i.e. U[RI.KI *ka-li-šá* incorrectly displayed as ⌜URI⌝.KI [*ka-li-šá* instead of ⌜URI⌝.[KI *ka-li-šá*). This error affected the transliteration of RINAP 5/1 in twelve locations. The following corrections have been made to the online version and should also be made to the print version: text no. 4 iv 9′ ⌜URI⌝.[KI *ka-* and v 55′′ KUR.ELAM.⌜MA⌝.[KI]; text no. 6 vi 19′ KUR.ELAM.⌜MA⌝.[KI]; text no. 7 iii 9′ *aš-*⌜*šur*⌝.[KI], iv 44′′ ⌜NINA⌝.[KI ^{d}15, iv 82′′ *aš-*⌜*šur*⌝.[KI], vii 39 KÁ.DINGIR.⌜RA⌝.[KI *x*, and x 4′ ⌜NINA⌝.[KI *il*]-; text no. 8 iv 9′′ ⌜NINA⌝.[KI]; text no. 12 iii 12′′ KUR.ELAM.⌜MA⌝.[KI ...]; text no. 22 i′ 3′ ⌜NINA⌝.[KI ...]; and text no. 23 line 53 KÁ.DINGIR.⌜RA⌝.[KI *ul-*.

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINAP volumes also contain indices of proper names (personal names, topographical names, and divine names). Searchable online versions of the manuscripts are maintained on Oracc by MOCCI (Munich Open-access Cuneiform Corpus Initiative). Web versions of the editions are also hosted on CDLI (Cuneiform Digital Library Initiative).

Philadelphia
April 2022

Grant Frame
Editor-in-Chief

Bibliographical Abbreviations

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AfO	Archiv für Orientforschung, vol. 3– (vols. 1–2 = AfK). Berlin, Graz, and Horn, 1926–
AHw	W. von Soden, Akkadisches Handwörterbuch, 3 vols. Wiesbaden, 1965–81
Analecta Biblica	Analecta Biblica. Rome, 1952–
Andrae, WEA	W. Andrae, Das wiederstandene Assur, 1 Auflage. Leipzig, 1938; 2. Auflage. Munich, 1977
André-Salvini, Babylone	Catalogue de l'exposition "Babylone," Paris, musée du Louvre, 14 mars–2 juin 2008. Paris, 2008
ANET^{3}	J.B. Pritchard (ed.), Ancient Near Eastern Texts Relating to the Old Testament, 3rd edition. Princeton, 1969
AnSt	Anatolian Studies: Journal of the British Institute of Archaeology in Ankara. London 1951–
AOAT	Alter Orient und Altes Testament. Neukirchen-Vluyn, Kevelaer, and Münster, 1968–
Art History	Art History: Journal of the Association for Art History. London, 1978–
ASJ	Acta Sumerologica. Hiroshima, 1979–
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Bagh. Mitt.	Baghdader Mitteilungen. Berlin, 1960–
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Borger, BIWA	R. Borger, Beiträge zum Inschriftenwerk Assurbanipals: Die Prismenklassen A, B, C = K, D, E, F, G, H, J und T sowie andere Inschriften. Wiesbaden, 1996
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Butler, Dreams	S. Butler, Mesopotamian Conceptions of Dreams and Dream Rituals (=AOAT 258). Münster, 1998
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago, 21 vols. Chicago, 1956–2011
CAH^{2} 3/2	J. Boardman et al. (eds.), The Cambridge Ancient History, 2nd edition, vol. 3, part 2: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries B.C. Cambridge, 1991
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Craig, ABRT	J.A. Craig, Assyrian and Babylonian Religious Texts, 2 vols. Leipzig, 1895–97
CRRA	Compte Rendu de la Rencontre Assyriologique Internationale. [various locations], 1950–
CRRA 43	J. Prosecký (ed.), Intellectual Life of the Ancient Near East. Papers Presented at the 43rd Rencontre Assyriologique Internationale Prague, July 1–5, 1996. Prague, 1998
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IrAnt	Iranica Antiqua. Ghent, 1961–
Iraq	Iraq. London, 1934–
JA	Journal asiatique. Paris, 1822–
JAOS	Journal of the American Oriental Society. New Haven, 1893–
JARCE	Journal of the American Research Center in Egypt. Cairo, 1962–
Jastrow, Religion	M. Jastrow, Die Religion Babyloniens und Assyriens, 2 Bands. Giessen, 1905–1912
JCS	Journal of Cuneiform Studies. New Haven and Cambridge, 1947–
JCSMS	Journal of the Canadian Society for Mesopotamian Studies. Toronto, 2006–
JJS	Journal of Jewish Studies. Oxford, 1948–
JNES	Journal of Near Eastern Studies. Chicago, 1942–
JRAS	Journal of the Royal Asiatic Society. London, 1834–
JSOR	Journal of the Society of Oriental Research. Toronto, 1917–1932
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PSBA	Proceedings of the Society of Biblical Archaeology, 40 vols. London, 1878–1918
1 R	H.C. Rawlinson and E. Norris, The Cuneiform Inscriptions of Western Asia, vol. 1: A Selection from the Historical Inscriptions of Chaldaea, Assyria, and Babylonia. London, 1861

3 R	H.C. Rawlinson and G. Smith, The Cuneiform Inscriptions of Western Asia, vol. 3: A Selection from the Miscellaneous Inscriptions of Assyria. London, 1870
RA	Revue d'assyriologie et d'archéologie orientale. Paris, 1886–
Radner, Macht des Namens	K. Radner, Die Macht des Namens: Altorientalische Strategien zur Selbsterhaltung. SANTAG 8. Wiesbaden, 2005
Radner and Robson, Cuneiform Culture	K. Radner and E. Robson (eds.), The Oxford Handbook of Cuneiform Culture. Oxford, 2011
Reade, Design and Decoration	J.E. Reade, The Design and Decoration of Neo-Assyrian Public Buildings. PhD dissertation, Cambridge University, 1970
Reade, Design and Destruction	J.E. Reade, Design and Destruction: The Palace of Ashurbanipal at Nineveh (=Afo Beiheft 34). Vienna, 2022
RIM	The Royal Inscriptions of Mesopotamia, 10 vols. Toronto, 1984–2008
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods, 3 vols. Toronto, 1987–1996
RIMB	The Royal Inscriptions of Mesopotamia, Babylonian Periods, 1 vol. Toronto, 1995
RINAP	The Royal Inscriptions of the Neo-Assyrian Period. Winona Lake, IN, 2011–
RLA	Reallexikon der Assyriologie. Berlin, 1932–
J.M. Russell, Final Sack	J.M. Russell, The Final Sack of Nineveh: The Discovery, Documentation, and Destruction of King Sennacherib's Throne Room at Nineveh, Iraq. New Haven and London, 1998
J.M. Russell, Senn.'s Palace	J.M. Russell, Sennacherib's Palace Without Rival at Nineveh. Chicago and London, 1991
J.M. Russell, Writing on the Wall	J.M. Russell, The Writing on the Wall: Studies in the Architectural Context of Late Assyrian Palace Inscriptions (=Mesopotamian Civilizations 9). Winona Lake, IN, 1999
SAA	State Archives of Assyria. Helsinki, 1987–
SAAB	State Archives of Assyria Bulletin. Padua, 1987–
SAACT	State Archives of Assyria Cuneiform Texts. Helsinki and Winona Lake, IN, 1997–
SAAS	State Archives of Assyria Studies. Helsinki, 1992–
Saggs, Assyria	H.W.F. Saggs, The Might That Was Assyria. London, 1984
Schrader, KB 2	E. Schrader, Keilinschriftliche Bibliothek, Sammlung von assyrischen und babylonischen Texten in Umschrift und Übersetzung 2. Berlin, 1890
G. Smith, Assurbanipal	G. Smith, History of Assurbanipal, Translated from the Cuneiform Inscriptions. London, 1971
G. Smith, Senn.	G. Smith, History of Sennacherib Translated from the Cuneiform Inscriptions. London, 1878
S.A. Smith, Keilschrifttexte	S.A. Smith, Die Keilschrifttexte Asurbanipals, Königs von Assyrien (668–626 c. Chr.) nach dem selbst in London copirten Grundtext mit Transcription, Übersetzung, Kommentar und vollständigem Glossar. Leipzig, 1887–89
Sollee, Bergesgleich	A. Sollee, "Bergesgleich Baute Ich Hoch": Untersuchungen zur Architektur, Funktion und Bedeutung neuassyrischer Befestigungsanlagen (=Schriften Zur Vorderasiatischen Archäologie 17). Wiesbaden, 2020
Sprache	Die Sprache: Zeitschrift für Sprachwissenschaft. Wien, 1949–
Streck, Asb.	M. Streck, Assurbanipal und die letzten assyrischen Könige bis zum Untergange Niniveh's, 3 vols. (=Vorderasiatische Bibliothek 7). Leipzig, 1916
Studia Chaburensia 8	S. Hasegawa and K. Radner (eds.), The Reach of the Assyrian and Babylonian Empires: Case Studies in Eastern and Western Peripheries (=Studia Chaburensia 8). Wiesbaden, 2020
Studies Boehmer	U. Finkbeiner, R. Dittmann, and H. Hauptmann (eds.), Beiträge zur Kulturgeschichte Vorderasiens: Festschrift für Rainer Michael Boehmer. Mainz, 1995
Studies Ellis	M.J. Boda and J. Novotny (eds.), From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible (=AOAT 366). Münster, 2010
Studies Kienast	G. Selz (ed.), Festschrift für Burkhart Kienast zu seinem 70. Geburtstage dargebracht von Freunden, Schülern und Kollegen. (=AOAT 274). Münster, 2003
Studies Kühne	D. Bonatz, R. Czichon, and F. Kreppner (eds.), Fundstellen: Gesammelte Schriften zur Archäologie und Geschichte Altvorderasiens ad honorem Hartmut Kühne. Wiesbaden, 2008
Studies Lambert	A.R. George and I. Finkel (eds.), Wisdom, Gods and Literature: Studies in Assyriology in Honour of W.G. Lambert. Winona Lake, 2000
Studies Landsberger	H.G. Güterbock and T. Jacobsen (eds.), Studies in Honor of B. Landsberger on his Seventy-fifth Birthday, April 21, 1965 (=Assyriological Studies 16). Chicago, London, and Toronto, 1965

Studies Oded	G. Galil, M. Geller, and A. Millard (eds.), Homeland and Exile: Biblical and Ancient Near Eastern Studies in Honour of Bustenay Oded (=Vetus Testamentum Supplements 130). Leiden and Boston, MA, 2009
Studies Oelsner	J. Marzahn and H. Neumann (eds.), Assyriologica et Semitica. Festschrift für Joachim Oelsner anläßlich seines 65. Geburtstages am 18. Februar 1997. Münster, 2000
Studies Oppenheim	R.D. Biggs and J.A. Brinkman (eds.), Studies Presented to A. Leo Oppenheim, June 7, 1964. Chicago, 1964
Studies Palmieri	M. Frangipane et al. (eds.), Between the Rivers and Over the Mountains: Archaeologica Anatolica et Mesopotamica Alba Palmieri Dedicata. Rome, 1993
Studies Postgate	Y. Heffron, A. Stone, and M. Worthington (eds.), At the Dawn of History: Ancient Near Eastern Studies in Honour of J.N. Postgate, 2 vols. Winona Lake, IN, 2017
Studies Röllig	B. Pongratz-Leisten, H. Kühne, and P. Xella (eds.), Ana šadî Labnāni lū allik: Beiträge zu altorientalischen und mittelmeerischen Kulturen. Festschrift für Wolfgang Röllig. (=AOAT 247). Kevelaer, 1997
Studies Römer	M. Dietrich and O. Loretz (eds.), dubsar anta-men: Studien zur Altorientalistik. Feschrift für Willem H.Ph. Römer zur Vollendung seines 70. Lebensjahres mit Beiträgen von Freunden, Schülern und Kollegen. (=AOAT 253). Münster, 1998
Studies Walker	C. Wunsch, Mining the Archives: Festschrift for Christopher Walker on the Occasion of His 60th Birthday, 4 October 2002 (=Babylonische Archive 1). Dresden, 2002
Sumer	Sumer: A Journal of Archaeology in Iraq. Baghdad, 1945–
Susa and Elam	K. De Graef and J. Tavernier (eds.), Susa and Elam. Archaeological, Philological, Historical and Geographical Perspectives. Proceedings of the International Congress Held at Ghent University, December 14–17, 2009 (=Mémoires de la Délégation en Perse 58). Leiden and Boston, 2013
Syria	Syria: Archéologie, art et histoire. Recensions. [Recensions are only published online: https://journals.openedition.org/syria/8045]
Thompson, Esarh.	R. Campbell Thompson, The Prisms of Esarhaddon and Ashurbanipal found at Nineveh, 1927–8. London, 1931
TUAT^{2}	B. Janowski and G. Wilhelm (eds.), Texte aus der Umwelt des Alten Testaments, Neue Folge. Munich, 2004–
UF	Ugarit-Forschungen. Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas. Münster, 1969–
VAS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin. Leipzig and Berlin, 1907–
Vera Chamaza, Omnipotenz	G.W. Vera Chamaza, Die Omnipotenz Aššurs: Entwicklungen in der Aššur-Theologie unter den Sargoniden Sargon II., Sanherib und Asarhaddon (=AOAT 295). Münster, 2002
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Wetzel and Weissbach, Hauptheiligtum	F. Wetzel and F.H. Weissbach, Das Hauptheiligtum des Marduk in Babylon, Esagila und Etemenanki (=WVDOG 59). Leipzig, 1938
Wiggermann, Mesopotamian Protective Spirits	F.A.M. Wiggermann, Mesopotamian Protective Spirits: The Ritual Texts. (=Cuneiform Monographs 1). Groningen, 1992
Winckler, AOF	H. Winckler, Altorientalische Forschungen, 3 vols. Leipzig, 1893–1905
Winckler, Sammlung	H. Winckler, Sammlung von Keilschrifttexten, 3 vols. Leipzig, 1893–95
Winckler, Textbuch^{3}	H. Winckler, Keilinschriftliches Textbuch zum Alten Testament, 3rd edition. Leipzig, 1909
Winckler, Untersuchungen	H. Winckler, Untersuchungen zur altorientalischen Geschichte. Leipzig, 1889
WO	Die Welt des Orients. Wuppertal, Stuttgart, and Göttingen, 1947–
Worthington, Textual Criticism	M. Worthington, Principles of Akkadian Textual Criticism. Berlin and Boston, 2012
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig and Berlin, 1901–
Yamada, SAAS 28	S. Yamada (ed.), Neo-Assyrian Sources in Context: Thematic Studies of Texts, History, and Culture. Helsinki, 2018
ZA	Zeitschrift für Assyriologie und Vorderasiatische Archäologie. Berlin, 1886–
ZOrA	Zeitschrift für Orient-Archäologie. Berlin, 2008–

Other Abbreviations

c	collated
ca.	circa
cm	centimeter(s)
col(s).	column(s)
ed(s).	editor(s)
esp.	especially
et al.	*et alii* (lit. "and others")
ex(s).	exemplar(s)
fig(s).	figure(s)
gen.	gentilic
LET	Large Egyptian Tablets
LoBl	losen Blättern, microfiche 12–13 in Borger, BIWA
m	meter(s)
MA	Middle Assyrian
n	not collated
n(n).	note(s)
NA	Neo-Assyrian
no(s).	number(s)
NS	Nova Series/New Series
obv.	obverse
p	collated from photo
p(p).	page(s)
pl(s).	plate(s)
PN	personal name
rev.	reverse
vol(s).	volume(s)
4°-Heft	microfiche 7–11 in Borger, BIWA
8°-Heft	microfiche 1–6 in Borger, BIWA

+	Between object numbers indicates physical join
(+)	Indicates fragments from same object but no physical join

Object Signatures

AO	Collection of Antiquités Orientales of the Musée du Louvre, Paris
BM	British Museum, London
Bu	E.A.W. Budge collection of the British Museum, London
DT	Daily Telegraph collection of the British Museum, London
K	Kuyunjik collection of the British Museum, London
Ki	L.W. King collection of the British Museum, London
Rm	H. Rassam collection of the British Museum, London
Sm	G. Smith collection of the British Museum, London
Th	R.C. Thompson collection of the British Museum, London
VAT	Tablets in the collection of the Vorderasiatisches Museum, Berlin

Introduction

Ashurbanipal, probably Esarhaddon's fourth eldest son, was not originally destined to be king of Assyria[1] and he was trained in the scribal arts while he was still a young prince.[2] A text written during his first regnal year (668), the so-called "School Days Inscription" (text no. 220 [L^4]), describes this part of his education:

> [The gods Šamaš (and) Adad] entrusted me with the lore of the diviner, a craft that cannot be changed; [the god Mardu]k, the sage of the gods, granted me a broad mind (and) extensive knowledge as a gift; the god Nabû, the scribe of everything, bestowed on me the precepts of his wisdom as a present; the gods Ninurta (and) Nergal endowed my body with power, virility, (and) unrivalled strength. I learned [the c]raft of the sage Adapa, the secret, hidden (lore), all of the scribal arts. I am able to recognize celestial and terrestrial [om]ens (and) can discuss (them) in an assembly of scholars. I am capable of deliberating with skilled diviners about (the series) "If the liver is an image of the heavens." I can resolve complex (mathematical) divisions (and) multiplications that do not have a(n easy) solution. I have read cunningly written text(s) in obscure Sumerian (and) Akkadian that are difficult to interpret. I have carefully examined inscriptions on stone from before the Deluge who(se meanings are) hidden (lit. "sealed"), muddled (lit. "stopped up"), (and) confusing.[3]

When his career path changed in late 673/early 672, and even after he ascended the throne in Kislīmu (IX) 669,[4] Ashurbanipal's interest in the literary arts did not diminish. In fact, his position as king helped facilitate that personal interest of his. It is clear that his passion for the scribal arts had a profound impact on scholarly life in Assyria and Babylonia, including the composition of inscriptions written in his name. For example, as demonstrated by this high-literary passage recording Marduk's return to his temple Esagil in early 668:

> From the quay of Baltil (Aššur) to the quay of Babylon, wherever they stopped for the n[ight], sheep were butchered, bulls were slaughtered, (and) *armannu*-aromatics were scattered *o*[*n*] ...s. They brought befo[re him] everything there was for morning (and) evening meals. Piles of brushwood were lit (and) torches ignited (so that) [th]ere was lig[ht] for one league. All of my troops were arranged in a circle (around him) like a rainbow (and) there were joyous celebrations day and night. The deities the Lady of Akkad, Nanāya, Uṣur-amāssa, Ḫanibiya, (and) Ada... had taken up residence on the banks of the river, waiting for the king of the gods, the lord of lords. The god Nergal, mightiest of the gods, came out of Emeslam, his princely residence, (and) approached the quay of Babylon amidst a joyous celebration, arriving safely. The god Nabû, the triumphant heir, took the direct ro[ad] from Borsippa. The god Šamaš rushed from Sippar, emitting radiance onto Babylon. The gods of the land of Sumer and Akkad (in their hurry) looked exhausted like tired foals. With the craft of the sage — "the wa[shing] of the mouth," ["the opening of the mouth," bathing, (and) purification] — he (Marduk) entered the fruit orchards of the luxuriant gardens of Karzagina ("Pure Quay" or "Quay of Lapis Lazuli"), a pur[e] place, before the stars of heaven — the deities Ea, Šamaš, Asalluḫi, Bēlet-ilī, Kusu, (and) Nin[girima] — an[d ... inside] it (Esagil) he took up residence on (his) [eternal] d[ais].[5]

It is abundantly clear from numerous letters and astrological reports that Ashurbanipal had surrounded

[1] See Novotny and Jeffers, RINAP 5/1 pp. 13–14 (with references to earlier scholarly literature).
[2] Some of his education took place under the tutelage of astrologer and scholar Balāssî, as suggested by a letter; see Parpola, SAA 10 p. 30 no. 39.
[3] Text no. 220 (L^4) i 9′–18′.
[4] Grayson, Chronicles p. 86 no. 1 iv 33 and p. 127 no. 14 line 34′.
[5] Text no. 220 (L^4) iii 7′–22′.

himself with many learned men, just as his father Esarhaddon (680–669), his grandfather Sennacherib (704–681), and his great-grandfather Sargon II (721–705) had done. The most notable men in his inner circle were Ištar-šumu-ēreš, Balāssî, Akkullānu, Adad-šumu-uṣur, Marduk-šākin-šumi, Nabû-nādin-šumi, and Nabû-zēru-iddina; Ištar-šumu-ēreš was his (principal) scholar (*ummânu*).[6] Presumably, some of these reputable, well-educated men aided in shaping texts written at the royal court at Nineveh, including royal inscriptions, although their involvement cannot be proven. Given Ashurbanipal's obsessive drive to acquire as many texts as possible pertaining to scribal learning and lore, as well as his deep personal interest in reading and writing, it should not come as a surprise that Ashurbanipal, Assyria's last great king, is the Assyrian ruler with the highest number of extant royal inscriptions. To date, approximately 270 firmly-attributed inscriptions are known from his long reign as king.[7]

As of March 2022, no one has yet edited all of the extant inscriptions of Ashurbanipal in a single place. This major accomplishment is still to be achieved. However, with the publication of *The Royal Inscriptions of Ashurbanipal (668–631 BC), Aššur-etel-ilāni (630–627 BC) and Sîn-šarra-iškun (626–612 BC), Kings of Assyria, Part 2* (Royal Inscriptions of the Neo-Assyrian Period 5/2), that Herculean task is one step closer to completion. The present volume, referred to hereafter as RINAP 5/2 or Part 2, brings together all of the firmly-attributable inscriptions of Ashurbanipal known from clay tablets discovered in the Assyrian heartland, thereby, completing the publication of the Assyrian inscriptions of this important, seventh-century ruler.

Texts Included in Part 2

RINAP 5 was originally conceived as being split into three parts. Part 1 was to include all of the historical inscriptions on clay prisms, clay cylinders, and wall slabs and other stone objects from Nineveh, Aššur, and Kalḫu; Part 2 was to edit together the texts of Ashurbanipal preserved on clay tablets; and Part 3 was to contain all of Ashurbanipal's Babylonian inscriptions, the royal compositions of Aššur-etel-ilāni and Sîn-šarra-iškun, as well as the texts whose attribution is uncertain (the 1000-numbered texts) and those inscriptions written in the names of other members of the royal family (the queens) and officials (including loyal supporters in Babylonia). In 2018, however, the authors felt that RINAP 5 should be published in two parts, rather than in three parts; this is stated several times in Part 1, especially in the book's introduction. During the course of the preparation of Part 2, it became increasingly clear that the original plan to split the corpus of inscriptions of Ashurbanipal, Aššur-etel-ilāni, and Sîn-šarra-iškun into three parts was the most viable option for publishing this large group of texts. Thus, RINAP 5 once again became a three-part volume.

Part 2 contains all of the certainly-identifiable and positively-attributable inscriptions of Ashurbanipal preserved on clay tablets. In total, 168 texts are edited here. All but two of these originate from, or are presumed to have come from, Nineveh, in particular, the city's large citadel mound (modern Kuyunjik).[8] The varied contents of these texts fall into six broad categories: (1) building inscriptions, (2) annalistic texts, (3) summary inscriptions, (4) dedicatory inscriptions (including display inscriptions), (5) collections of epigraphs, and (6) letters addressed to gods.[9] Other subgenres of royal compositions (for example, historical-literary texts, colophons, and land grants in the form of dedications), however, are excluded entirely from RINAP 5; see below for details. Part 3, the third and final installment of RINAP 5, as well as the last volume of the RINAP series to appear, will contain the remaining inscriptions of Ashurbanipal (chiefly texts from Babylonia, as well as the 1000- and 2000-numbered texts) and those of his successors Aššur-etel-ilāni and Sîn-šarra-iškun, together with complete indexes of names, museum numbers, excavation numbers, and excavation photograph numbers.

All of the inscriptions included in Part 2 are composed in the Standard Babylonian dialect of Akkadian, with some Assyrianisms (which is typical for late Neo-Assyrian royal inscriptions), usually written in Neo-Assyrian script; a few texts are written in contemporary Neo-Babylonian script (text nos. 185, 224, 237–238, and 240).

[6] See the entries in the PNA for these high-profile individuals: Pearce, PNA 2/1 pp. 577–579 sub Issār-šumu-ēreš 3; Åkerman and Radner, PNA 1/2 pp. 254–255 sub Balasî 3; Pearce and Radner, PNA 1/1 pp. 95–96 sub Akkullānu 1; Luppert-Barnard, PNA 1/1 pp. 38–40 sub Adad-šumu-uṣur 5; Frahm, PNA 2/2 pp. 722–725 sub Marduk-šākin-šumi 2; and Baker, PNA 2/2 p. 852 sub Nabû-nādin-šumi 2 and pp. 908 sub Nabû-zēru-iddina 11.

[7] Sennacherib has the next highest number of known, certain inscriptions, with a total of 233 texts.

[8] Two tablets, which are inscribed with collections of epigraphs (text nos. 181–182), are presumably from Aššur (modern Qalʿat Širqāt).

[9] For some details, as well as references to earlier scholarly literature, see Novotny and Jeffers, RINAP 5/1 pp. 3–4.

Texts Excluded from RINAP 5/2

Numerous textual sources relating to Ashurbanipal fall outside the scope of this volume. As mentioned above, inscriptions discovered in Babylonia will now be edited in Part 3,[10] together with the texts of uncertain attribution (the 1000-number texts, as defined in the Editorial Notes), and the texts of some members of Ashurbanipal's family — his wife Libbāli-šarrat, as well as his sons and successors Aššur-etel-ilāni and Sîn-šarra-iškun —[11] and loyal officials (namely Sîn-balāssu-iqbi, governor of Ur).[12]

There are numerous texts that were catalogued, copied, edited, referred to, or transliterated in Bauer, Asb. and Borger, BIWA that the authors, in consultation with the series editor-in-chief Grant Frame, decided (1) not to include in Part 2, (2) to edit as a 1000-number (to be included in Part 3), or (3) to exclude entirely from RINAP 5. In the case of some of the texts, the decision was fairly easy and straightforward, whereas in the case of others, it was not since it was difficult to determine whether the text should be regarded as a royal inscription (in the strictest sense; for example, an annalistic text or a summary inscription in the style of the inscriptions written on clay prisms or a dedicatory inscription) or as a historical-literary composition (for example, the "Ashurbanipal Epic" or the "Epical Narrative Relating to Ashurbanipal's Elamite Wars").[13] Texts that were regarded as royal inscriptions, but whose attribution to Ashurbanipal was not entirely certain (due to their fragmentary state of preservation, their subject matter, and/or names and words preserved in them), will generally be edited as 1000-numbers in Part 3. Texts that were considered to be historical-literary compositions have been excluded from RINAP 5 altogether. The bulk of the excluded Ashurbanipal inscriptions were texts edited or catalogued in Bauer, Asb. pp. 71–82, in particular since most of these were deemed more historical-literary texts than royal inscriptions.[14] As it is not yet possible to categorize the genre and assign a royal "author" of each and every one of these fragments with a high degree of certainty, it is inevitable that not every previously published Ashurbanipal royal inscription has made it into Part 2. Therefore, it is very likely that the authors of the present volume excluded some texts that should have been included in RINAP 5/2. Given the poor state of preservation of some of the texts, this was unavoidable. Hopefully, new joins and new pieces (some of which might have been wrongly classified as a different genre, for example, literary) will resolve some of the issues the present authors faced in the preparation of this volume. As this work has built upon the scholarly publications of T. Bauer and R. Borger, the authors hope that future generations of Assyriologists will build upon the work presented here, making new discoveries and improving the known Ashurbanipal corpus. Thus, RINAP 5/2 should be regarded as a 2022 snapshot of the inscriptions of the certainly-attributed inscriptions of Assyria's last great king written on clay tablets.

The numerous Ashurbanipal colophons, which one could classify as a type of royal inscription, are excluded from RINAP 5. These short texts — which were last edited as a group in 1968, in Hunger, Kolophone (pp. 97–107 nos. 317–342) — were never intended to be edited with the rest of the inscriptions of Assyria's last great king, even when these texts were to appear as part of the now-defunct RIMA series, as RIMA 8.[15] This rich source material, however, will be soon edited as part of the Reading the Library of Ashurbanipal Project, a collaborative, online project between the British Museum and Ludwig-Maximilians-Universität München directed by Enrique Jiménez and Jonathan Taylor.

Lastly, any text assigned to the reign of Ashurbanipal that is written on a clay tablet and edited in the SAA series is excluded here, including K 2564, a dedicatory text recording the recovery of a village for the moon-god Sîn (Kataja and Whiting, SAA 12 pp. 110–112 no. 90).

Survey of the Inscribed Objects Included in Part 2

Unlike all of the other volumes in the RINAP series, this book only includes inscriptions written on clay tablets, rather than on a wide range of clay, metal, and stone objects. Like Part 1, however, nearly every text edited in

[10] For most of these texts, see Frame, RIMB 2 pp. 194–230 B.6.32.1–23. Annotated, open-access editions of Ashurbanipal's Babylonian inscriptions are already accessible at oracc.org/rinap/rinap5/pager, as well as at oracc.org/ribo/babylon6/pager.

[11] The inscriptions of Ashurbanipal's older brother Šamaš-šuma-ukīn will not be edited in RINAP 5. For editions of the inscriptions of that king of Babylon, see Frame, RIMB 2 pp. 248–259 B.6.33.1–2001. Annotated, open-access editions of the inscriptions of Aššur-etel-ilāni and Sîn-šarra-iškun are already accessible at oracc.org/rinap/rinap5/pager.

[12] These texts are edited in Frame, RIMB 2 pp. 230–247 B.6.32.2001–2016. Editions of the texts are also available via the URL provided in the preceding note, as well as at oracc.org/ribo/babylon6/pager.

[13] See, for example, Livingstone, SAA 3 pp. 48–52 nos. 19–22.

[14] Most of these texts will be eventually included in the fragmentarium of Enrique Jiménez' Electronic Babylonian Literature (eBL) Project (https://www.ebl.lmu.de/ [last accessed April 11, 2022]).

[15] On RIMA 8, see Novotny and Jeffers, RINAP 5/1 pp. xvii–xviii.

Part 2 originates from, or is generally thought to have come from, Nineveh; two tablets with collections of epigraphs (text nos. 181–182) are presumably from Aššur. Given the varying content and intended purposes of the inscriptions, the size, shape, and format of the tablets themselves differ significantly. The figures provided throughout the book will hopefully illustrate the variety that clay tablets exhibit in size, shape, and format.

Clay Tablets

Of all of the known objects inscribed with the inscriptions of Ashurbanipal, those written on clay tablets (text nos. 72–240) are in some ways the most difficult to assess. Specifically, what were the immediate circumstances that led to them being written on this versatile medium? Were they intended to be drafts of texts written on other media? Were they intended to be archival copies or a record of texts deposited or displayed in palaces or temples? Were they scribal training exercises? Or did they have some other purpose? Given the fragmentary state of preservation of most of the known tablets with inscriptions of Ashurbanipal, these are not always easy questions to answer; in a few instances, however, it is, especially if the tablet has a(n intact) subscript (scribal note) preserved on it. The size, shape, and format of the tablets vary, just as they do with those inscribed with texts of Esarhaddon and Sennacherib.[16] The following types are known: (1) tall, single-column tablets (for example, text nos. 186, 197, 207, and 227–228); (2) short, wide single-column tablets (for example, text nos. 200 [exs. 1–2], 208, and 224); (3) *u'iltu*-tablets (for example, text nos. 185 and 155 [ex. 1]);[17] and (4) multi-column tablets, with two (for example, text nos. 79, 86, 94, 161, 190, and 220) or three (for example, text nos. 91–92, 194, and 215) columns per side.

As is to be expected from the high number of tablets/fragments, there is great variation in the content of the inscriptions. The 169 texts edited in this volume, as mentioned above, fall into six broad categories: (1) building inscriptions, (2) annalistic texts, (3) summary inscriptions, (4) dedicatory inscriptions (sometimes referred to as display inscriptions), (5) collections of epigraphs, and (6) letters addressed to gods (usually to the Assyrian national god Aššur). Of the six types, annalistic texts and dedicatory inscriptions are the most common, whereas letters to gods and building inscriptions are the least frequently attested. Of course, there are texts that fall outside of these general classifications; for example, text no. 185 (K 891 [L^3]) — a *Ludlul-bēl-nēmeqi*-style composition in which Ashurbanipal complains to an unnamed god about ill health and emotional distress despite the fact that he had performed a multitude of pious deeds — and text no. 186 (K 2867+ [Large Hunting Inscription]) — an inscription recording a lion hunting expedition that Ashurbanipal undertook with several refugee Elamite princes.[18] It is clear that some inscriptions were intended to be written on stone steles erected and displayed in prominent, public locations or in (relatively) secluded spots, for example, inside temples or shrines; it is possible that some texts were intended to be carved on difficult-to-access rock faces, despite the fact that no such inscription can be attributed to Ashurbanipal with absolute certainty. These texts, which are sometimes referred to as display inscriptions, are easily identifiable when the beginning and/or end of the text are/is sufficiently preserved. When those passages are missing or not sufficiently preserved, display inscriptions can be mistakenly identified as building inscriptions, annalistic texts, or summary inscriptions. The best known example of an Ashurbanipal display inscription is text no. 220 (K 2694+ [L^4]; also known as the "School Days Inscription") — an inscription not only recording Ashurbanipal's education in the scribal arts and his training as heir designate, but also the return of the statues of Babylon's tutelary deities and the installation of Šamaš-šuma-ukīn as the king of Babylon — which, according to its concluding formula, was written on a stele (presumably placed inside the god Marduk's temple Esagil, located in the Eridu district of Babylon).

Of course, these modern, scholarly categorizations are not necessarily mutually exclusive, especially in the case of many/most dedicatory inscriptions, which can also be regarded as display inscriptions. For example, text no. 208 (K 8759+), an inscription dedicated to the moon-god Sîn, was written on the metal plating of lion-headed eagles (*anzû*) stationed in a gateway of the ante-cella of the Eḫulḫul temple at Ḫarrān. Some texts, like text no. 227 (K 2631+ [Nergal-Laṣ Inscription]), can encompass three different modern classifications. That inscription — which was written on objects displayed in Emeslam, the temple of the god Nergal at Cutha — can be classified as a dedicatory inscription, a summary inscription, and a display inscription since it was addressed to the king of the netherworld, intended to be displayed prominently in his temple, and since it summarized some of Ashurbanipal's military campaigns, especially those in Elam. Given the fragmentary state of

[16] For a discussion of the tablets with Sennacherib's inscriptions, see Grayson and Novotny, RINAP 3/2 pp. 5–8.
[17] For some details on this horizontal tablet format (1:2 ratio), see Radner, Nineveh 612 BC pp. 72–73 (with fig. 8).
[18] For a brief overview of Ashurbanipal's lion hunts, see Novotny and Jeffers, RINAP 5/1 pp. 26–27.

preservation of nearly all of Ashurbanipal's inscriptions written on clay tablets, it is not yet possible to classify the texts with one hundred percent accuracy, especially as many texts encompass more than one modern category.

Figure 1. An example of an *u'iltu*-tablet: K 891 (text no. 185). © Trustees of the British Museum.

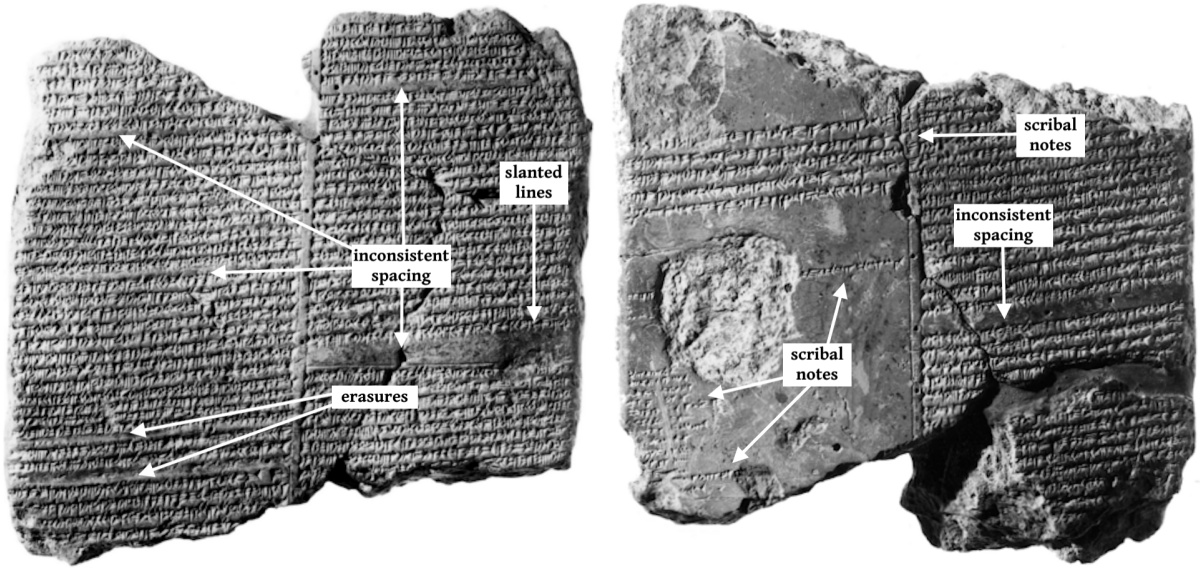

Figure 2. Example of a draft: K 2694+ (text no. 220 [L[4]]). © Trustees of the British Museum.

As mentioned above, the function/purpose of the tablets is not always clear. The contents of some texts, especially those written on *u'iltu*-tablets (see Fig. 1 above) appear to have been drafts of inscriptions that were to be written on other media, including sculpted wall slabs or cult utensils (such a reddish-gold knife [*makkas ḫurāṣi ruššî*]). The crudely-made nature of some of the tablets (for example, text no. 155 ex. 1 [K 1364]) is a key piece of evidence that some texts of Ashurbanipal written on clay tablets were first or early drafts of inscriptions. Other, clear-cut pieces of evidence that texts were still in the drafting phase are: (1) scribal notations, (2) sizable erasures (more than just a single sign), (3) (numerous) errors, (4) inconsistency in writing out the text (for example, irregularity in size, orientation, and spacing of cuneiform signs and lines of text); and (5) blank spaces for information to be added at a later date (as is often the case for the epigraph collection tablets). Some tablets, like K 3065 (text no. 190), display two of these marks of a draft, while other tablets, like K 2694+ (text no. 220 [L[4]] in Figure 2 above) show several more. With regard to the former, the scribe crudely erased three and a half lines of text; it is unclear why he did so since the erased contents are expected based on numerous parallels. As for the latter, there is little doubt that tablet preserves an early draft of an inscription that was ultimately to have been engraved on a stele displayed in Esagil, the temple of the god Marduk in Babylon. That tablet has numerous errors and scribal notations, and several full line erasures, in addition to being written inconsistently on the tablet (variable size of signs and spaces between lines, lines of text being written at an angle rather than horizontally, and blank spaces between texts and horizontal rulings). The most notable feature of this draft is numerous scribal notations at the bottom of col. iv and in the margin

between cols. iii and iv. Apparently, the scribe did not correctly arrange the order of the procession of the participants and divine objects so he noted the correct (historically accurate or ideologically appropriate) information (perhaps at the request of the king himself or on the advice of the chief scribe) in two places, (1) in a list at the bottom of col. iv and (2) as numbers in the margin between cols. iii and iv.[19] Thus, the originally-inscribed text, with the notes on how to correct the order of the lines of text (indicated with superscript numbers), read as follows:

> [... [6] m]e, [Ashurbanipal, ...]. [9] *Āšipu*-priest(s) ... [...], [10] lamentation priests with *manz*[*û*-drums (and) *ḫalḫallatu*-drums ...], [11] (and) singers with lyre(s) [*were singing*] the praise of [his] lordshi[p]. [7] Šamaš-šuma-ukīn, (my) favorite brother whom I presen[ted to the god Marduk], [8] took the hands of his great divinity and was marching be[fore him].

This passage would have appeared on the carved stele, based on the rearrangement information provided by the scribe in the space between cols. iii and iv, as follows:

> [... [6] m]e, [Ashurbanipal, ..., he blessed ...]. [7] Šamaš-šuma-ukīn, (my) favorite brother whom I presen[ted to the god Marduk], [8] took the hands of his great divinity and was marching be[fore him]. [9] *Āšipu*-priest(s) ... [...], [10] lamentation priests with *manz*[*û*-drums (and) *ḫalḫallatu*-drums ...], [11] (and) singers with lyre(s) [*were singing*] the praise of [his] lordshi[p. [12] Maumuša ...].

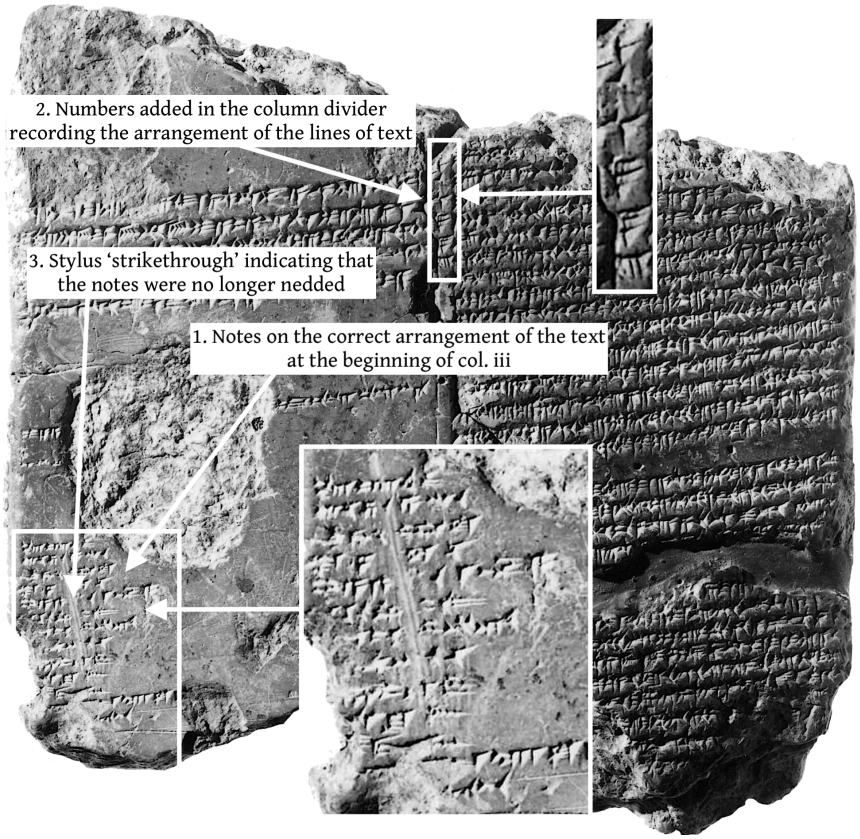
2. Numbers added in the column divider recording the arrangement of the lines of text
3. Stylus 'strikethrough' indicating that the notes were no longer nedded
1. Notes on the correct arrangement of the text at the beginning of col. iii

Figure 3. Reverse of K 2694+ (text no. 220 [L[4]]) with annotations about the scribal notes and their order of execution. © Trustees of the British Museum.

The order of Marduk's processional boat Maumuša (which appears to have been written in one of the now-missing lines at the beginning of col. iii) and Šamaš-šuma-ukīn required adjustment. The soon-to-be-installed king of Babylon was to immediately follow the king of Assyria, rather than be separated from him by priests, musicians, and singers, and the ceremonial, divine boat was to follow all of the non-divine participants.[20] Since

[19] Once the scribe added the number notation between the columns, he used his stylus to strike through the lines in col. iv as he no longer needed those notes.

[20] See the commentary of text no. 220 (L[4]) for further details.

the stele mentioned on K 2694+ has not been discovered, it is unknown whether or not the draft of this inscription intended for Babylon was approved by Ashurbanipal himself (or by his chief scribe, who may have vetted compositions before they were presented to the king). The text written on K 2867+ (text no. 186 [Large Hunting Inscription] ex. 1) is also a draft, which is clear from a multi-line scribal note (Text C) written over an erasure (Text A), but the text written on it is not sufficiently preserved to know the intended venue and medium of the inscription itself. Presumably numerous drafts were not approved to be used on clay, stone, or metal objects deposited or displayed in temples, royal residences, walls, or open-air (public) venues. Given the lack of evidence, we can only speculate on this matter. It is noteworthy that these tablets containing drafts have survived; they appear to have been archived rather than destroyed.

For the majority of the tablets with Ashurbanipal inscriptions, it is not clear if they were archival copies of texts on objects officially commissioned by the king or whether they were (early or final) drafts that were archived after the objects for which those texts were intended were inscribed. Subscripts (*Abschriftvermerke*) preserved on some of these tablets are useful in that they provide information about the location and sometimes the object upon which the text was to be written. Unfortunately, most of the subscripts are either completely destroyed (text nos. 94–95, 113[?], 189[?], 190, 198[?], 200[?], 212, 222[?], and 227[?]) or are poorly preserved (text nos. 73, 142, 156[?], 162, 201, 203, 206, 208, 210–211, 213–216, and 236). Some subscripts are fully or sufficiently intact (text nos. 79, 161, 172, 176, 178, 180, 195–196, 207 ex. 3, 209, 223–224, 225 ex. 3, and 229). Subscripts of archival copies (or drafts) of inscriptions (annalistic texts and building inscriptions) that were written on clay prisms or cylinders deposited in the mud-brick structure of buildings (*akītu*-houses, palaces, and temples) generally had the format "inscribed object (*mušarû*) for the temple of the god Nergal that (is inside) Cutha" (K 3079+ [text no. 229] rev. ii′ 1′–2′); see also K 2664+ (text no. 215) vi 10–11, which has "[an inscribed obj]ect ([*muš*]*arû*) fo[r the *akītu*-house of the god S]în [that is inside the city Ḫarr]ān." Texts that were engraved on the metal-plating of objects displayed in temples in palaces, including apotropaic gateway guardians (like human-headed eagles [*anzû*]) and cultic utensils (for example, a basket [*masabbu*] or a knife [*makkasu*]), generally were formulated a bit differently. These subscripts began with the words *ša ina muḫḫi* (lit. "that which is upon"), or *anni'u ša* (*ina*) *muḫḫi* (lit. "this is that which is upon"), and ended with the relevant information about the inscribed object upon which the text was written. Some examples are: K 2642+ (text no. 173) iv 10′–11′ and K 4457+ (text no. 178) rev. 23–24 have "[that which is (written) u]pon the walls of the House of Succession, of the south wing" (conflated translation); Bu 89-4-26,209 (text no. 209) rev. 22 has "[t]his is what is (written) upon the poles of the goddess Ningal"; and K 2813+ (text no. 211) rev. 20 has "[that which is (written) u]pon the ... of Emelamana, the temple of the god Nusku o[f the city Ḫarrān]." In a few instances, the scribe also indicated the length of the text. For example, Sm 254 (text no. 201) was at least forty-one lines long, K 1609+ (text no. 203) had thirty lines of text, K 120B+ (text no. 224) was fifty lines long, and 80-7-19,333 (text no. 225 ex. 3) had fifty-five lines of text.[21]

There are a few subscripts that fall outside of the aforementioned Ashurbanipal subscript formats. These appear on text nos. 79, 161, 195, and 223. The end note written on K 3408 (text no. 195) reads: "Letter of Ashu[rbanipal ...] to (the god) Aššur, who resides in E[ḫursaggalkurkurra ...] to accept [his] praye[rs ...] to overthrow his enemy (and) to kill [his ...]." This piece of information clearly indicates that the inscription was a letter (*šipirtu*) from Ashurbanipal to the god Aššur, the usual recipient of such texts. Unlike the subscript of the best-known letter to a god composed after Sargon II's eighth campaign, the scribe did not provide any supplemental information, nor did he record the (ceremonial) number of dead soldiers,[22] and, thus, one cannot rule out the possibility that this tablet is also a draft that would have been reworked/modified before the ceremony during which this letter is assumed to have been read aloud to Assyria's national god in Aššur. The scribal note added to K 3040+ (text no. 79) states that its contents were the "third extract" of an inscription and

[21] Text no. 225 is the Assyrian version of text no. 224. Note that some cylinder inscriptions of Sennacherib also record the number of lines. See, for example, Grayson and Novotny, RINAP 3/1 p. 40 Sennacherib 1 (First Campaign Cylinder) line 95 and p. 69 Sennacherib 4 (Rassam Cylinder) line 95.

[22] The subscript of AO 5372 + (Frame, RINAP 2 pp. 306–307 Sargon II 65 lines 426–430) reads: "One charioteer, two cavalrymen, (and) three *light infantrymen* were killed. Ṭāb-šār-Aššur, the chief treasurer sent *the chief* (*enemy*) *informers* to the god Aššur. Tablet of Nabû-šallimšunu, the chief royal scribe, chief tablet-writer (and) scholar of Sargon (II) king of Assyria, (and) son of Ḫarmakki, the royal scribe, an Assyrian. (This report) was brought in the eponymy of Ištar-dūrī, the governor of Arrapḫa." Compare the subscript of K 2852+, a letter of Esarhaddon to Aššur (Leichty, RINAP 4 p. 85 Esarhaddon 33 Tablet 2 iv 11′–13′): "I am sending the first report to the god Aššur, my lord, by so-and-so. One charioteer, two cavalrymen, (and) three scouts are dead." A.L. Oppenheim has argued that letters to gods were "not to be deposited in silence in the sanctuary, but to be actually read to a public that was to react directly to their contents" and that "they replace in content and most probably in form the customary oral report of the king or his representative on the annual campaign to the city and the priesthood of the capital" (JNES 19 [1960] p. 143). With regard to this genre of royal inscription, see, for example, Borger, RLA 3/8 (1971) pp. 575–576; Oppenheim, JNES 19 (1960) pp. 133–147; and Pongratz-Leisten in Hill, Jones, and Morales, Experiencing Power pp. 295–302.

that the inscription was "not complete," thus indicating that longer inscriptions, mostly annalistic texts, could be written on a series of tablets.[23] This text, which more or less duplicates several inscriptions written on clay prisms,[24] was written on four tablets of the double-column format. Tablets I and II would have contained the inscription's prologue and reports of Ashurbanipal's first five campaigns; Tablet III (K 3040+) was inscribed with accounts of the king's sixth campaign (= Elam 1) and seventh campaign (= Elam 2); and Tablet IV would have been inscribed with a description of the eighth campaign (= Elam 3, Gambulu, Arabs 1) and the building report (perhaps a description of the construction of the House of Succession or the armory at Nineveh).[25]

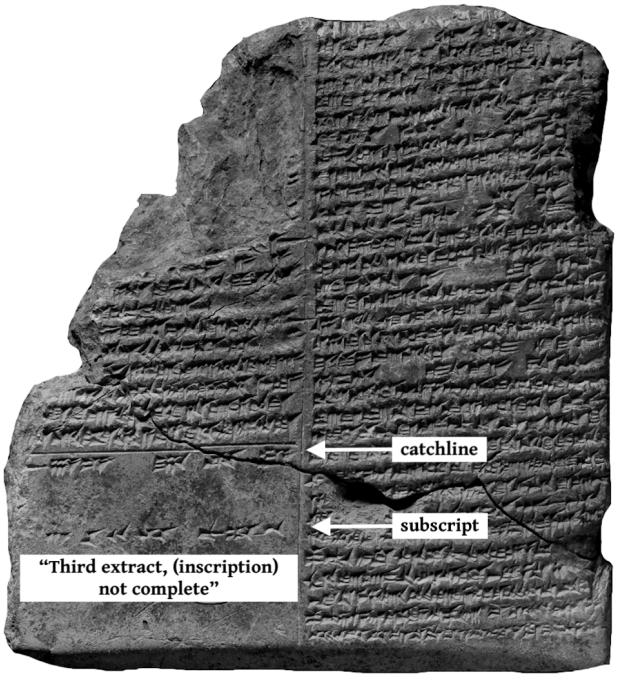

Figure 4. An example of a tablet with a subscript: K 3040+ (text no. 79). © Trustees of the British Museum.

The most detailed, as well as perhaps the most interesting, Ashurbanipal subscript is written on K 2411 (text no. 223 = Grayson and Novotny, RINAP 3/2 pp. 228–231 Sennacherib 162). It reads:

> "Wording (of the inscription) that was erased from the bed (and) the throne of the god Bēl (Marduk), which were deposited in the temple of (the god) Aššur, (and that of the inscription) written upon (them) in the name of Ashurbanipal. Simānu (III), the twenty-seventh day, eponymy of Awiānu (655), th[ey were returned t]o Ba[byl]on [(...)]."

This scribal notation records that Ashurbanipal had inscription(s) of his grandfather Sennacherib removed from the pleasure bed of the deities Marduk and Zarpanītu and the throne of the god Bēl (Marduk) before having those same objects refurbished and reinscribed with his own texts. Sennacherib's texts, which were deemed highly inappropriate since they were addressed to the god Aššur (instead of Marduk), were copied onto tablets before the inscriptions were destroyed. K 2411 was one of the products of that event.[26] From this short note, it is certain that in 655 (the eponymy of Awiānu) Ashurbanipal returned to Babylon the pleasure bed of Marduk and Zarpanītu that his grandfather Sennacherib had taken to Assyria and dedicated to the god

[23] Above the subscript (text no. 79 iv 15′), the scribe wrote out the catch line "on my eighth campaign." This is one of only two preserved catch lines on a tablet inscribed with a text of Ashurbanipal. The other is on K 2640 (text no. 95), which is the second extract of an inscription written on three tablets; the now-missing subscript, which was written on the top edge of the tablet, would have read 2-*ú nis-ḫu* NU AL.TIL, "second extract, (inscription) not complete." At the present time, there is one other preserved subscript stating that a text is an excerpt: Leichty, RINAP 4 p. 109 Esarhaddon 48 (AsBbA) lines 109–110 records that its contents were an "(inscription) that is on a stele, on the left, first excerpt."

[24] The contents of K 3040+ (text no. 79) duplicates part of the military narration of text nos. 3 (Prism B), 4 (Prism D), 6 (Prism C), 7 (Prism Kh), and 8 (Prism G). See the commentary of that text for further details.

[25] It is certain that K 30+ (text no. 86) is not the fourth and final tablet of the four tablets inscribed with this long annalistic text since the contents of the two tablets duplicate one another.

[26] K 8664 (Grayson and Novotny, RINAP 3/2 pp. 225–228 Sennacherib 161) was the other product of the removal of Sennacherib's inscriptions written on Marduk's cult objects. See Grayson and Novotny, RINAP 3/2 pp. 8 and 225–228 for further details.

Aššur after he had looted Esagil in 689; the bed was placed in Kaḫilisu, the bed chamber of the goddess Zarpanītu (as is recorded in several inscriptions). That *musukkannu*-wood bed needed to be refurbished before it was sent back to Babylon from the city of Aššur (Baltil). Ashurbanipal had his scribes copy onto tablets the inscription that Sennacherib had written on its gold plating before having that text removed from the metal plating and replaced with his own commemorative text. It would have been offensive to the god Marduk to have sent that bed back with an inscription dedicated to Aššur on it. Ashurbanipal did the same thing with Marduk's throne. In addition to making copies of his grandfather's inscriptions, Ashurbanipal had his scribes write out detailed descriptions of the objects.

As for the final unique subscript on a tablet pertaining to inscriptions of Ashurbanipal, the scribal notation on K 2674+ (text no. 161) states that the tablet was a "copy of the writing board that was read aloud before the king," and, thus, likely it was an archival copy of a collection of draft epigraphs that were presented to Ashurbanipal for approval; it is certain that the king approved some of these short texts for use since a few of these are known from sculpted orthostats lining the walls of the South-West Palace and North Palace at Nineveh. This is particularly interesting since there is no scholarly consensus on the precise relationship between the epigraphs accompanying wall reliefs in the Nineveh palaces and the epigraphs included in the numerous collections of epigraphs written on clay tablets (of various shapes, sizes, and formats), especially as very few of these are known from sculpted limestone slabs lining rooms of Sennacherib's and Ashurbanipal's royal residences.[27]

As a rule, tablets inscribed with inscriptions of Ashurbanipal are not dated; the same is true for the inscriptions of Esarhaddon, Sennacherib, and Sargon II written on clay tablets.[28] Only K 2411 (text no. 223) bears a date: The subscript of that tablet refers to the 27th of Simānu (III) of the eponymy of Awiānu (655). The date provided, however, is not for the month, day, and year that the tablet itself was inscribed, but rather for when the bed and throne of Marduk (Bēl) were reportedly returned to Babylon. Given the precision of the date, it is possible that this archival copy of the texts inscribed on it was written shortly after III-27-655, assuming, of course, that the date is correct.[29]

Given the fragmentary state of preservation of much of the known Ashurbanipal corpus, there is still a great deal of work to be done with this important group of texts. Editing the material together in a single place, as well as making the editions available in an annotated (lemmatized), open-access format, will hopefully inspire current and future students and scholars to examine these rich, ancient compositions in closer detail, perhaps even leading to the discovery of new joins and the identification of additional fragments. Given the technological advances in Assyriology over the past decade, as well as the growing repositories of digital photographs and text editions, the sky is the limit for future studies of Assyrian royal inscriptions.

Overview of Previous Work on the Inscriptions of Ashurbanipal Written on Clay Tablets

From 1861 to the 2022, copies of inscriptions of Ashurbanipal written on clay tablets, in the form of hand-drawn and typeset Neo-Assyrian facsimiles, have been published in numerous scholarly publications. In chronological order, these are: 1 R; 3 R; G. Smith, Assurbanipal; G. Smith, Senn.; Pinches, TBWW; Evans, Essay; S.A. Smith, Keilschrifttexte 2–3; Bezold, Cat. 1–4; Lehmann-Haupt, Šamaššumukîn; Strong, JA 9/1 (1983); Craig, ABRT 1–2; Winckler, Sammlung 3; Perry, Sin; Ungnad, VAS 1; Delitzsch, AL[5]; King, Cat.; Meek, JAOS 38 (1918); Leeper, CT 35; Langdon, OECT 6; Bauer, Asb.; Weidner, AfO 13 (1939–41); Thompson, Iraq 7 (1940); Millard, Iraq 26 (1964); Millard, Iraq 30 (1968); Schramm, WO 8 (1975); Frame and Grayson, SAAB 8/1 (1994); Onasch, ÄAT 27; Pongratz-Leisten, Studies Boehmer; Novotny, Studies Walker; Novotny, Eḫulḫul; Jiménez, Iraq 76 (2014); and Novotny, SAACT 10. Of particular note is Bauer, Asb. 1, which comprises 64 plates of hand-drawn facsimiles, including ninety-eight (mostly previously unpublished) clay tablets housed in the British Museum (London). In addition, several Ashurbanipal inscriptions edited in this volume, as well as a few texts edited in previously-published RINAP volumes, were copied by F.W Geers between 1924 and 1939. His provisional, carefully-

[27] For discussions on the matter, see in particular Reade, Design and Decoration pp. 326–334; Gerardi, Ashurbanipal's Elamite Campaigns pp. 96–99; Kaelin, Bildexperiment pp. 9–78 and 93–114, and J.M. Russell, Writing on the Wall pp. 156–209.

[28] Sargon II's letter to the god Aššur (Frame, RINAP 2 pp. 271–307 Sargon II 65) is dated to "the eponymy of Ištar-dūrī, governor of Arrapḫa (614)."

[29] The date seems to conflict with the Šamaš-šuma-ukīn Chronicle (Grayson, Chronicles p. 129; Glassner, Chronicles pp. 210–211), which states that the bed of the god Marduk was returned during the fourteenth year of Šamaš-šuma-ukīn (654), which is the thirteenth regnal year of Ashurbanipal (= the eponymy of Aššur-nāṣir). It is possible that the composer(s) of that chronographic text erroneously provided Ashurbanipal's regnal years instead of Šamaš-šuma-ukīn's. The reliability of the information provided in Babylonian Chronicles will be discussed in more detail in the introduction of Part 3.

prepared facsimiles of ca. 5000 tablets, chiefly those in the British Museum (London), were never published, but have been largely accessible from the originals in the Seminar für Sprachen und Kulturen des Vorderen Orients at the University of Heidelberg and photocopies at other institutions, including the Oriental Institute of the University of Chicago.[30] Although Geers' copies were never published, numerous scholars over the past seven decades, including people working on Assyrian historical texts, have profited immensely from them. Unlike previous RINAP volumes, references to Geers notebooks are included in the relevant bibliographies in the present volume.

Previous editions and (English and German) translations of (parts of) this rich corpus of texts can be found, for example, in Streck, Asb.; Luckenbill, ARAB 2; Bauer, Asb. 2; Weidner, AfO 8 (1932–33);[31] Onasch ÄAT 27; Borger, BIWA; and Novotny 2014. For further details about previous work on Ashurbanipal's inscriptions, see the overview of previous editions in Novotny and Jeffers, RINAP 5/1 pp. 7–12.

Military Campaigns

Numerous inscriptions edited in this volume include accounts of Ashurbanipal's victories on the battlefield. Since all of these campaigns were briefly discussed in Part 1 (pp. 14–26), there is no reason to include that information here. However, the authors feel that it is necessary to provide a few tables for easy reference. Only texts preserving military narration are included. Details on the military campaigns narrated in the texts edited in this volume are presented in Tables 1–2 below.

Table 1: "Incidents" Arranged by Campaign Report[32]

Incident(s)	Source(s)
Egypt 1	**72** ii 1′–21′; **73** i 1–8; **117** 1–12; **118** 1′–3′; **119** 1′–3′; **196** 10–21; **197** 1′–4′′; **207** 6′–36′
Egypt 2	**73** rev. i′ 1′–4′; **93** 1′–3′; **118** 4′–14′; **119** 4′–5′; **121** 5′–6′; **122** 1′–9′; **197** 5′′–6′′, 10′′–24′′; **207** 37′–rev. 11; **233** 1′–2′
Tyre, Arwad 1–2, Ḫilakku, Tabal, Lydia 1–2	**74** ii 1′–11′; **91** i 1′–16′; **92** ii 1′–8′; **93** 4′–12′; **124** 1′–7′; **125** Side A 1′–7′; **207** rev. 19–37
Qirbit	**207** rev. 12–18; **238** 1′–rev. 11
Mannea, Media, Urarṭu 1	**74** iii 1′–iv 16; **75** 1′–9′; **76** ii′ 1′–9′; **77** i′ 1′–7′; **78** 1′–rev. 3; **91** ii 1′–11′; **92** iii 1′; **171** 1′–11′; **195** rev. 10–14
Elam 1–2	**79** i 1–16, ii 1–18; **80** i′ 1′–22′; **81** 1′–7′; **82** 1′–13′; **119** rev. 4–14; **120** 1′–12′; **121** 1′–4′; **135** 3′–5′; **186** 15–23; **197** 7′′–9′′; **240** 1′–8′
Elam 3	**79** ii 19–iv 13′; **83** i′ 1–13; **84** i′ 1′–10′; **85** i 1′–10′; **86** i 1′–9′; **92** iii 2′–15′; **126** rev. 1–4; **128** 1′–9′; **135** rev. 1; **155** 6′–8′; **161** i 1–ii 14, iii 9′–27′; **162** 3′–l.e. 3; **163** 1′–rev. 5; **164** 1′–12′; **165** 1–13, rev. 7′–8′; **166** 1′–7′; **168** 1′–8′; **169** 1′–10′; **170** 1′–11′; **171** rev.? 1′–10′; **195** rev. 1–9; **200** 7–rev. 14; **201** 1′–12′; **202** 1′–20′; **228** 13′–14′; **233** 6′–11′; **234** i′ 1′–4′
Gambulu	**79** iv 14′; **86** i 10′–ii 15′; **89** i 1–ii 12′; **92** iii 16′–26′; **125** Side A 8′–9′; **127** 1–9; **161** ii 15–iii 8′, 28′–iv 16; **162** 1′–2′; **163** rev. 6–8; **165** rev. 1′–6′, 9′–15′; **167** 1′–13′; **169** 11′–17′; **170** 12′–15′; **195** 10–28
Elam 4, Šamaš-šuma-ukīn rebellion	**85** rev. i′ 1–6; **86** iii 1′; **87** ii 1–6; **88** ii′ 1′–21′; **89** ii 13′–vi 14; **92** iii 27′–iv 4; **94** i 1′–12′; **95** i 1–11; **105** rev.? i 1′–12′a; **106** 1′–10′; **107** ii′ 1′–13′; **112** ii 1–18; **126** rev. 5–11; **127** rev. 1′–15′; **130** 5′–rev. 9, l.e. 1–4; **131** 1′–7′; **132** 1′–12′; **133** rev. 1–5; **134** 1′–21′; **135** rev. 2–3; **137** 1′–9′a; **147** 1′–9′; **150** 1′–16′; **151** 6′–14′; **155** 9′–rev. 6; **172** 1–22; **173** i 1′–ii 11′, iv 1′–9′; **174** 1′–4′, rev. 2′–9′; **175** i 1′–14′, ii 1′–iii 14′; **176** 1–17; **177** 2′–10′; **178** 1′–rev. 22; **179** 1′–14′; **180** 2′–7′, rev.? 7–15; **181** 1′–5′, rev.? 2′–9′; **182** 1′–rev.? 8′; **183** 3′–7′; **184** 8′–9′; **188** 1–6; **197** 1′′′–rev. 12; **203** 13–rev. 8; **204** 1′–rev. 6; **205** 1′–11′; **228** 15′–25′, rev. 23–26; **229** ii 1′–16′
Elam 5	**91** iv 1–8′; **112** iii 1′–8′; **133** rev. 6–16; **136** rev. 1–18; **137** 9′b–16′; **197** rev. 13–23; **228** 26′–29′; **229** iii 1′–4′; **234** ii′ 1′–17′

[30] Weidner, AfO 17 (1954–56) p. 489; Weidner, RLA 3/3 (1964) pp. 180–181; Oppenheim, JNES 33 (1974) pp. 179–181; and Borger, HKL 2 pp. VII–VIII. Scans of pages from Geers' notebooks are accessible online via the eBL Project (https://www.ebl.lmu.de/ [last accessed April 11, 2022]).

[31] That article was the first serious study of the "Teumman and Dunānu cycle" (text nos. 161–171) and the "Šamaš-šuma-ukīn and Tammarītu cycle" (text nos. 172–183) of epigraphs inscribed on seventeen (single- and double-column) clay tablets; copies of most these were published in Leeper, CT 35. For other studies on the relationship between the epigraphs accompanying wall reliefs in the Nineveh palaces and the epigraphs recorded on Ashurbanipal's clay tablets, see, for example, Reade, Design and Decoration pp. 326–334; Gerardi, Ashurbanipal's Elamite Campaigns pp. 96–99; Kaelin, Bildexperiment pp. 9–78 and 93–114; and J.M. Russell, Writing on the Wall pp. 156–209.

[32] The abbreviations for the "incidents" follow the designation of A.K. Grayson, ZA 70 (1980) pp. 240–244 (with minor changes); Gambulu is treated separately from Elam 3 here. See the introduction of Part 1 for more details about Ashurbanipal's campaigns and Grayson's classifications of them. There are a few incidences that are not included in Tables 1–2. These are no. 110 lines 10′–13′ (mentions Bīt-Ḫumbê); no. 197 lines 25′′–27′′ and no. 233 lines 3′–5′ (tribute from kings in the Levant); and text no. 224 line 25 (Sandak-šatru incident), which is subsumed under the Tugdammî incident.

Elam 6–7	**91** v 1–vi 17; **92** v 1–4; **94** ii 1′–iii 23′; **95** rev. i′ 1′–6′; **96** rev. i′ 1′–13′; **97** rev. i′ 1′–4′; **100** ii′ 1′–10′; **101** rev. ii′ 1′–7′; **102** i′ 1′–rev. 12; **103** ii′ 1′–8′; **108** rev.? i′ 1′–19′; **112** iii 9′–16′; **133** rev. 17–20; **134** 22′–30′; **135** rev. 4–8; **138** 1′–9′; **139** 1′–11′; **140** 1′–rev. 4; **141** 1′–14′; **142** rev. 1′–7′; **143** 1′–3′; **152** 1′–6′; **154** 1′–10′; **155** rev. 7–14; **188** 7–rev. 2; **194** v 24–vi 23; **197** rev. 24–41; **198** rev. 1′–11′; **199** rev. 1′–7′; **215** iii 2′–iv 35; **217** 1′–rev. 19′; **224** 18–19; **227** rev. 1–17; **228** rev. 1–22; **229** iii 1′–v 12; **234** rev. i 1′–9′; **235** 1′–7′
Arabs 1	**86** iii 2′–iv 18′; **90** i 1′–13′, ii 1′–9′; **129** 1′–rev. 7; **172** rev. 1′–9′; **180** 8′–rev.? 5; **194** i 1–iii 11
Arabs 2	**109** i′ 1′–10′; **156** 20–rev. 12; **194** iii 12–v 2; **215** v 1–13
Elam 8	**110** 1′–5′; **143** 4′–11′; **144** 1′–9′; **145** rev. 1′–9′a; **157** 6–14; **158** 4′–5′; **194** vi 27–43
Urarṭu 2	**110** 6′–9′
Cyrus	—
Ḫudimiri	—
Tugdammî	**224** 20–25

Table 2: Proposed Chronology of "Incidents"[33]

Date	Incident(s)	Source(s)
668	Qirbit	**207** rev. 12–18; **238** 1′–rev. 11
667	Arwad 1	**91** i 9′–16′; **207** rev. 33–37
667	Egypt 1	**72** ii 1′–21′; **73** i 1–8; **117** 1–12; **118** 1′–3′; **119** 1′–3′; **196** 10–21; **197** 1′–4′′; **207** 6′–36′
ca. 666–665	Lydia 1	**74** ii 1′–11′; **92** ii 2′–8′; **125** Side A 1′–7′; **207** rev. 19–27
ca. 666–664	Egypt 2	**73** rev. i′ 1′–4′; **93** 1′–3′; **118** 4′–14′; **119** 4′–5′; **121** 5′–6′; **122** 1′–9′; **197** 5′′–6′′, 10′′–24′′; **207** 37′–rev. 11; **233** 1′–2′
ca. 664	Elam 1	**79** i 1–16; **80** i′ 1′–22′; **119** rev. 4–8; **186** 15–16; **197** 7′′
664	Elam 2	**79** ii 1–18; **81** 1′–7′; **82** 1′–13′; **119** rev. 9–14; **120** 1′–12′; **121** 1′–4′; **135** 3′–5′; **186** 17–23; **197** 8′′–9′′; **240** 1′–8′
ca. 662	Tyre	**91** i 1′–8′; **93** 4′–12′; **124** 1′–7′
ca. 662	Ḫilakku, Tabal	**207** rev. 28–32
ca. 662	Arwad 2	**92** ii 1′
ca. 660	Mannea	**74** iii 1′–iv 11; **75** 1′–9′; **76** ii′ 1′–9′; **77** i′ 1′–7′; **78** 1′–3′; **91** ii 1′–11′; **92** iii 1′; **171** 1′–11′; **195** rev. 10–14
ca. 658	Media	**74** iv 12–16; **78** 4′–6′
ca. 657	Urarṭu 1	**78** rev. 1–3
653	Elam 3	**79** ii 19–iv 13′; **83** i′ 1–13; **84** i′ 1′–10′; **85** i 1′–10′; **86** i 1′–9′; **92** iii 2′–15′; **126** rev. 1–4; **128** 1′–9′; **135** rev. 1; **155** 6′–8′; **161** i 1–ii 14, iii 9′–27′; **162** 3′–l.e. 3; **163** 1′–rev. 5; **164** 1′–12′; **165** 1–13, rev. 7′–8′; **166** 1′–7′; **168** 1′–8′; **169** 1′–10′; **170** 1′–11′; **171** rev.? 1′–10′; **195** rev. 1–9; **200** 7–rev. 14; **201** 1′–12′; **202** 1′–20′; **228** 13′–14′; **233** 6′–11′; **234** i′ 1′–4′
653	Gambulu	**79** iv 14′; **86** i 10′–ii 15′; **89** i 1–ii 12′; **92** iii 16′–26′; **125** Side A 8′–9′; **127** 1–9; **161** ii 15–iii 8′, 28′–iv 16; **162** 1′–2′; **163** rev. 6–8; **165** rev. 1′–6′, 9′–15′; **167** 1′–13′; **169** 11′–17′; **170** 12′–15′; **195** 10–28
before 652 and ca. 650	Arabs 1	**86** iii 2′–iv 18′; **90** i 1′–13′, ii 1′–9′; **129** 1′–rev. 7; **172** rev. 1′–9′; **180** 8′–rev.? 5; **194** i 1–iii 11
652–648	Šamaš-šuma-ukīn rebellion	**89** iv 2′b–v 18′′; **94** i 1′–12′; **105** rev.? i 1′–12′a; **130** 5′–rev. 9, l.e. 1–4; **134** 1′–21′; **172** 9–22; **173** ii 9′–11′; **174** 1′–4′; **175** i 1′–7′, ii 1′–25′; **176** 1–8; **180** 2′–7′; **181** rev.? 2′–9′; **183** 3′–7′; **228** rev. 23–26
ca. 651–650	Elam 4	**85** rev. i′ 1–6; **86** iii 1′; **87** ii 1–6; **88** ii′ 1′–21′; **89** ii 13′–iv 2′a, v 19′′–vi 14; **92** iii 27′–iv 4; **95** i 1–11; **106** 1′–10′; **107** ii′ 1′–13′; **112** ii 1–18; **126** rev. 5–11; **127** rev. 1′–15′; **131** 1′–7′; **132** 1′–12′; **133** rev. 1–5; **135** rev. 2–3; **137** 1′–9′a; **147** 1′–9′; **150** 1′–16′; **151** 1′–14′; **155** 9′–rev. 6; **172** 1–8; **173** i 1′–ii 8′, iv 1′–9′; **174** rev. 2′–9′; **175** i 8′–14′, ii 26–iii 14′; **176** 9–17; **177** 2′–10′; **178** 1′–rev. 22; **179** 1′–14′; **180** rev.? 7–15; **181** 1′–5′; **182** 1′–rev.? 8′; **184** 8′–9′; **188** 1–6; **197** 1′′′–rev. 12; **203** 13–rev. 8; **204** 1′–rev. 6; **205** 1′–11′; **228** 15′–25′; **229** ii 1′–16′
647	Elam 5	**91** iv 1–8′; **112** iii 1′–8′; **133** rev. 6–16; **136** rev. 1–18; **137** 9′b–16′; **197** rev. 13–23; **228** 26′–29′; **229** iii 1′–4′; **234** ii′ 1′–17′
646	Elam 6	**91** v 1–vi 17; **92** v 1–4; **94** ii 1′–iii 23′; **95** rev. i′ 1′–6′; **96** rev. i′ 1′–13′; **97** rev. i′ 1′–4′; **100** ii′ 1′–10′; **101** rev. ii′ 1′–7′; **102** i′ 1′–rev. 12; **103** ii′ 1′–8′; **108** rev.? i′ 1′–19′; **112** iii 9′–16′; **133** rev. 17–20; **134** 22′–30′; **135** rev. 4–6; **138** 1′–9′; **139** 1′–11′; **140** 1′–rev. 4; **141** 1′–14′; **152** 1′–6′; **154** 1′–10′; **155** rev. 7–14; **188** 7–rev. 2; **197** rev. 24–41; **198** rev. 1′–11′; **199** rev. 1′–7′; **215** iii 2′–iv 35; **217** 1′–rev. 19′; **224** 18–19; **227** rev. 1–17; **228** rev. 1–22; **229** iii 1′–iv 13; **234** rev. i 1′–9′; **235** 1′–7′
ca. 645	Elam 7	**135** rev. 7–8; **142** rev. 1′–7′; **143** 1′–3′; **194** v 24–vi 23; **229** v 1–12
ca. 645–643	Arabs 2	**109** i′ 1′–10′; **156** 20–rev. 12; **194** iii 12–v 2; **215** v 1–13
ca. 645–643	Elam 8	**110** 1′–5′; **143** 4′–11′; **144** 1′–9′; **145** rev. 1′–9′a; **157** 6–14; **158** 4′–5′; **194** vi 27–43
ca. 645–643	Lydia 2	—
ca. 645–643	Urarṭu 2	**110** 6′–9′
ca. 642–640	Cyrus	—
ca. 642–640	Ḫudimiri	—
ca. 640–639	Tugdammî	**224** 20–25

[33] Information on the dates can be found in Novotny and Jeffers, RINAP 5/1 pp. 16–26.

Building Activities in Assyria

Numerous texts describe Ashurbanipal's many building activities in Assyria. In the prologues of some of his annalistic texts inscribed on multi-faceted clay prisms (edited in Part 1), the king provides a vague overview of his (temple) building activities, stating:

> I completed the sanctuaries of the great gods, my lords, clad (them) with gold (and) silver, (and) had long-haired heroes, lion-headed eagles, (and) tall columns erected in their gate(s). I made Ešarra, Emašmaš, Egašankalama, (and) Eḫulḫul shine like the stars (lit. "writing") of the heavens. I made every type of temple appurtenance from gold (and) silver, (and) I added (them) to those of the kings, my ancestors.[34]

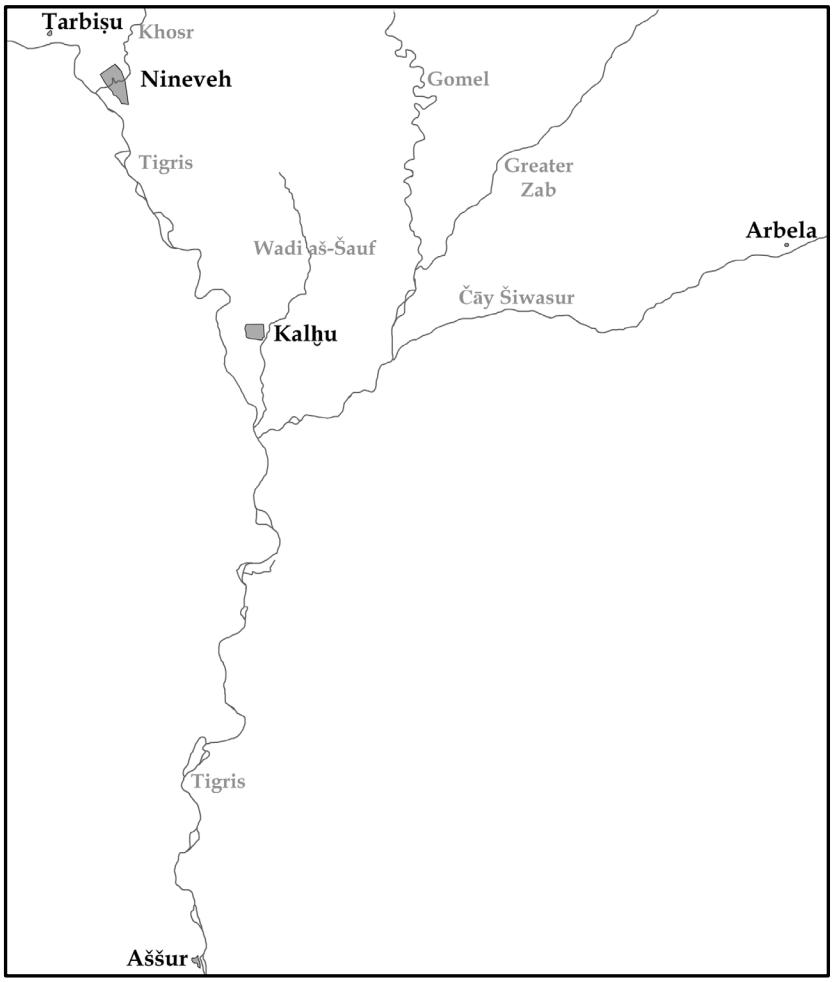

Figure 5. Map showing some of the Assyrian cities where Ashurbanipal undertook building activities.

From the textual and archaeological records, it is known that Ashurbanipal sponsored building programs in at least seven Assyrian cities: Arbela, Aššur, Ḫarrān, Kalḫu, Milqi'a, Nineveh, and Tarbiṣu. Full details about Ashurbanipal's building activities in Babylonia, as well as those carried out by Aššur-etel-ilāni and Sîn-šarra-iškun, will be given in the introduction of Part 3.[35] For general studies, see in particular Frame, RIMB 2 pp. 194–195 and 261; Grayson, CAH^2 3/2 pp. 155–158; Novotny, Eḫulḫul; Novotny, Studia Chaburensia 8 pp. 73–94; and Novotny and Van Buylaere, Studies Oded pp. 215–219. These building projects will be discussed by city, geographically within the Assyrian Empire, starting with the administrative capital Nineveh.

[34] Translation conflated from Novotny and Jeffers, RINAP 5/1 p. 58 no. 3 (Prism B) i 16–23 and p. 83 no. 4 (Prism D) i 14–19a.

[35] Information about Ashurbanipal's building projects, despite statements made in Part 1, will be split over two volumes. The Assyrian building projects will be discussed here, while his Babylonian building activities will be studied in Part 3, principally since his Babylonian inscriptions will be edited in that volume.

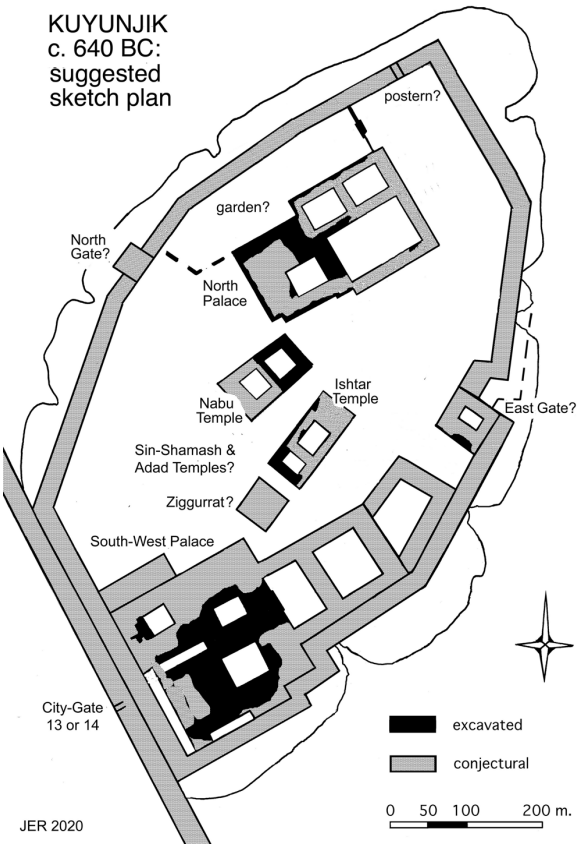

Figure 6. Plan of Kuyunjik ca. 640. Drawing by J.E. Reade, 2020. Reproduced courtesy of J.E. Reade.

Nineveh

Ashurbanipal spent much of his youth in Nineveh (modern Kuyunjik and Nebi Yunus), the city that his grandfather Sennacherib had transformed into the leading metropolis of Assyria,[36] in particular in the House of Succession (*bīt ridûti*), where he was not only trained in the scribal arts, but also in the precepts of kingship after he was officially designated as heir designate in early 672.[37] Ashurbanipal's fondness for the palace where he was (born and) raised and for his (birth) city,[38] as well as the fact that the city had been Assyria's principal administrative center since the beginning of his grandfather's reign, ensured that Nineveh's palaces, temples and city walls would not be neglected or fall into disrepair. Extant inscriptions, as well as archaeological evidence, demonstrate that Nineveh continued to thrive and remained Assyria's pre-eminent city throughout the duration of Ashurbanipal's long reign. At the present time, he is known to have (re)built, enlarged, renovated, and/or decorated the following structures in the citadel and lower town: the House of Succession (*bīt ridûti*), together with a shrine dedicated to the goddess Bēlet-parṣē; Egalzagdinutukua ("Palace Without a Rival"; = Sennacherib's palace, also known today as the South-West Palace); Emašmaš ("House in Which Divination Is Performed"), the temple of Ištar/Mullissu, and its ziggurat (temple-tower) Ekibikuga ("House, Pure Abode"); Ezida ("True House"), the temple of the god Nabû; the Kidmuri temple; the double Sîn-Šamaš temple; one of the *akītu*-houses; the citadel wall, and the armory (referred to as the "Rear Palace" [*ekal kutalli*] and the "Review Palace" [*ekal māšarti*]).[39]

[36] For details on Sennacherib's many building activities at Nineveh, see in particular Grayson, CAH² 3/2 pp. 113–116; Frahm, Sanherib pp. 267–276 and passim; Reade, RLA 9/5–6 (2000) pp. 388–433, esp. §§11, 13.1, 13.5–6, 14.2–3, 15.2, 15.4, and 15.8; Frahm, PNA 3/1 pp. 1121–1122 sub Sîn-aḫḫē-erība II.3c-1′; Frahm, RLA 12/1–2 (2009) p. 19 §6.1.1–8; Grayson and Novotny, RINAP 3/1 pp. 16–22; and Grayson and Novotny, RINAP 3/2 p. 18.

[37] For details, see in particular Novotny and Jeffers, RINAP 5/1 pp. 13–14 (with textual references and bibliography).

[38] Ashurbanipal's place of birth is not recorded in extant cuneiform sources, but it is tentatively assumed here that he was born in Nineveh, in the House of Succession, just like his father Esarhaddon, who is said to have been born in that palace; see Novotny and Jeffers, RINAP 5/1 p. 192 no. 9 (Prism F) i 20–21a and p. 231 no. 11 (Prism A) i 27–28a.

[39] Novotny and Jeffers, RINAP 5/1 pp. 41–42 no. 1 (Prism E_1) vii 1′–8′, p. 51 no. 2 (Prism E_2) vii 4′–8′, pp. 58 and 78–79 no. 3 (Prism B) i 16–21

The biggest, as well as longest, project undertaken by Ashurbanipal was the construction of his own palace, the House of Succession (*bīt ridûti*).[40] Work began on the North Palace, as it is often referred to by modern scholars, early in his reign (probably in or before 666/665) and it was completed sometime between his 25th (644) and 28th (641) regnal years.[41] The bulk of the prisms deposited in its structure were inscribed ca. 645–642, so it appears that the king made a concerted effort around that time to finish the work on his new royal residence.[42] Having fond memories of the palace in which he was raised and educated, Ashurbanipal decided to build a bigger and better House of Succession on the site of the old one, in the northeastern part of the citadel. Before construction could begin, the massive mud-brick structure of the former palace, as well as the brick platform beneath it, had to be completely removed; undoubtedly, this Herculean task took a great deal of time and effort, requiring a large workforce. Once the building site had been prepared, workmen raised the height of the terrace by fifty courses of brick (ca. 6–7 m, depending on the thickness of the bricks and mortar); out of respect for the neighboring temples, the terrace was not raised any higher. In consultation with specialists, the (stone) foundations were laid in a favorable month, on an auspicious day. After that, construction of the superstructure began. The most detailed account of the project, the account known from the now-famous "Rassam Prism" (text no. 11 [Prism A] ex. 1), which was found intact in one of the walls of Room H, records this stage as follows:

> I mixed its *kalakku*-mortar with beer and wine; I blended its *šallaru*-plaster. With wagons of the land Elam that I had carried off by the command of the great gods, my lords, in order to build that House of Succession, the people of my land were carrying bricks there. (As for) the kings of the land of the Arabs who had sinned against my treaty (and) whom I had captured alive in the thick of battle, in order to build that House of Succession, I made them take up hoe(s and) basket(s of earth), (and) carry *kudurru*-baskets. Its brick maker(s and) hod carrier(s) spent their days in rejoicing (and) singing. While there were joyous celebrations, I built (it) from its foundation(s) to its crenellations. I made its structure larger (and) its workmanship more splendid than the previous one.[43]

Once the sun-dried brick walls had been raised to their intended height, the palace was roofed with long beams of cedar (transported all the way from the Levant), metal-banded doors of variety of white cedar (*liāru*) were hung in its principal gateways, and the lower parts of some of the rooms were decorated with sculpted (and inscribed) limestone slabs depicting a wide range of topics; scenes of war (and the aftermath of successful battles and sieges) and the hunting of lions were particular favorites.[44] In addition, Ashurbanipal had an

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and viii 56–69, pp. 83 and 99 no. 4 (Prism D) i 14–17 and viii 58–74, pp. 105–106 no. 5 (Prism I) iv 9–27, pp. 114 and 135 no. 6 (Prism C) i 48′–61′ and x 19′′–2′′′, p. 139 no. 7 (Prism Kh) i 18′–34′, pp. 205–207 no. 9 (Prism F) vi 22–61, pp. 216–218 and 220 no. 10 (Prism T) ii 7–24, iii 18–35a and v 33–49, pp. 262–263 no. 11 (Prism A) x 51–108a, p. 291 no. 21 line 5′, pp. 301–302 and 310 no. 23 (IIT) lines 30–40a and 162–166a, pp. 351–352 no. 59 (Nabû Inscription) lines 12b–14a, and pp. 353–354 no. 60 (Mullissu Inscription) lines 12b–14a; and, in this volume, no. 86 iv 1′′–14′′, no. 92 v 5–6, no. 97 rev. ii′ 1′–6′, no. 115 lines 8–14, no. 154 lines 11′–rev. 3, no. 155 rev. 15–18, no. 159 lines 5b–18a, no. 160 rev. 2b–7a, no. 215 (Edition L) i 30′–37′ and left edge 1–2. For details about most of the building discussed here, see also Reade, RLA 9/5–6 (2000) pp. 388–433, esp. §§11, 13.1, 13.3, 13.5–6, 14.1–7, and 15.1–2.

[40] Novotny and Jeffers, RINAP 5/1 pp. 41–42 no. 1 (Prism E_1) vii 1′–8′, pp. 205–207 no. 9 (Prism F) vi 22–61, and pp. 262–263 no. 11 (Prism A) x 51–108a; and, in this volume, no. 86 iv 1′′–14′′, no. 92 v 5–6, and no. 97 rev. ii′ 1′–6′. For information on the North Palace, see, for example, Barnett, Sculptures from the North Palace; Kertai, Architecture of Late Assyrian Royal Palaces pp. 167–184 and passim; Reade, RLA 9/5–6 (2000) pp. 416–418 §14.4 and 14.7; Reade in Brereton, I am Ashurbanipal pp. 20–33; J.M. Russell, Writing on the Wall pp. 154–209; and Reade, Design and Destruction. Only a fraction (less than half) of the once-opulent House of Succession has been excavated. The principal floor level was not far below the modern surface of the Kuyunjik mound, and (substantial) portions of the palace have been destroyed by erosion and later occupation phases. On its size, J.E. Reade (in Brereton, I am Ashurbanipal p. 22) has stated: "The ground plan of the palace seems to have measured at least 100 by 200 metres, but it could have been far larger. The exact limits are conjectural: only the grandest part of the palace, on its western side, over 100 metres square or perhaps 200 Assyrian royal cubits, was exposed and planned during the excavations." Elsewhere, Reade (RLA 9/5–6 p. 418) has given the dimensions of the building as "at least 125 m from north-west to south-east and 250 m from north-east to south-west."

[41] J. Reade (RLA 9/5–6 [2000] p. 417 §14.7) has suggested that the North Palace was likely completed ca. 643. It is possible that work on that impressive royal residence came to an end shortly after Reade's proposed date, either in 642 or in 641. In any event, there is no reason to assume that the construction of the House of Succession had not been completed by 640, Ashurbanipal's 29th year on the throne.

[42] These prisms bear text nos. 9 (Prism F) and 11 (Prism A), which were inscribed on these multi-faceted clay objects during the eponymies of Nabû-šar-aḫḫēšu and Šamaš-da′′inanni respectively.

[43] Novotny and Jeffers, RINAP 5/1 p. 263 no. 11 (Prism A) x 83–97.

[44] Some of the carefully-executed reliefs had epigraphs (short inscriptions and labels) carved on them. At present, only twenty-five epigraphs have been discovered in various rooms of the North Palace (Rooms F, I, M, S^1, and V^1/T^1). For details, as well as references to previous scholarly literature, see Novotny and Jeffers, RINAP 5/1 pp. 5–6. One poorly preserved epigraph from Room XXXIII was overlooked in the edition of the epigraphs; see Reade, NABU 2000 p. 88 no. 78 (81-2-4,5), which reads [... LU]GAL-*u*-*t*[*i* ...] / [... *d*]*a*-*na*-*an* [...] / [...]-áš TAR-[...] / [... *az*-*qu*$^?$]-^{r}*pa*$^?$ *ṣe*$^{?1}$-[*ru*-*uš*-*šú*$^?$ (...)].

elaborate pillared portico, a *bīt ḫilāni* (also called a *bīt appāte* in inscriptions of Sargon II and Sennacherib), and a shrine dedicated to the goddess Bēlet-parṣē built, as well as having a lush botanical garden planted next to the palace.[45] Ashurbanipal's palace rivaled that of his predecessors.

Ashurbanipal's grandfather had built himself a magnificent palace on the southwestern part of the citadel, Egalzagdinutukua, whose Sumerian ceremonial name means the "Palace Without a Rival" and which truly lived up to its name.[46] The "Alabaster House," as it was sometimes called, continued to be used as an administrative center by Ashurbanipal and his successors and, therefore, it was regularly maintained.[47] Although no inscriptions of Ashurbanipal record the upkeep or alterations that he had made to the South-West Palace (a modern designation given to the building), it is clear from the archaeological record that some changes were made to the grand, ornately-decorated royal residence of Sennacherib. These included: (1) the walls of Room XXIII were redecorated with an exquisite series of bas reliefs depicting the battle of Tīl-Tūba and its aftermath; (2) Ashurbanipal paving stones were found on the southwestern side of Court H; (3) Room XXII was partially redecorated with scenes of the landscape around Nineveh and a triumphal procession of men wearing foliage on their heads; (4) the walls of Court XIX and Room XXVIII were recarved with scenes of warfare in southern Babylonia (Chaldea); and (5) the wall panels in Room XLII and Court XLIX had their former images scraped clean in order to be recarved with new images.[48]

Throughout the first half of his reign, Ashurbanipal had (sections of) the citadel wall (*dūr qabal āli*) rebuilt, renovated, or repaired on account of water damage and/or old age.[49] The lowest courses, especially those that were nearest to the Tigris and Khosr rivers on the southern and western sides, were reinforced with large, hard ashlar blocks (hewn from the mountains). The mud-brick superstructure was reportedly made wider. The East Gate, which had the ceremonial Akkadian name "Entrance to the Place Where the World Is Controlled" (*nēreb masnaqti adnāti*), might have also been rebuilt or renovated, not only because it was the principal entrance to the citadel, but also because it was a favorite spot to humiliate recalcitrant foes (for example, the Arabian king Uaiteʾ, who was chained up there like a dog).[50] As an important landmark, which played a key role in the political and religious life of the city, it was vital that the East Gate was always kept in good repair and, therefore, despite the lack of textual evidence, it would be surprising if it had not received attention while Ashurbanipal was king.

Many of Nineveh's temples were renovated and/or enlarged during Ashurbanipal's long tenure as king. Inscriptions record or allude to work on seven of them.[51] Inscriptions often mention that he had the walls of Emašmaš ("House in Which Divination Is Performed"), the temple of Ištar/Mullissu, lavishly decorated with gold and silver; the texts themselves provide no details about the type of objects presented to and/or commissioned for the temple of Nineveh's tutelary goddess.[52] Late in his reign, ca. 645–638, Ashurbanipal reinforced the structure of Emašmaš with large ashlar blocks, enlarged its courtyard and had it repaved with inscribed limestone slabs, and had its (principal) gateway(s) lavishly outfitted with silver and gold(-plated) door jambs and door bolts.[53] In her manifestation as the planet Venus (Dilbat), Ashurbanipal had a star emblem

[45] Ashurbanipal had at least two metal(-plated) and inscribed objects made for Bēlet-parṣē: an *arattû*-throne and another item which cannot be identified due to the poor state of preservation of the inscription recording its construction; see text nos. 159–160.

[46] Reade, RLA 9/5–6 (2000) pp. 411–416 §§14.2–3; and Grayson and Novotny, RINAP 3/1 p. 17. For a detailed and comprehensive study of the "Palace Without a Rival" (the South-West Palace), see J.M. Russell, Senn.'s Palace. For information on the palace reliefs, see Barnett et al., Sculptures from the Southwest Palace; Lippolis, Sennacherib Wall Reliefs; and J.M. Russell, Final Sack.

[47] For details, see Reade, RLA 9/5–6 (2000) p. 415 §14.3.

[48] Some of these changes might have taken place during the reign of Sîn-šarra-iškun, since one of his inscriptions records that he had the western part of the palace renovated.

[49] Novotny and Jeffers, RINAP 5/1 p. 51 no. 2 (Prism E_2) vii 4′–8′ and p. 99 no. 4 (Prism D) viii 58–69. From the concluding formula of text no. 8 (Prism G), the building report of that annalistic text would have also recorded the construction of the citadel wall; see Novotny and Jeffers, RINAP 5/1 p. 178 no. 8 (Prism G) x 8′′. The work mentioned in those inscriptions was carried out ca. 665–664 and 648–646. It is fairly certain that Ashurbanipal's workmen discovered inscriptions of Sennacherib buried in the structure of that wall; an archival copy of that inscription, which was written on either clay cylinders or clay prisms, is known from K 2662+ (Grayson and Novotny, RINAP 3/2 pp. 7–8 and 170–179 Sennacherib 136–139).

[50] Ashurbanipal's father and grandfather are known to have undertaken similar actions. Sennacherib states that he bound the defeated king of Babylon Šūzubu (Nergal-ušēzib) together with a bear, while Esarhaddon claims to have chained Asuḫīli, the king of Arzâ, in that gate with a bear, a dog, and a pig. See Grayson and Novotny, RINAP 3/1 p. 223 Sennacherib 34 (Nebi Yunus Inscription) lines 34–35; and Leichty, RINAP 4 pp. 17–18 Esarhaddon 1 (Nineveh A) iii 39–42.

[51] For an overview of the temples at Nineveh, see Reade, RLA 9/5–6 (2000) pp. 407–410 §§13.1–8.

[52] Novotny and Jeffers, RINAP 5/1 p. 58 no. 3 (Prism B) i 16–21, p. 83 no. 4 (Prism D) i 14–17, p. 114 no. 6 (Prism C) i 48′–49′, p. 139 no. 7 (Prism Kh) i 18′–20′, p. 216 no. 10 (Prism T) ii 7–8, and p. 291 no. 21 line 5′. For some details on Emašmaš (also called Emesmes and Emešmeš in cuneiform sources), see, for example, George, House Most High pp. 121–122 no. 742; Reade, RLA 9/5–6 (2000) pp. 407–409 §13.1; and Reade, Iraq 67/1 (2005) pp. 347–390.

[53] Novotny and Jeffers, RINAP 5/1 pp. 301 and 310 no. 23 (IIT) line 30 and 162–166a and pp. 353–354 no. 60 (Mullissu Inscription) lines 12b–14a. Numerous inscribed paving stones attest to Ashurbanipal's claim to have enlarged and paved the courtyard of Emašmaš; see Novotny

(*kakkabtu*) dedicated to Ištar after the rebellious and difficult-to-catch Arabian king Uaiteʾ had been captured; this might have been displayed in Emašmaš or in her *akītu*-house (see below).[54] Work was also carried out on Nineveh's ziggurat, Ekibikuga ("House, Pure Abode") and Ištar/Mullissu's processional boat Matummal while he was working on Emašmaš.[55] Unfortunately, little is known about these two projects since the only extant report about them is badly damaged. With regard to Matummal, Ashurbanipal had it made of cedar and decorated with silver. As for the ziggurat, the relevant details are completely missing, so it is not yet possible to state with any degree of accuracy the nature of the work undertaken on it by Ashurbanipal's workmen.

Around Ashurbanipal's 24th regnal year (645), one of the *akītu*-houses of Ištar/Mullissu was completely rebuilt and sumptuously decorated.[56] At that time, there were two New Year's temples at Nineveh:[57] (1) Ešaḫulezenzagmukam ("House of Joy for the Festival of the Beginning of the Year"), which Sennacherib had started building north of the Nergal Gate, but never finished;[58] and (2) the former, original *akītu*-house, which was located within the citadel and which had last been rebuilt by Sargon II.[59] Ashurbanipal worked on the latter. He boasts that he had the new building decorated with glazed baked bricks depicting representations of defeated settlements and foes; presumably the images were accompanied by epigraphs.[60] After its completion and after the capture of several recalcitrant Arabian and Elamite kings (Paʾê, Tammarītu, Uaiteʾ, and Ummanaldašu [Ḫumban-ḫaltaš III]), Ashurbanipal celebrated an *akītu*-festival during the month Ṭebētu (X), during which Paʾê, Tammarītu, Uaiteʾ, and Ummanaldašu (Ḫumban-ḫaltaš III) were hitched up to the king's processional carriage like horses and made to transport Ashurbanipal between Emašmaš and the New Year's temple.[61]

Ca. 645–638, while work was being carried out on Emašmaš, Ashurbanipal had the courtyard of Ezida ("True House") enlarged and paved with inscribed limestone slabs, as well as having its cella (*atmanu*) lavishly decorated with silver and gold.[62] To commemorate the defeat of the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III), the sack of Susa, and the return of a statue of the goddess Nanāya to Uruk, events that took place in his 23rd regnal year (646), Ashurbanipal had an inscribed, reddish gold knife (*makkas ḫurāṣi ruššî*) fashioned and dedicated to Nabû.[63] Presumably other metal objects were made for this Ezida temple, but information about them is not recorded or mentioned in extant inscriptions.

Several inscriptions record that Ashurbanipal had the image of Šarrat-Kidmuri refurbished and reinstalled on her dais and had her cultic ordinances and rites reinstituted, since they had been discontinued when the goddess' cult statue had been removed in order to be repaired.[64] It appears that a previous king had Šarrat-

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and Jeffers, RINAP 5/1 pp. 352–354 no. 60 (Mullissu Inscription) for further details.

[54] Text no. 156 rev. 13–20.

[55] Novotny and Jeffers, RINAP 5/1 pp. 301–302 no. 23 (IIT) lines 35b–37a. For a brief overview of the long history of Ekibikuga, which is generally referred to as Ekituškuga in ancient textual sources, see George, House Most High p. 112 no. 630.

[56] Novotny and Jeffers, RINAP 5/1 p. 220 no. 10 (Prism T) v 33–49 and p. 301 and no. 23 (IIT) lines 31–35a. It is uncertain when the project began and ended. By the composition of text no. 10 (Prism) in the eponymy of Nabû-šar-aḫḫēšu (645), the work was underway. By the time text no. 11 (Prism A) was composed in the eponymy of Šamaš-daʾʾinanni (possibly 643, but 644 and 642 are also possible), construction of the *akītu*-house appears to have come to an end since Ashurbanipal performed a New Year's festival in it.

[57] For evidence that there were two *akītu*-houses at Nineveh, see Frahm, NABU 2000 pp. 75–79 no. 66, as well as Grayson and Novotny, RINAP 3/1 p. 22.

[58] Frahm, JCSMS 3 (2008) p. 17.

[59] A fragmentary inscription on a limestone block found by R. Campbell Thompson at Nineveh, between the Ištar and Nabû temples, and currently in the British Museum, might be inscribed with an inscription of Sargon II recording the renovation of Ištar's New Year's temple; for an edition of that text, see Frame, RINAP 2 p. 478 Sargon II 1007.

[60] Novotny and Jeffers, RINAP 5/1 p. 301 no. 23 (IIT) lines 32b–35a, states: "I now built (and) co[mp]leted (it) in its entirety [with *baked bricks* inlai]d with obsidian (and) lapis lazuli. I filled (it) with splendor. Through the craft of the deity Ninzadim, I depi[ct]ed on it (images of) the settlements of enemies that I had co[nq]uered (and) representations of en[e]mies who(se defeat) I had regularly brought about by the command of her exalted d[ivini]ty, as well as (those of) kings who had not bowed d[own] to me." Glazed bricks showing scenes of battle are attested for the Neo-Assyrian period, for example, depicting Esarhaddon's Egyptian campaigns. For details, see in particular Fügert and Gries in Fügert and Gries, Glazed Brick Decoration pp. 28–47; Lehmann and Tallis, Esarhaddon in Egypt; Lehmann and Tallis in Fügert and Gries, Glazed Brick Decoration pp. 85–95; and Nadali, Iraq 68 (2006) pp. 109–119. Note that one glazed brick with an epigraph of Ashurbanipal, reportedly from Nebi Yunus, is known; see Novotny and Jeffers, RINAP 5/1 pp. 366–367 no. 71. Given the available archaeological evidence, there is no reason to doubt the validity of Ashurbanipal's claims regarding the decoration of the *akītu*-house at Nineveh.

[61] For example, see Novotny and Jeffers, RINAP 5/1 p. 261 no. 11 (Prism A) x 17–39.

[62] Novotny and Jeffers, RINAP 5/1 p. 302 no. 23 (IIT) lines 37b–38a and pp. 351–352 no. 59 (Nabû Inscription) lines 12b–14a. Numerous inscribed paving stones attest to Ashurbanipal's claim to have enlarged and paved the courtyard of Ezida. Text no. 23 (IIT) line 37b seems to imply that work on Ezida began only after work on Emašmaš had been completed. For brief overviews of this temple, see George, House Most High p. 160 no. 1238; and Reade, RLA 9/5–6 (2000) p. 410 §13.5.

[63] Text no. 155. The knife is said to have weighed five minas.

[64] Novotny and Jeffers, RINAP 5/1 p. 114 no. 6 (Prism C) i 50′–61′, p. 139 no. 7 (Prism Kh) i 21′–34′, and p. 216 no. 10 (Prism T) ii 9–24; and, in this volume, no. 115 lines 8–14 and no. 215 (Edition L) i 33′–37′ and left edge 1–2. For some details on the Kidmuri temple at Nineveh, see

Kidmuri's image removed from her temple, likely to have it repaired, but the work was never completed and, thus, the image had not been returned to its rightful place. Once the proper divine approval had been granted, specifically after receiving a positive response to a haruspical query to the gods Šamaš and Adad, the refurbishment of Šarrat-Kidmuri's image was completed, the goddess was ceremoniously returned home, and her abandoned rites and rituals were restored.

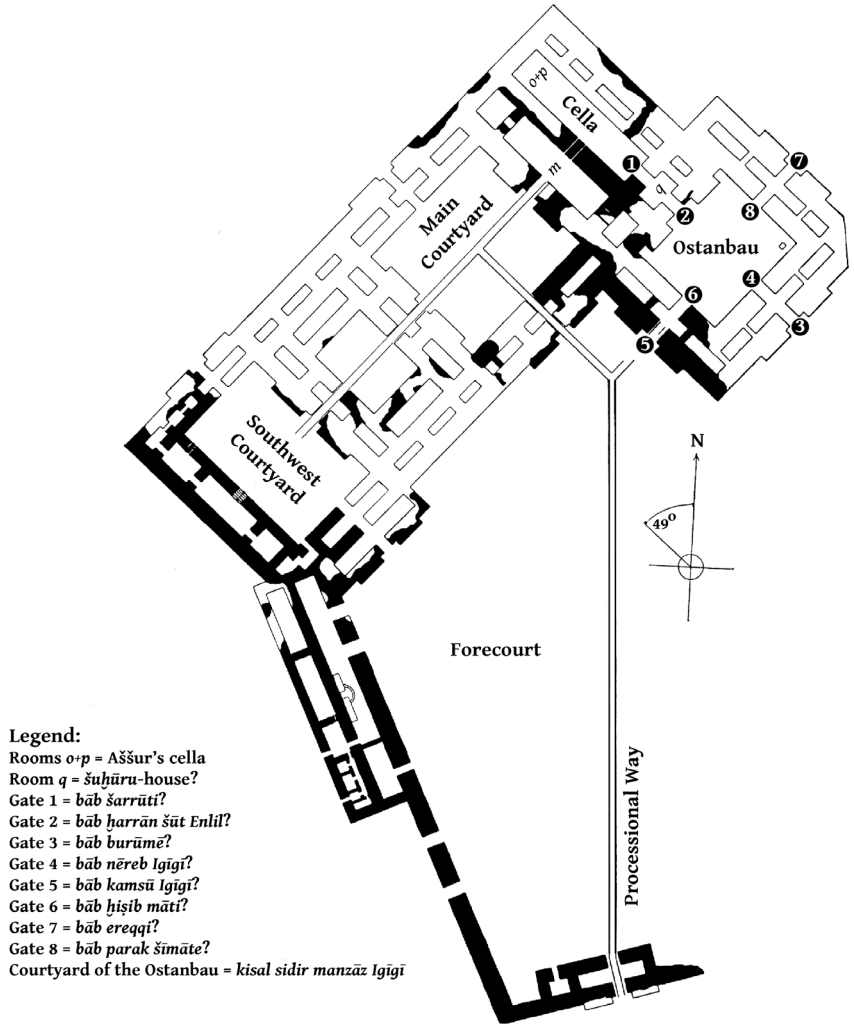

Figure 7. Plan of the Aššur Temple. Adapted from Andrae, WEA[2] p. 53 fig. 35.

Like Sennacherib and Esarhaddon, Ashurbanipal also rebuilt the Sîn-Šamaš temple, a double temple whose exact location is still not known and whose Sumerian ceremonial name is not recorded in extant cuneiform sources.[65] Work on this building appears to have taken place between 648 and 646.[66] When the temple was completed, the statues of Sîn, Nikkal (Ningal), Šamaš, Aya, and Nusku were returned to their daises. Virtually nothing about the decoration of the temple is recorded in Ashurbanipal's inscriptions; however, Nusku's image

Reade, RLA 9/5–6 (2000) pp. 409–410 §13.3. It is possible that Egašanḫilikuga ("House of the Lady of Pure Luxuriance"), which is mentioned in text nos. 72 (i 2′) and 191 (obv.? 13), is the Sumerian ceremonial name of the Šarrat-Kidmuri temple/cella at Nineveh, as tentatively suggested by J. Novotny (Eḫulḫul pp. 215–217).

[65] Novotny and Jeffers, RINAP 5/1 pp. 105–106 no. 5 (Prism I) iv 9–27, pp. 217–218 no. 10 (Prism T) iii 18–35a, and p. 302 no. 23 (IIT) lines 38b–40a; and, in this volume, no. 154 lines 11′–rev. 3. For a brief overview of the temple, see Reade, RLA 9/5–6 (2000) p. 410, esp. §13.6.

[66] The earliest attested mention of the project is V-8-648 (Novotny and Jeffers, RINAP 5/1 p. 107 no. 5 [Prism I] v 35–36 [ex. 4]), presumably when the project was already underway. Construction might have been completed by V-6-645 (Novotny and Jeffers, RINAP 5/1 p. 221 no. 10 [Prism T] vi 52B–54B [ex. 2]) since the earliest extant copy of text no. 10 (Prism T) includes a description of the rebuilding of the Sîn-Šamaš temple in its prologue.

seems to have been refurbished around 645. The image was inscribed with a text commemorating the events of the fifth Elamite campaign (= Elam 6).[67]

Lastly, Ashurbanipal is known to have made repairs to the armory, a large, multi-winged palatial complex located in the lower town, south of the citadel, near the western city wall.[68] His workmen renovated the part of the building that Sennacherib had constructed, as well as the extension that Esarhaddon had added.[69] Few details about the project are recorded in extant texts and most of what is stated consists of stock phrases referring to building a structure completely from top to bottom and better than previously. Inscribed wall slabs and a human-headed bull colossus attest to Ashurbanipal's work on this palace.[70]

Aššur

In Araḫsamna (VIII) 669, Esarhaddon died.[71] At the time of his death, many construction projects in Assyria, as well as in Babylonia, including work on the kingdom's most important building, the temple of the national god Aššur at Aššur (modern Qalʿat Širqāt), remained unfinished.[72] It fell upon his successors, Ashurbanipal in Assyria and Šamaš-šuma-ukīn in Babylonia, to complete these important endeavors.[73] Shortly after ascending the throne, or so it is assumed, Ashurbanipal had the holiest temple in his kingdom, the Aššur temple Ešarra ("House of the Universe"), together with its cella (Eḫursaggalkurkurra; "House of the Great Mountain of the Lands"), completed.[74] Despite the fact that Esarhaddon claims on several occasions to have finished rebuilding and lavishly decorating Aššur's temple, returned the god's statue to its rightful place on its newly-built and improved dais (the Dais of Destinies), and publicly celebrated this major accomplishment,[75] the completion of Ešarra, especially Eḫursaggalkurkurra, the final decoration of its interior, and the return of Aššur to the temple

[67] Text no. 154.

[68] Novotny and Jeffers, RINAP 5/1 p. 78 no. 3 (Prism B) viii 56–69, p. 135 no. 6 (Prism C) x 19′′–2′′′, and pp. 359–360 no. 64. The building, which is buried within the small mound now called Nebi Yunus ("Prophet Jonah") and which is referred to as the "Rear Palace" (*ekal kutalli*) and occasionally as the "Review Palace" (*ekal māšarti*) in Neo-Assyrian inscriptions, has an important Muslim shrine on top of it and therefore has not been fully explored or excavated. According to tradition, as the name of the mound suggests, Jonah was buried there; when the tomb of Ḥnanīšō was opened in 1349, the body inside was identified as that prophet. Parts of the site, mostly along the edges of the mound, however, have been exposed and explored. For further information, see Reade, RLA 9/5–6 (2000) pp. 419–420 §15.2; Grayson and Novotny, RINAP 3/1 pp. 21–22; Reade, Studies Postgate pp. 431–458; al-Juboori, Iraq 79 (2017) pp. 3–20; Robson, Sumer 64 (2018) pp. 73–98; and Maul and Miglus, ZOrA 13 (2020) pp. 218–213.

[69] The building report of Prism B (text no. 3) recorded work on the part of the armory that Sennacherib had had constructed on the site of the previous arsenal and that of Prism C (text no. 6), which is now almost completely missing, described the rebuilding of the wing that Esarhaddon had built onto the armory erected by Sennacherib.

[70] al-Juboori, Iraq 79 (2017) pp. 11–12; Novotny and Jeffers, RINAP 5/1 pp. 359–360 no. 64; and Maul and Miglus, ZOrA 13 (2020) pp. 191–192.

[71] Grayson, Chronicles p. 86 no. 1 iv 30–31 and p. 127 no. 14 lines 28′–30′.

[72] Inscriptions of Ashurbanipal regularly refer to this. For example, Novotny and Jeffers, RINAP 5/1 p. 111 no. 6 (Prism C) i 5′–10′: "(As for) the sanctua[ries of A]ssyria (and) the land Akkad whose foundation(s) Esarh[addon], king of Assyria, the father who had engendered me, had laid, but whose construction he had not finished, I myself now completed their work by the command of the great gods, my lords."

[73] Completing the unfinished projects of Esarhaddon in Babylonia, particularly in Babylon, was the responsibility of Šamaš-šuma-ukīn, the king of Babylon; however, Ashurbanipal took it upon himself to complete a few of those in-progress building activities, including the reconstruction of Esagil ("House Whose Head Is High"), the temple of the god Marduk, and the ziggurat Etemenanki ("House, Foundation of Heaven and Netherworld"). These actions might have contributed to creating a rift between the two brothers, eventually leading Šamaš-šuma-ukīn to rebel against Ashurbanipal in 652. For an overview of the Šamaš-šuma-ukīn rebellion (with references to earlier scholarly literature), see Novotny and Jeffers, RINAP 5/1 pp. 22–23.

[74] For information on the Aššur temple, see, for example, Börker-Klähn, ZA 70 (1980) pp. 258–273; van Driel, Aššur pp. 1–50; George, House Most High pp. 101–102 no. 486; Grayson and Novotny, RINAP 3/2 pp. 20–22; Gries, Assur-Temple; Haller, Heiligtümer pp. 52–73; Frahm, Sanherib pp. 163–173 and 276; Frahm, PNA 3/1 p. 1122 sub Sīn-aḫḫē-erība II.3.c.2′.a′; Galter, Orientalia NS 53 (1984) pp. 433–441; Huxley, Iraq 62 (2000) pp. 109–137; Novotny, JCS 66 (2014) pp. 91–112; Pongratz-Leisten, Ina Šulmi Īrub pp. 60–64; and Schwenzner, AfO 7 (1931–32) pp. 239–251, AfO 8 (1932–33) pp. 34–45 and 113–123, and AfO 9 (1933–34) pp. 41–48. According to the Götteradressbuch (George, BTT pp. 176–179 no. 20 lines 144–146; BTTo Götteradressbuch of Ashur Recension A lines 1–3 [oracc.org/btto/Q004802; last accessed April 11, 2022]), Ešarra ("House of the Universe") was the entire temple, Eḫursaggalkurkurra was the cella, and Eḫursaggula was the *šuḫūru*-house. Some inscriptions of Ashurbanipal (for example, Novotny and Jeffers, RINAP 5/1 p. 212 no. 10 [Prism T] i 14–20) give the impression that Eḫursaggalkurkurra was the main temple and that Eḫursaggula was the cella.

[75] For example, see Leichty, RINAP 4 pp. 127–128 Esarhaddon 57 (Aššur A) vi 1–vii 12: "I built (and) completed that temple from its foundations to its parapets (and) filled (it) with splendor to be seen. ... I restored the shrines, daises, cult platforms, (and) ruined ground plans; I made (them) good and made (them) shine like the sun. Its top was high (and) reached the heavens; below, its foundations were entwined with the apsû. I made anew whatever furnishings were needed for Ešarra and put (them) in it. I had the god Aššur, king of the gods, dwell in his lordly, sublime chapel on (his) eternal dais (and) I placed the gods Ninurta, Nusku, (and all of) the gods (and) goddesses in their stations to the right and left. I slaughtered a fattened bull (and) butchered sheep; I killed birds of the heavens and fish from the *apsû*, without number; (and) I piled up before them the harvest of the sea (and) the abundance of the mountains. The burning of incense, a fragrance of sweet resin, covered the wide heavens like heavy fog. I presented them with gifts from the inhabited settlements, (their) heavy audience gift(s), and I gave (them) gifts." As for the Dais of Destinies (*parak šīmāte*), Esarhaddon (Leichty, RINAP 4 p. 136 Esarhaddon 60 lines 26′–29′a) records that he entirely rebuilt it with *ešmarû*-metal and had images of both him and his son Ashurbanipal (then heir designate) depicted on its outer facing. For further details, see Grayson and Novotny, RINAP 3/2 pp. 21–22 (esp. n. 56).

actually took place after Ashurbanipal ascended the throne in late 669.[76] In addition to completing the construction of the temple's structure and adorning its walls with gold and silver decorations (details not recorded), Ashurbanipal had two (inscribed) silver-banded wooden columns (*timmu*) erected in the Gate of the Abundance of the Lands (*bāb ḫiṣib māti*)[77] and a variety of metal(-plated) objects, including a processional carriage (*ša šadādi*), made for Aššur. The (metal-plated) processional carriage was dedicated to Aššur after Assyrian troops and their allies (from the Levantine coast and Cyprus) defeated Taharqa, the pharaoh of Egypt, and sacked and looted Thebes; the metal upon which an inscription commemorating the event was engraved likely came from the vast quantities of metal brought back to Nineveh in 664.[78] Presumably, other inscribed objects were gifted to Aššur during Ashurbanipal's long tenure as king, but no records of these objects are presently extant.

A copy of an inscription known from a badly-damaged stone tablet that was later reused as a door socket records that Ashurbanipal repaired or rebuilt (part of) Aššur's city wall.[79] The only-preserved record of that project, which was completed or still in underway in 655, reads as follows:

> [...] ... [...] to/for [... t]hat [wall] became dilapidated and [...] I identified its (original) site (and) [reached its] foundation pit. [In a] favorable [mon]th, (on) an auspicious day, I (re)la[id] its foundation(s and thereby) [secured] its [bri]ckwork. With limestone, a [(strong) mountain] st[one, ...] *of* its foundation(s). [I m]ixed (the mud for) [its] revetment with oil [...] (and) pleasant(-smelling) [*aromatic*]s. I built (and) completed (it) [from] its [foun]dation(s) [t]o its crenellations. I made (it) larger th[an the one in the da]ys of the past (and) its appearance (more) [res]plendent.

Afterwards, Ashurbanipal claims to have returned inscribed objects of his predecessors that his workmen had discovered during the project, specifically steles, and set them up along his own monuments.

Tarbiṣu

Just as his grandfather Sennacherib had done before him, Ashurbanipal devoted attention to Egallammes ("Palace, Warrior of the Netherworld"), the temple of Nergal at Tarbiṣu (modern Sherif Khan).[80] Unlike Sennacherib, who had the temple completely rebuilt,[81] Ashurbanipal seems to have only decorated (parts) of Egallammes.[82] At the very start of his reign, during his accession year or early in his first year as king (Kislīmu [IX] 669–early 668), divine emblems (*šurīnu*) were set up in a (principal) gateway of the temple, and, on at least two different occassions, once before 648 and once shortly after the defeat of the Elamite ruler Ummanaldašu (Ḫumban-ḫaltaš III) in 646; inscribed and metal(-plated) lion-headed eagles (*anzû*) were placed in a prominent entrance, perhaps flanking one of the gates of the ante-cella (*bīt papāḫi*), as that was a typical location for these types of apotropaic gateway guardians.[83] Ashurbanipal had other objects made or refurbished for Nergal's

[76] Novotny and Jeffers, RINAP 5/1 p. 58 no. 3 (Prism B) i 16–23 and p. 83 no. 4 (Prism D) i 14–19a, p. 103 no. 5 (Prism I) i 1′–7′, p. 111 no. 6 (Prism C) i 11′–17′, p. 212 no. 10 (Prism T) i 14–20, pp. 281–282 no. 15 ii 3–9, and p. 301 no. 23 (IIT) lines 27–29; and, in this volume, no. 116 i 1′, no. 196 rev. 5′ (subscript; building account damaged) and no. 222 lines 4–6.

[77] The Gate of the Abundance of the Land (*bāb ḫiṣib māti*) was likely located in the southwest wall of the so-called "Ostanbau," the new multi-room complex that Sennacherib had added onto the existing structure of Ešarra. For further discussion of the location of this gate, and the other seven gates of the eastern annex building, see Grayson and Novotny, RINAP 3/2 pp. 20–21 (esp. nn. 53–55). See also Novotny, JCS 66 (2014) pp. 100–102 figs. 2–4. The columns were placed in this important gateway of the temple sometime between 663 and 648, specifically after the composition of text no. 15 (date completely broken away; Novotny and Jeffers, RINAP 5/1 pp. 281–282 ii 3–9), which does not mention the columns, and text no. 5 (Prism I; dated to V-8-648*; Novotny and Jeffers, RINAP 5/1 p. 103 i 1′–7′), which records the placement of them in the Gate of the Abundance of the Land.

[78] In text no. 3 (Prism B) ii 26–34a (Novotny and Jeffers, RINAP 5/1 p. 61), for example, Ashurbanipal states: "[Si]lver, gold, precious stones, as much property of his palace as there was, garment(s) with multi-colored trim, linen garments, large horses, people — male and female — (ii 30) two tall obelisks cast with shiny *zaḫalû*-metal, whose *weight* was 2,500 talents (and which) stood at a temple gate, I ripped (them) from where they were erected and took (them) to Assyria. I carried off substantial booty, (which was) without number, from inside the city Thebes." It is sometimes believed that the *zaḫalû*-metal mentioned in this passage was used to decorate the cella and ante-cella of Eḫulḫul, the temple of the moon-god Sîn at Ḫarrān (see below) and to construct a cast-metal-brick dais for the god Marduk in Babylon (Onasch, ÄAT 27/1 pp. 80 [n. 386], 156–158, and 161; and Novotny, Orientalia NS 72 [2003] pp. 211–215). Therefore, it is not unlikely that some of that treasure went to the Aššur temple at Aššur.

[79] Novotny and Jeffers, RINAP 5/1 pp. 355–356 no. 61 rev. 1′–15′a.

[80] George, House Most High p. 127 no. 805.

[81] Grayson and Novotny, RINAP 3/2 pp. 25–26 and pp. 292–303 Sennacherib 213–216.

[82] Novotny and Jeffers, RINAP 5/1 p. 104 no. 5 (Prism I) ii 1′, p. 114 no. 6 (Prism C) i 62′–64′, pp. 139–140 no. 7 (Prism Kh) i 35′–38′, p. 217 no. 10 (Prism T) ii 25–28, and p. 304 no. 23 (IIT) line 76; and, in this volume, no. 185 (L^3) line 9, no. 198 rev. 12′–13′, and no. 199 rev. 8′–13′.

[83] One cannot rule out the possibility that Ashurbanipal had only one pair of lion-headed eagles (*anzû*) commissioned for Egallammes since the statues bearing an inscription commemorating the defeat of Ummanaldašu (text no. 199 rev. 8′–13′) might have replaced the gateway guardians that had been stationed in the temple prior to V-8-648 (the earliest certain references to *anzû*-birds in this temple of Nergal). At

temple, but the building accounts of those inscriptions are either completely broken away or too fragmentarily preserved to be certain of what they actually record.[84] If Ashurbanipal rebuilt, repaired, or renovated Egallammes' mud-brick structure while he was king, he does not mention it. Given that he was on the throne from IX-669 to at least III-631, Ashurbanipal surely must have given some attention to the temple's aging brickwork, even if it was only for minor repairs not worthy of being recorded in official inscriptions.

Figure 8. Satellite image of Tarbiṣu showing the ruins of Egallammes, the temple of the god Nergal.

Kalḫu

Despite the fact that Kalḫu (modern Nimrud) ceased to be the principal administrative center of the Assyrian Empire after Ashurbanipal's great-grandfather Sargon II moved the capital to the newly-constructed Dūr-Šarrukīn (modern Khorsabad), that city still played in important role until Assyria ceased to exist as a political entity.[85] The temple of the god Nabû, Ezida ("True House"), remained a vital part of Assyria's cultic topography, which is clear from the fact that it was regularly rebuilt and renovated in the seventh century.[86] Ashurbanipal, as known from the building report of an annalistic text inscribed on decagonal clay prisms deposited inside the walls of that temple, had Ezida, or at least part of it, rebuilt.[87] Although the king boasts of having "built and

the same time, one cannot exclude the possibility that more than one pair of lion-headed eagles were stationed in Tarbiṣu's principal temple.

[84] For example, text no. 198 rev. 12′–13′, which might have something to do with Nergal's cult image, or at least an item closely associated with his cult statue.

[85] For information on Kalḫu, see in particular Oates and Oates, Nimrud; and the open-access, Oracc-based Nimrud: Materialities of Assyrian Knowledge Production website (oracc.org/nimrud [last accessed April 11, 2022]).

[86] For an overview of the building history of the Ezida temple at Kalḫu, see George, House Most High p. 160 no. 1239; and Novotny and Van Buylaere, Studies Oded pp. 215–219 (esp. p. 218). For a discussion of the archaeological remains of that temple, see, for example, D. Oates, Iraq 19 (1957) pp. 26–39 and pl. XII; and Oates and Oates, Nimrud pp. 111–119.

[87] Novotny and Jeffers, RINAP 5/1 p. 164 no. 7 (Prism Kh) x 53′–64′. For the find spots of the prism fragments, see the catalogue of texts on pp. 136–137 of that book.

completed (it) from its foundation(s) to its crenellations," the full extent of the work is unknown. Despite Ashurbanipal's claims, which might owe more to royal ideology than historical reality, it appears that only part of Ezida was renovated during Ashurbanipal's third decade as king.[88] The rooms renovated by him are reported to have been roofed with beams of cedar (presumably from the Levant) and had its copings decorated; the nature/type of the decoration is not mentioned.

Ashurbanipal very likely undertook other building activities at Kalḫu, but these projects are not recorded in extant inscriptions of his and, therefore, not discussed here.[89]

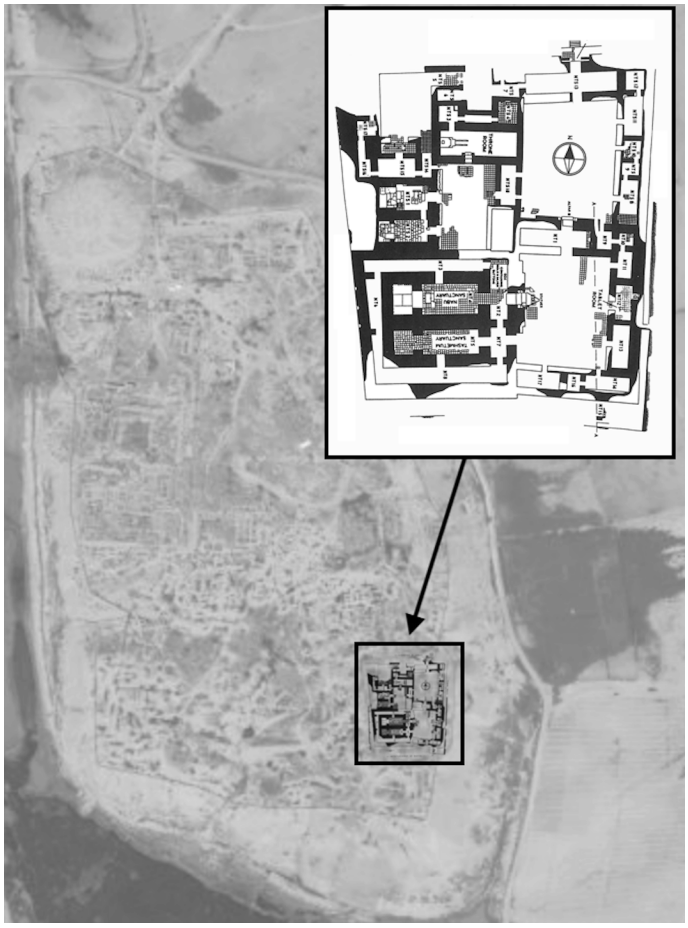

Figure 9. Satellite image of the citadel of Kalḫu with a plan of Ezida, the temple of the god Nabû. The plan of Ezida is reproduced from Oates and Oates, Nimrud p. 112 fig. 67.

Arbela and Milqiʾa

From the very start of his reign, Ashurbanipal actively supported the cult of Ištar of Arbela, whose principal place of worship was Egašankalama ("House of the Lady of the Land") in the citadel of Arbela (modern Erbil), as well as in the nearby city of Milqiʾa (possibly modern ʿAin Kawa), where her *akītu*-house was located.[90]

Extant inscriptions never state that Ashurbanipal worked on the structure of Ištar's temple and, thus, there is no written record of him having had Egašankalama renovated or rebuilt; presumably such work would

[88] It is possible that Ashurbanipal, as well as his two sons Aššur-etel-ilāni and Sîn-šarra-iškun, only worked on the southern part of Ezida, the wing of the temple renovated by Adad-nārārī III (810–783).

[89] For example, the so-called "Town Wall Palace of Ashurbanipal" (Oates and Oates, Nimrud pp. 141–143). The clay bird's head inscribed with the name of Assurbanipal discovered under the floor of the west building has never been published. Its current whereabouts are unknown, but it is likely in the Iraq Museum (Baghdad).

[90] For Egašankalama, see George, House Most High p. 90 no. 351. S. Parpola (Parpola and Porter, Helsinki Atlas p. 13) has suggested that Milqiʾa might be identified as ʿAin Kawa, a proposal tentatively followed by A. Bagg (Rép. Géogr. 7/2–2 p. 429). N. Hannoon (Historical Geography pp. 315–316) has proposed that Tell Bastam, a site located ca. 27 km northeast of Arbela, should be identified as Milqiʾa, but as Bagg has already pointed out, that suggestion seems unlikely since the distance would be too far between Egašankalama and Ištar's *akītu*-house.

have taken place at some point during his long reign. Numerous texts, however, state that he sumptuously decorated it with metal objects.[91] Unfortunately, it is generally unclear what types of objects and architectural features were clad in or fashioned from silver, gold, and copper since descriptions of the work on this temple in Ashurbanipal's inscriptions are rather vague.[92] A handful of texts do provide specific details about a few of the objects displayed in Ištar of Arbela's temple.[93] It is certain that metal-clad divine emblems (*šurīnu*) were set up in a (principal) gateway, and that at least two inscribed gold(-plated) bows (*qaštu*) were dedicated to her.[94] The divine emblems were fashioned at the outset of his reign, whereas the bows were made much later, shortly after the defeat and beheading of the Elamite king Teumman and sometime after Tammarītu was deposed by Indabibi and fled to Nineveh to implore the Assyrian king to forgive him for supporting Šamaš-šuma-ukīn in his rebellion against Assyria.

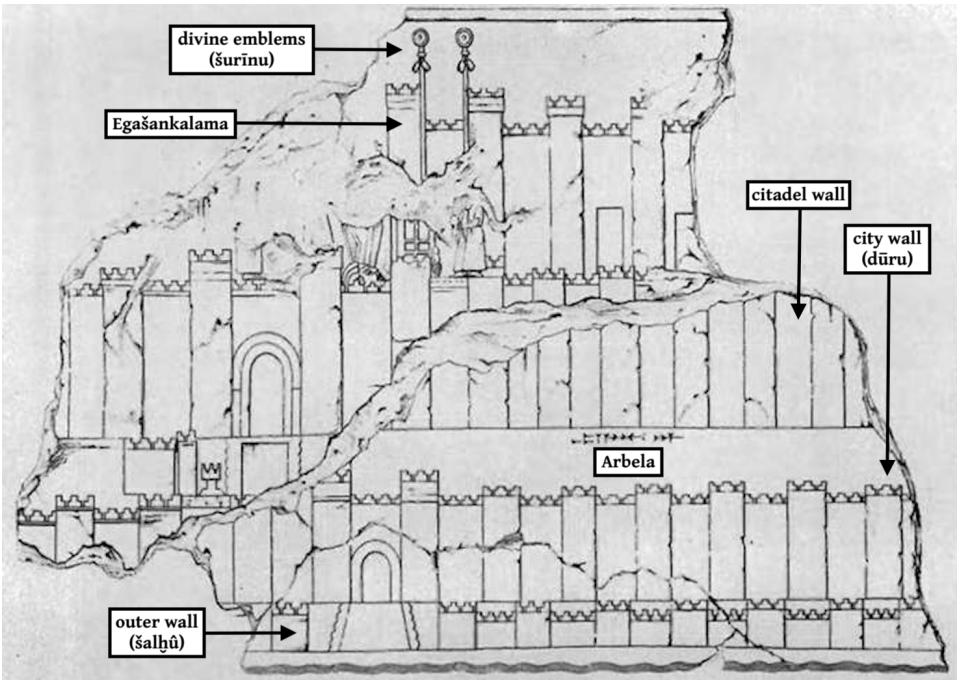

Figure 10. A depiction of Arbela from the North Palace, Room I, slab 9 (AO 19914). Drawing from V. Place, Ninive et l'Assyrie 3 pl. XLI no. 1.

Ashurbanipal, in an inscription written shortly after he became king, states:

> (As for) the city Arbela, the abode of the goddess Ištar, the house of festivals and [*joyous celebrations*], whose (inner) wall had not been built (and) [whose] o[uter wall] had not been completed since time immemorial: I built its (inner) wall and completed its outer wall. I f[illed (it)] with splendor.[95]

The text seems to imply that in 668 Arbela did not have a proper city wall (*dūru*), but only an unfinished outer wall (*šalḫû*). Ashurbanipal claims to have built and completed both of them, as well as having them decorated. Given the lack of textual, as well as archaeological, evidence, it is impossible to confirm or refute this statement of Ashurbanipal.[96] If the claims are indeed true, then it is likely that work on the outer wall began during the reign of his father Esarhaddon or his grandfather Sennacherib and that the work on the larger,

[91] Some of the work might have been started during the reign of his father and merely completed by him. For Esarhaddon's work on Egašankalama, see Leichty, RINAP 4 p. 117 Esarhaddon 54 rev. 16b–20a.
[92] Novotny and Jeffers, RINAP 5/1 p. 58 no. 3 (Prism B) i 19b–21, p. 83 no. 4 (Prism D) 16b–17, p. 114 no. 6 (Prism C) i 48′–49′, p. 139 no. 7 (Prism Kh) i 18′–20′, p. 216 no. 10 (Prism T) ii 7–8, p. 291 no. 21 line 5′, and p. 302 no. 23 (IIT) line 40b; and, in this volume, no. 185 (L^3) lines 4–5, and no. 215 (Edition L) i 30′–32′.
[93] Text nos. 200–206.
[94] Text nos. 185 (L^3) line 5, 200 rev. 15–22, and 203 rev. 9–14. The building reports of text nos. 201–202, and 204–206 are either completely missing or too badly damaged to be able to ascertain what type of object/emblem/ornament Ashurbanipal had fashioned for display in Egašankalama. The divine emblems (*šurīnu*) mentioned in text no. 185 (L^3) might be shown on a wall relief depicting an image of Arbela and Ištar's temple (AO 19914; Barnett, Sculptures from the North Palace pls. 25–26).
[95] Text no. 185 (L^3) lines 1–3.
[96] For a discussion of the Neo-Assyrian fortifications at Arbela, see Sollee, Bergesgleich p. 97 §§3.5.2–3.

more impressive city wall had not yet been started, or was still in the very early stages of construction, that is, the mudbrick structure had not yet been raised to a significant height. At some point during Ashurbanipal's reign, Arbela's inner and outer walls appear to have been completed, if a relief depicting the city (AO 19914) accurately portrays this important cult center of Ištar at the time it was carved.[97]

Ashurbanipal, like his father before him, sponsored construction at Milqiʾa, the location of Ištar of Arbela's *akītu*-house, Egaledina ("Palace of the Steppe").[98] Despite Esarhaddon's claims of having completed the work on the New Year's temple, which he stated he had decorated with glazed bricks, and of celebrating a festival inside it during the month Ulūlu (VI), the month during which *akītu*-festivals were celebrated at Arbela, it appears that it was Ashurbanipal, not his father, who finished the work on Milqiʾa and Ištar's *akītu*-house there.[99]

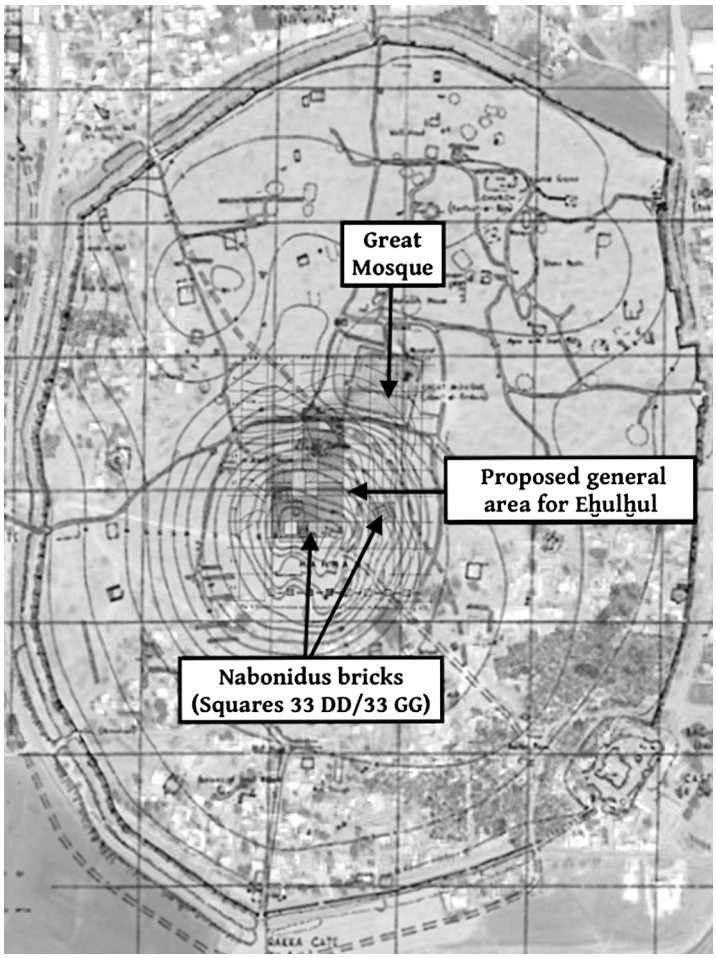

Figure 11. Satellite image of Ḫarrān overlaid with a general plan of the city (Lloyd and Brice, AnSt 1 [1951] p. 85 fig. 3) and the excavated areas (Yardımcı, Studies Palmieri p. 441 fig. 4).

Ḫarrān

Long before the Sargonid period (721–609), Ḫarrān (modern Harran), its principal temple Eḫulḫul ("House Which Gives Joy"), its tutelary deities (the moon-god Sîn, Nikkal, Nusku, and Sadarnunna), and its largely

[97] Barnett, Sculptures from the North Palace pls. 25–26. The upper register of a relief now in the Louvre (AO 19914; Figure 10) depicts Arbela with fully-constructed inner and outer city walls (with at least two gates), the citadel wall (with at least one entrance), the temple Egašankalama, and another building, possibly a palace.

[98] Text no. 185 (L^3) lines 6–8. For Esarhaddon's work on this New Year's temple, see Leichty, RINAP 4 p. 117 Esarhaddon 54 rev. 20b–39. It is not entirely certain whether Egaledina was the Sumerian ceremonial name of Ištar of Arbela's *akītu*-house (see George, House Most High p. 87 no. 313) or an epithet ("palace of the steppe") for Milqiʾa (Parpola in Novotny, SAACT 10 p. 99 no. 19). For some information about the New Year's festival at Arbela and Milqiʾa, see Pongratz-Leisten in Parpola and Whiting, Assyria 1995 pp. 249–250.

[99] It was not uncommon for Esarhaddon to boast of finishing work on a temple and celebrating its completion with a grand festival. For example, compare Leichty, RINAP 4 pp. 127–128 Esarhaddon 57 (Aššur A) vi 1–vii 16. See the comments above about Ashurbanipal's work at Aššur.

Aramaean population enjoyed a privileged position within the Assyrian Empire, especially after Sargon II became king.[100] Of Ashurbanipal's numerous building activities, rebuilding and expanding the Eḫulḫul temple complex took pride of place, as evidenced from the numerous inscriptions of his recording work at Ḫarrān.[101] Unlike his work at Arbela, Aššur, and Babylon — which mostly consisted of projects of his father that he merely put the finishing touches on since construction in those cities had largely been completed while Esarhaddon was alive — large-scale building in this cult center of the moon-god was both initiated and completed during Ashurbanipal's reign; the work appears to have (mostly) taken place during his first decade as king (668–659).[102] Esarhaddon might have been planning to rebuild or renovate Eḫulḫul,[103] but he died before any work was carried out, at least this is what some of Ashurbanipal's inscriptions might indirectly suggest.[104]

Before the work began, divine approval was obtained from Ḫarrān's tutelary deities (Sîn and Nusku). After receiving a positive response to a haruspical query, workmen removed the existing mudbrick structure of the temple, which is said to have been old and dilapidated. During the removal process, objects inscribed by earlier builders were discovered; the only past king named was king Shalmaneser III (858–824).[105] The old structure was completely removed, thereby exposing its (stone) foundations. After specialists deemed the foundations, those laid when Shalmaneser III was king, suitable for reuse,[106] the new brick superstructure was raised to a height of thirty courses of bricks (ca. 3.3–3.6 m). While Ashurbanipal's workmen were removing the former Eḫulḫul temple and rebuilding its new superstructure, the temple complex was greatly expanded, incorporating an additional plot of land measuring ca. 175 × 32.5 m, which was then raised by 130 courses of bricks (ca. 11.7–15.6 m, depending on the thickness of the bricks used) in order to bring the newly-incorporated area to the same height as the foundations of Sîn's temple. Massive ashlar blocks hewn from the mountains (*ešqī abnī šadî danni*) were laid as the foundations for the new part of the temple complex, which was very likely a larger temple for the god Nusku. The new and improved Emelamana ("House of the Radiance of Heaven"), whose superstructure is presumed to have been also raised to a height of thirty courses of bricks, might have been constructed as a twin/mirror image of Eḫulḫul and the two temples might have been physically attached to one another.[107]

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[100] This section is largely an overview of the recently-published Novotny, Studia Chaburensia 8 pp. 73–94. That paper is a summary of parts of Novotny, Eḫulḫul (an unpublished University of Toronto dissertation). An open-access PDF is downloadable from Harrassowitz (https://www.harrassowitz-verlag.de/title_6624.ahtml; last accessed April 11, 2022). For a study of the moon-god during the Neo-Assyrian period, see Hätinen, dubsar 20, especially pp. 384–415 for that deity's cult at Ḫarrān.

[101] Novotny and Jeffers, RINAP 5/1 p. 58 no. 3 (Prism B) i 16–23, p. 83 no. 4 (Prism D) i 14–19a, p. 104 no. 5 (Prism I) ii 2′–18′, pp. 114–115 no. 6 (Prism C) i 65′–93′, p. 140 no. 7 (Prism Kh) i 39′–65′, p. 167 no. 8 (Prism G) i 1′–2′a), p. 217 no. 10 (Prism T) ii 29–iii 14, and pp. 303–304 no. 23 (IIT) lines 64–72; and, in this volume, no. 190 i 1–15, no. 207 (LET) rev. 43–69, no. 208 lines 23–rev.1, no. 209 lines 19–24, no. 211 lines 24–27, no. 212 lines 13′–18′, no. 214 lines 24–29, no. 215 (Edition L) v 14–20, no. 218 lines 1′–9′, and no. 232 ii 1–7. A report about the rebuilding of Eḫulḫul might be preserved in text no. 116 i 9′b–15′ and text no. 222 lines 14b–15; see the commentary and on-pages notes of text no. 116 for details.

[102] It is fairly certain that the work on the main temple complex was completed before V-8-648, but how much earlier than that is unclear. Based on a description of the construction of Sîn's temple in text no. 207 (LET), which was composed sometime after ca. 664, it is tentatively proposed here that work on the Eḫulḫul complex, specifically the completion of the temple of the god Nusku, Emelamana ("House of the Radiance of Heaven"), was completed ca. 659, although this cannot yet be proven with certainty. The rebuilding of the *akītu*-house was undertaken during Ashurbanipal's third decade as king, ca. 644–642.

[103] For the extent of Esarhaddon's activities at Ḫarrān, see Novotny, Studia Chaburensia 8 p. 76. It is highly doubtful that Esarhaddon rebuilt Eḫulḫul in its entirety.

[104] In several inscriptions, Ashurbanipal claims that he was destined to be the king who rebuilt this temple of the moon-god. For example, text no. 10 (Prism T) ii 29–43 (Novotny and Jeffers, RINAP 5/1 p. 217): "Before my father was born (and) my birth-mother was created in her mother's wo[mb], the god Sîn, who created me to be king, named me to (re)build Eḫulḫul, saying: 'Ashurbanipal will (re)b[uild] that temple [and] make me dwell therein upon [an e]ternal [dais.' The word of the god S]în, which [he had spoken] in distant days, [he n]ow reve[aled to the peo]ple of a later generation. He allowed [the temple of the god Sîn — which] Shalmaneser (III), [son of Ashurnasirpal (II)], a king of the past (who had come) before [m]e, [had b]ui[lt] — to become old and he entrusted (its renovation) to me." As Ashurbanipal does not make this claim for any other building project, it can be interpreted here that Esarhaddon had been planning to rebuild/renovate Ḫarrān's principal temple, but he did not do so before his death. Therefore, Ashurbanipal's imagemakers took the opportunity to highlight the fact that it was Ashurbanipal, not his father, who undertook that project.

[105] Presumably other kings worked on the temple, but since it was traditional to name one and only one previous builder in a description report, certainly Shalmaneser III was regarded as the most famous of the earlier kings who had worked on Eḫulḫul. For a study of the selective nature of Assyrian building reports, see Novotny, JCS 66 (2014) pp. 109–112; and Novotny in Yamada, SAAS 28 pp. 253–267.

[106] One inscription of the Neo-Babylonian king Nabonidus (555–539) states that Ashurbanipal had Sîn's temple built anew directly on top of the foundations that Shalmaneser III had laid in the ninth century. See Weiershäuser and Novotny, RINBE 2 p. 148 Nabonidus 28 (Eḫulḫul Cylinder) i 41–ii 5a.

[107] B. Pongratz-Leisten (Studies Boehmer p. 554) was the first person to suggest that Emelamana was a twin of Eḫulḫul. This proposal is accepted here, as well as in Novotny, Eḫulḫul pp. 78–79 and 81–82. Of course, since Eḫulḫul and Emelamana have not yet been discovered, this suggestion must remain conjectural. Note that excavations of the ruins of Ḫarrān in the 1950s, 1980s, and 1990s did not unearth a single inscribed Assyrian object, nor did these scientific investigations find the remains of Eḫulḫul, apart from numerous bricks and half-bricks of Nabonidus, none of which were found in situ. It is possible that Eḫulḫul was located near the edge of the city's citadel, possibly in

Both Eḫulḫul and Emelamana were roofed with cedar beams imported from the Levant, specifically from Mount Lebanon and Mount Sirāra and had metal-banded doors hung in their principal gateways.[108] Ashurbanipal had the interior rooms, at least the ante-cellas (*bīt papāḫi*) and cellas (*atmanu*) of Sîn and Nusku, lavishly decorated and had metal(-plated) and inscribed apotropaic figures placed in important gateways. The main cult rooms of Eḫulḫul were decorated with seventy talents of shiny *zaḫalû*-metal. It is not known exactly what types of decorative objects were displayed in that room, but the massive amount of metal used to make this room shine brightly was almost certainly acquired during Ashurbanipal's second Egyptian campaign (664), principally from two obelisks that are reported to have been "cast with shiny *zaḫalû*-metal" and to have weighed 2,500 talents each.[109] In Sîn's ante-cella and cella, three pairs of apotropaic figures were stationed to protect that part of the temple: wild bulls (*rīmu*), long-haired heroes (*laḫmu*), and lion-headed eagles (*anzû*). In Nusku's new ante-cella, Ashurbanipal had at least one pair of lion-headed eagles fashioned as gateway guardians. Numerous other metal and metal-plated objects were created for the divine residents of the expanded Eḫulḫul temple complex, including a pair of gold-plated carrying poles for Sîn's consort Nikkal and a reddish-gold-plated archway (*sillu*) or awning (*ṣillu*) for Emelamana.[110]

When the temples were completed, Ashurbanipal had Ḫarrān's gods and goddesses brought into the double Eḫulḫul-Emelamana temple during a boisterous celebration. Despite the fact Ashurbanipal claims to have personally taken the moon-god by the hand, it is unknown whether or not Ashurbanipal was physically present at Ḫarrān for Sîn's return to Eḫulḫul. Since the completion of the moon-god's temple appears to have been a major accomplishment, it is likely that he personally attended the ceremonies. If he was unable to attend, then his *kuzippu*-garments[111] or his younger brother Aššur-etel-šamê-erṣeti-muballissu, who was then a *šešgallu*-priest of Sîn,[112] might have stood in for him. Apart from the construction of his own palace at Nineveh, the completion of Eḫulḫul and its mirror image Emelamana was Ashurbanipal's greatest building accomplishment, one that would be remembered long after his death.[113]

During his third decade as king (ca. 644–642), Ashurbanipal had the *akītu*-house of Sîn rebuilt and decorated with *zaḫalû*-metal.[114] Unfortunately, no further details have survived about this New Year's temple, which was apparently located inside the city.[115]

Dating and Chronology

As mentioned above, only one text edited in this volume has a more or less firm date: Text no. 223 (K 2411). However, the date written on the tablet — Simānu (III) 27th of the eponymy of Awiānu (655) — is not the

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the northeastern quadrant. Given the (oral and) written tradition that the Paradise Mosque was constructed on top of the temple of the moon-god, and the fact that numerous stamped bricks of the Neo-Babylonian king Nabonidus were found in trenches 35 DD and 36 GG and that steles of that king and his mother were reused in the structure of the mosque, it is not impossible that Eḫulḫul was located in the northeastern part of the mound (*höyük*).

[108] Several kings of the Sea Coast aided in the acquisition and transport of the timber. Although the rulers who assisted are not named, most likely some of them were the same individuals who supplied his father Esarhaddon with timber and stone during the construction of a wing of the armory at Nineveh and who aided Ashurbanipal's troops with re-establishing Assyrian control over Egypt; twenty-two rulers are reported to have reaffirmed their loyalty to Assyria in 667. Although it is not known which kings of the Sea Coast contributed to the construction of Eḫulḫul, it is possible that Baʾalu of Tyre, Milki-ašapa of Byblos, Iakīn-Lû (Ikkilû) of Arwad, and Abī-Baʾal of Samsimurruna provided timber since Mount Lebanon and Mount Sirāra were in their spheres of influence.

[109] The two obelisks were removed from a temple at Thebes (possibly the Amun temple at Karnak). Some scholars have suggested that the (seven-meter-tall) obelisks were solid metal and date to the reign of Tuthmosis III (1504–1450). For this opinion, see, for example, Onasch, ÄAT 27/1 p. 158. According to M.A. Powell (RLA 7/7–8 [1990] p. 510 §V.6), one talent was approximately thirty kilograms (= sixty minas). Thus, each obelisk might have weighed about 75,000 kg (165,346 lbs) and, therefore, the pair might have yielded around 150,000 kg (330,693 lbs) of *zaḫalû*-metal. At least seventy talents (2,100 kg/4630 lbs) of that silver alloy was used to decorate Sîn's cella.

[110] Most of the building reports of the Emelamana display inscription are badly damaged and, thus, it is uncertain what metal(-plated) objects Ashurbanipal had commissioned for Nusku in his new temple at Ḫarrān.

[111] If Ashurbanipal sent his *kuzippu*-garments to stand in for him, then the *kalû*-priest Urdu-Ea or his son Nabû-zēru-iddina might have attended the ceremonies commemorating the completion of Eḫulḫul. For the importance of *kuzippu*-garments of the king in rituals, see, for example, Pongratz-Leisten in Parpola and Whiting, Assyria 1995 pp. 247–248.

[112] The installation of Aššur-etel-šamê-erṣeti-muballissu as *šešgallu*-priest of Sîn at Ḫarrān was planned by Esarhaddon, but carried out by Ashurbanipal at the very beginning of his reign. See text no. 185 (L^3) lines 10–13.

[113] Ashurbanipal is named as a previous builder in an inscription of Nabonidus (Weiershäuser and Novotny, RINBE 2 p. 148 Nabonidus 28 [Eḫulḫul Cylinder] i 41–ii 5a).

[114] Novotny and Jeffers, RINAP 5/1 p. 304 no. 23 (IIT) lines 67b–68a; and, in this volume, no. 215 (Edition L) v 14–20 and vi 10–11 and text no. 216 (building report completely missing and subscript badly damaged).

[115] The exact position of the *akītu*-house is not indicated and it is unknown if this festival temple was located inside the Eḫulḫul complex or in another district of the city, perhaps in the lower town, near one of the city gates, but still inside the city walls. It is not impossible that it was located at or near the Deir Kadhi, which is at the Gate of the Inn of the Olives.

month, day, and year the tablet was inscribed, but rather the date that Ashurbanipal had two cult objects of the god Marduk (his bed and throne) returned to Babylon. As for the remaining inscriptions included in this volume, only suggested dates of composition can be provided, and not for all texts. Most of the inscriptions whose date of composition can be determined with some degree of confidence (usually within a range of two to three years) were composed during Ashurbanipal's third decade as king, starting in his 20th regnal year (649) and ending sometime between his 25th and 27th years on the throne, depending on when Šamaš-da''inanni, governor of Babylon, held the post of eponym (644, 643, or 642).[116] Relatively few inscriptions of Ashurbanipal from the first two decades of his reign, especially from Assyria, have been positively identified. Most of these early texts date between 668 and 660. Few inscriptions from the period between 659 and 650 are presently known and even fewer inscriptions from his last years on the throne (640–ca. 631) have been identified.

Because it is not always possible to suggest a single, specific year for most texts edited in this volume, the authors have decided not to provide a chart of proposed dates according to regnal years and their corresponding eponym officials, as was done for the inscriptions edited in RINAP 5/1.[117] Instead, the chart below gives general dates for some of the inscriptions of Ashurbanipal known from clay tablets. These are:

Approximate Dates	*Text Nos.*
ca. 668	185, 220
ca. 668–653	231
ca. 666	196
ca. 663–662	207
ca. 663–649 (before 655?)	219
ca. 661–659	209–214
ca. 660	186
655	223
ca. 655–650	116, 222
ca. 652–650	115, 195, 200–202
ca. 650–648	155, 203–205
ca. 649–IV 648	190
ca. 649–646	78–80, 82–86, 88, 127
ca. 649–642	73–77, 87, 126, 128, 131, 133, 135
ca. 648–641	114
ca. 647–646	89, 130
ca. 646[118]	90, 106, 112, 129, 136
ca. 645[119]	91–92, 96–97, 100–102, 154, 188, 197–199, 217
ca. 645–642	95, 103, 134, 139–141
ca. 645–640	98–99, 104, 227–230
ca. 644–642[120]	105, 107–110, 132, 138, 142–145, 148, 156–158, 194, 215–216
ca. 638 (or later)	224–225

For further information about some of the proposed dates, see the commentaries to the individual inscriptions.

[116] The eponymy of Šamaš-da''inanni is dated respectively by M. Falkner (AfO 17 [1954–56] pp. 100–120), S. Parpola (PNA 1/1 pp. XVIII–XIX), and J.E. Reade (Orientalia NS 67 [1998] pp. 255–265) to the years 636, 645, and 644. The years 645 and 636 are too early and too late, but 644 is plausible. Based on Ashurbanipal's annalistic texts, there is little doubt that Šamaš-da''inanni held the office of eponym shortly after Nabû-šar-aḫḫēšu. The earliest and latest possible dates are 644 and 640 respectively. The authors tentatively date the eponymy of Šamaš-da''inanni between 644 and 642, with preference given to 643 (or 642). For details, see Novotny and Jeffers, RINAP 5/1 pp. 32–33.

[117] See Novotny and Jeffers, RINAP 5/1 pp. 30–33 for information on the eponym dates for the reigns of Ashurbanipal and his successors, as well as relevant bibliography on the arrangement of the post-canonical eponym officials.

[118] 646 is the authors' proposed date for the eponymy of Nabû-nādin-aḫi, governor of Kār-Shalmaneser. The *terminus post quem* for these texts is the fourth Elamite campaign (= Elam 5) in 647. Note that S. Parpola and J.E. Reade have both suggested that Nabû-nādin-aḫi held this post one year earlier, in 647, while M. Falkner has postulated that he was eponym much later in Ashurbanipal's reign, in 634. See Novotny and Jeffers, RINAP 5/1 p. 32, for further information.

[119] 645 is the authors' proposed date for the eponymy of Nabû-šar-aḫḫēšu, governor of Samaria. *The terminus post quem* for these texts is the fifth Elamite campaign (= Elam 6) in 646. Note that M. Falkner, S. Parpola, and J.E. Reade have all dated the eponymy of Nabû-šar-aḫḫēšu, governor of Samaria, to the year 646. See Novotny and Jeffers, RINAP 5/1 p. 32 for more details.

[120] 644–642 is the proposed range of dates for the eponymy of Šamaš-da''inanni, governor of Babylon. See n. 116 above and Novotny and Jeffers, RINAP 5/1 pp. 32–33 for further details.

72

This inscription of Ashurbanipal is known only from a fragmentarily-preserved, two-column clay tablet. The extant text contains parts of the inscription's prologue and a report of the king's first Egyptian campaign.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3083 + K 4480	Nineveh, Kuyunjik	8.4×6.1	p

COMMENTARY

K 3083+ preserves a portion of two columns on the obverse of a large clay tablet, while the reverse is missing. This tablet originally had two broad columns on each side given that the width of the right column roughly corresponds to that of the tablets for text no. 207 (LET) as the lineation of the duplicate material in these two inscriptions is the same.

In his publication, H.-U. Onasch treated K 3083+ as a draft for the Prism E inscriptions and so included col. ii of K 3083+ with his edition and score of Prism E (ÄAT 27/1 pp. 93–97, and 2 pp. 28–32). Since the main building report and the subscript are not extant, it is impossible to determine where copies of this inscription were intended to be deposited.

With respect to the contents of the tablet, for i 1′–3′, compare text no. 191 obv.? 12–15, for ii 1′–5′, see text no. 2 (Prism E_2) iii 12–21, and for ii 10′–21′, see text no. 207 (LET) obv. 6′–17′. Based on the extant text, the *terminus post quem* is 667 for the first Egyptian campaign.

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1891 Bezold, Cat. 2 pp. 501 and 636 (study)
1916 Streck, Asb. pp. XXXVII–XXXVIII no. 14 and 216–217 no. 14 (ii 1′–10′, edition; K 3083, study)
1927 Luckenbill, ARAB 2 p. 364 §939 (ii 1′–10′, translation)
1933 Bauer, Asb. pp. 27 and 34, and pl. 40 (K 4480, copy, transliteration; study)
1969 Oppenheim, ANET³ p. 296 (ii 6′–7′, 9′, translation, study)
1994 Onasch, ÄAT 27/1 pp. VII, 35–36, 69, 71–78, 91, 93–97, 103, 211, 225, pl. I fig. 1, and pl. VI fig. 9 (photo, copy, partial conflated edition with his Prism E, study); and 2 pp. 28–32 and 54–56 (col. ii, transliteration)
1996 Borger, BIWA pp. 175, 184, 187, and 331; and LoBl p. 21 (transliteration, study)
2003 Novotny, Eḫulḫul pp. 215–217 and 332–333 (i 1′–3′, translation; study)
2004 Thomason, Iraq 66 p. 158 (ii 6′, study)

TEXT

Obv.
Col. i
Lacuna
1′) [... *ú-nam-mir*? *ki*]-⌜*ma u*$_4$*-me*⌝
2′) [... *ina é-gašan-ḫi*]-⌜*li*⌝-*kù-ga*
3′) [... *pa-rak da*]-⌜*ra*⌝-*a-ti*
4′) [...].⌜MEŠ⌝-*šú*
5′) [...].⌜MEŠ⌝
Lacuna
i 1′–3′) [... *I made* (*it*) *shine* li]ke daylight [... *in* Egašanḫil]ikuga [... (*and*) *I made* (*Šarrat-Kidmuri*) *dwell on* (*her*) ete]rnal [dais].
i 4′–7′) [...] his [...]

6′) [...] *x*
7′) [...] *x*
Lacuna
Col. ii
Lacuna
1′) KUR.*mu-ʿṣur* KUR.*ku*ˀ-[*ú-su ik-šu-du-ma ina la mi-ni iš-lu-la šal-la-as-su*]
2′) KUR *šu-a-tu a-na ʿsi-ḫir*ˀ-[*ti-šá i-be-el-ma a-na mi-ṣir* KUR *aš-šur*.KI *ú-ter*]
3′) MU.MEŠ URU.MEŠ *maḫ-ru-ʿti*ˀ [*ú-nak-kir-ma a-na eš-šu-ú-te iš-ku-na ni-bi-is-su-un*]
4′) ʿARADˀ.MEŠ-*šú a-na* LUGAL-*ti* LÚ.ʿNAMˀ-[*ú-ti* LÚ.GAR-*nu-ú-te ú-pa-qí-da ina lìb-bi*]
5′) GUN *man-da-at-tu be-lu-ʿtiˀ*-[*šú šat-ti-šam-ma ú-kin ṣe-ru-uš-šú-un*]
6′) ʿ55 ALAM LUGALˀ-*ti-šú-ʿnuˀ x* [...]
7′) *li-i-tú ki-šit-ti* ʿŠUˀ.II-*šú* ʿ*maˀ*-*x* [...]
8′) *ina ma-ḫa-za-a-ni* É.KUR.ʿMEŠ? *šá qé-rebˀ* [...]
9′) *ul-ʿtuˀ* AD *ba-nu-u-a im-x* [...]
10′) m*tar-qu-ú ba-ʿluˀ* DINGIR.MEŠ ʿ*a-naˀ* [*e-kem* KUR.*mu-ṣur uš-tam-ṣa-a a-na* DA ...]
11′) ʿ*da-na-an*? AN?.ŠÁR? EN?-*ia*? *e*?ˀ-[*mì-iš-ma it-ta-kil a-na e-muq ra-ma-ni-šú*]
12′) ʿ*ep*?-*šet*? *ma*?-*ru-uš*?-*tú šá* AD DÙ-*u-a eˀ*-[*pu-šú-uš ul ib-bal-kit ina lìb-bi-šú*]
13′) ʿ*il-li-kám-ma qéˀ-reb* URU.*me-ʿem-pi eˀ*-[*ru-um-ma* URU *šu-a-tu ú-ter ra-ma-nu-uš*]
14′) *e-li* ʿUNˀ.MEŠ KUR *aš-ʿšurˀ ša qé-ʿrebˀ* [KUR.*mu-ṣur* ARAD.MEŠ-*ni da-gíl pa-ni-ia*]
15′) *ša* m*aš-šur-ʿPAPˀ*-AŠ MAN KUR *aš-ʿšurˀ* AD DÙ-*u-ʿaˀ* [*a-na* LUGAL-*ú-ti ip-qí-du ina lìb-bi*]
16′) ʿ*a-na daˀ-a-ʿkiˀ ḫa-ba-a-ʿti šáˀ*-[*la-li ú-ma-ʾe-e-ra um-man-šú*]
17′) ʿ*al-la-a-kuˀ ḫa-an-ṭu ina ʿqé*?*-reb* NINAˀ.[KI *il-li-kam-ma ú-šá-an-na-a ia-a-ši*]
18′) *e-ʿliˀ ep-še-e-ti an-ʿnaˀ*-[*a-ti lìb-bi i-gu-ug-ma iṣ-ṣa-ri-iḫ ka-bat-ti*]
19′) ʿ*alˀ*-*si-ma* LÚ.*tur-tan* ʿLÚˀ.[NAM.MEŠ *a-di* ERIM.MEŠ ŠU.II-*šú-nu e-mu-qí-ia* MAḪ.MEŠ]
20′) *a-na na-ra-ru-ʿti ḫaˀ*-[*mat* LUGAL.MEŠ LÚ.NAM.MEŠ ARAD.MEŠ-*ni da-gíl pa-ni-ia*]
21′) *ur-ru-ʿḫiš ṭè-eˀ*-[*mu áš-kun-šú-nu-ti ḫar-ra-an* KUR.*mu-ṣur ú-šá-áš-ki-na* GÌR.II-*šú-un*]
Lacuna
Rev.
Reverse completely missing

Lacuna

Lacuna
ii 1′–5′) [(*wherein*) he (Esarhaddon) conquered] Egypt (and) Ku[sh and (then) carried off its booty without number. He ruled over] that land in [its] ent[irety and made (it) part of the territory of Assyria. He changed] the forme[r] names of the cities [and gave them new names. He appointed] his servants [therein] as king(s), go[vernor(s), (and) official(s). He imposed upon them annual] tribute payment (in recognition) of [his] overlordshi[p].

ii 6′–8′) Fifty-five of their royal statue(s) [...] the victory that he had achieved ... [...] in cult centers (and) temples, which are insi[de ...].
ii 9′–16′) After the father who had engendered me ... [...], Taharqa, without (the consent of) the gods, [made a serious attempt to take away Egypt for ...]. *He* [scorned] *the might of* (*the god*) *Aššur, my lord*, [and trusted in his own strength]. *The harsh deeds* that the father who had engendered me had p[erformed against him did not cross his mind]. He came and e[ntered] the city Memphis, [and (then) turned that city over to himself]. Against the people of Assyria who were insi[de Egypt, servants who belonged to me], (ii 15′) whom Esarhaddon — king of Assyria, the father who had engendered me — [had appointed as king(s) there, he dispatched his army] to kill, rob, (and) p[lunder (them)].

ii 17′–21′) A fast messenger [came] to N[ineveh and reported (this) to me. My heart became enraged] about the[se] deeds [and my temper turned hot]. I summoned (my) field marshal (and) [governors, together with the troops (under) their authority, my elite forces], and (ii 20′) [I] quickly [gave] the ord[er to them] to support (and) a[id the kings (and) governors, servants who belonged to me, (and) I made them take the road to Egypt].

Lacuna

Reverse completely missing

73

A draft or excerpt of an annalistic text of Ashurbanipal is known from a multi-column clay tablet. Although only a small portion of it survives, the tablet was inscribed with accounts of the king's first and second Egyptian campaigns. Presumably, descriptions of other military expeditions of Ashurbanipal were written on other clay tablets.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3159 + K 14429	Nineveh, Kuyunjik	8.5×7.5	p

COMMENTARY

K 3159+ is a fragment from the upper left side of a multi-column tablet that preserves parts of both faces, as well as a portion of its top and left edges. While only one column on each face is extant, the right side of the reverse preserves a portion of the two vertical rulings that separated the final column of the tablet from a preceding one.

For the contents of col. i, see text no. 3 (Prism B) i 48–53 and text no. 6 (Prism C) ii 4′–10′, and compare text no. 11 (Prism A) i 52–57; and for those of rev. i′, see text no. 3 (Prism B) ii 36–37, text no. 6 (Prism C) iii 55′b–57′, text no. 7 (Prism Kh) iii 13′b–15′, and text no. 11 (Prism A) ii 46b–48.

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1933 Piepkorn, Asb. p. 26 (K 14429, study)
1994 Onasch, ÄAT 27/1 pp. 225 and 229 (study); and 2 pp. 94–95 and 139 (transliteration)
1996 Borger, BIWA pp. 4–5, 88–89, and 332; and 8º-Heft p. 157 (K 3159, transliteration; study)

TEXT

Obv.
Col. i

1) *ina maḫ-ʳreʾ-[e ger-ri-ia]*
2) *a-na* KUR.*má-ʳkanʾ u* KUR.*me-luḫʾ-[ḫa lu al-lik]*
3) ^{m}*tar-qu-u* MAN KUR.*mu-ʳṣurʾ* [*u* KUR.*ku-u-si*]
4) *ša* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR ʳANʾ.[ŠÁR.KI AD DÙ-*u-a*]
5) BAD$_5$.BAD$_5$-*šú iš-ʳku-nu?ʾ* [*i-be-lu* KUR-*su*]
6) *da-na-an* <AN>.ʳŠÁRʾ [^{d}15 *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia im-ši-ma*]

i 1–8) On [my] fir[st campaign, I marched] to Maka[n] (Egypt) and Melu[ḫḫa (Ethiopia)]. Taharqa, the king of Egyp[t and Kush], (i 5) whose defeat Esarhaddon — king of A[ssyria, the father who had engendered me] — had *brought about* (and) [whose land he ruled over, forgot] the might of (the god) <Aš>š[ur, the goddess Ištar, and the great gods, my lords, and] trus[ted ...] ... [...]

i 5 [*i-be-lu* KUR-*su*] "[whose land he ruled over]": This reconstruction follows text no. 3 (Prism B) i 52 and text no. 6 (Prism C) ii 8′; text no. 11 (Prism A) i 55 adds *ù šu-u* ^{m}*tar-qu-u* "he, Taharqa," after KUR-*su* "whose land," but since the signs at the beginning of the line are fairly spaced out, there not likely room for this material.

i 6 <AN>.ʳŠÁRʾ [^{d}15 *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*] "(the god) <Aš>š[ur, the goddess Ištar, and the great gods, my lords]": This reconstruction follows text no. 3 (Prism B) i 52 and text no. 11 (Prism A) i 56; text no. 6 (Prism C) ii 9′ instead has AN.ŠÁR *u* ʳ^{d}ʾ[15 DINGIR.MEŠ GAL.MEŠ] EN.MEŠ-*ia* "(the god) Aššur and the goddess [Ištar, the great gods], my lords."

7) ⌜*it*⌝-*ta*-[*kil* ...]
8) *x x* [...]
Lacuna
One or two columns completely missing
Rev.
One or two columns completely missing
Col. i′
Lacuna
1′) [*áš-ta-kan*] ⌜*li*⌝-[*i-tu*]
2′) [*it-ti*] ⌜*qa*⌝-*ti ma-li-*⌜*ti*⌝
3′) [*šal*]-⌜*meš*⌝ *a-tu-ra a-na* NINA.⌜KI⌝
4′) [URU] EN-*ti-ia*
5′) [*x x*] (traces)

Lacuna
One or two columns completely missing
One or two columns completely missing
Lacuna
Rev. i′ 1′–4′) [(thus) I achieved] vi[ctory. With] full [h]and(s), I returned [safel]y to Nineveh, my capital [city].
Rev. i′ 5′) (No translation possible)

74

Three fragments that come from one and the same two-column clay tablet are inscribed with reports of events in Lydia, Mannea, and Media. The contents, as far as they are preserved, duplicate annalistic texts inscribed on clay prisms between 649 and ca. 644–642.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4438A (+) K 4452 (+) 82-3-23,5218	82-3-23,5218	Nineveh, Kuyunjik	6×5.4×1.3 (K 4438A); 6.3×3.5 (K 4452); 3.8×3.8 (82-3-23,5218)	c

COMMENTARY

82-3-23,5218 is a small fragment that comes from the center of the tablet and contains portions of two columns on the obverse and two columns on the reverse, with parts of the top edge also preserved. The fragment K 4438A preserves part of a single column from one face of the tablet, along with a left and upper edge to that column. R. Borger (BIWA p. 332; see also his comments in 8°-Heft p. 159) listed 82-3-23,5218 as a non-physical join with K 4438A based on the similar script and clay of the two objects, and on the fact that the contents of K 4438A directly follow those at the end of 82-3-23,5218 iii. This makes K 4438A the beginning of col. iv of the tablet, and thus part of the reverse with the fragment originating from the tablet's lower left corner and preserving part of its bottom edge. The final two lines after the horizontal ruling in col. iv (from 82-3-23,5218 iv) would therefore likely be the tablet's catch line and subscript and not the beginning of another account. In addition to this join, the fragment K 4452 should more than likely be included with these two pieces as a non-physical join. K 4452 preserves part of one column on the obverse and one column on the reverse, while also preserving a right edge. Based on the similar script and clay of this piece to K 4438A and 82-3-23,5218, and based on the fact that the contents of the reverse of K 4452 (iii 1′–15′ of the master text) directly precede those of 82-3-23,5218 iii (iii 16′–24′ of the master text), all three objects are edited together here as a single tablet. Borger (BIWA 8°-Heft p. 159) noted the exceptional similarity of K 4452 with these fragments, but ultimately did not accept a join, although he did not provide a reason why.

For the contents and restorations of ii 2′–11′, see text no. 11 (Prism A) ii 98–106. For the contents of iii 3′–iv 15, see text no. 3 (Prism B) iii 65b–iv 3a, text no. 6 (Prism C) iv 52′′–v 9, text no. 7 (Prism Kh) iv 22′′b–63′′a, and text no. 8 (Prism G) iv 1′′–22′′; also compare text no. 9 (Prism F) ii 38–52 and text no. 11 (Prism A) iii 4–26. Restorations of the reverse are generally based on Prism C since iii 3′–15′ and iv 12–15 of the tablet only appear in the Prism B, C, Kh, and G accounts, but not in the Prism F and A accounts. However, the restorations of iii 19′b–21′ are taken from the Prism A account since those lines are only attested there.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 pp. 632 and 634 (K 4438A, K 4452, study)
1896 Bezold, Cat. 4 p. 1826 (82-3-23,5218, study)
1933 Bauer, Asb. p. 58 and pl. 59 (82-3-23,5218, copy; iii 16′–24′, transliteration; study)
1996 Borger, BIWA pp. 5, 34–37, and 332; and 8º-Heft pp. 159–161 (K 4438A, K 4452, transliteration; study)

TEXT

Col. i
1) [...] *x x*
2) [...] *x x*
Lacuna
Col. ii
1) *x x x* [...]
2) *x x x* [...]
3) *x x x* [...]
Lacuna
1′) [...] *x x* (*x*)
2′) [*um-ma* GÌR.II ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR].ᵏᴵ[?] *ṣa-bat-ma*
3′) [*ina zi-kir* MU-*šú ku-šu-ud*] ᴸᵁ[?].KÚR[?].ᴹᴱŠ[?]-*ka*
4′) [u_4-*mu* MÁŠ.GI_6 *an-ni-tú*] *e-mu*-*ru*
5′) [LÚ.*rak-bu-šú iš-pu-ra a-na šá-ʾa*]-*al šul-mì-ia*
6′) [MÁŠ.GI_6 *an-ni-tú šá e*]-*mu*-*ru*
7′) [*ina* ŠU.II LÚ.A KIN-*šú iš-pur-am-ma ú*]-*šá*-*an-na-a ia-a-ti*
8′) [*ul-tú* ŠÀ u_4-*me šá iṣ-ba-tú* GÌR.II LUGAL]-*ti*-*ia*
9′) [LÚ.*gi-mir-a-a mu-dal-li-pu*] ᵁᴺ[?].ᴹᴱŠ KUR[?]-*šú*
10′) [*šá la ip-tal-la-ḫu* AD].ᴹᴱŠ-*ia*
11′) [*ù at-tu-u-a la iṣ-ba-tú* GÌR.II LUGAL-*ti*]-*ia ik*-*šu-ud*
12′) [...] (traces)
Lacuna
Col. iii
Lacuna
1′) [...] *x*
2′) [...] (*x*) *x x*
3′) [*ina* ^{d}GIŠ.BAR *aq-mu áš-lu*]-*la šal*-*la-su*
4′) [*ina ti-ib* MÈ-*ia na-gu-šú*] *ú*-*šaḫ*-*rib*
5′) [*ú-ṣa-aḫ-ḫi-ir*] *nap*-*ḫar* KUR-*šú*
6′) [*it-ti ḫu-ub-ti ma-aʾ*]-*di šal*-*la*-*ti ka-bit*-*ti*
7′) [*šal-meš a-tu-ra ak-bu-sa*] *mi-ṣir* KUR AN.ŠÁR.KI
8′) [URU.*bi-ru-a* URU.LUGAL-*iq*]-*bi* URU.*gu-su-né-e*
9′) [URU.MEŠ *maḫ-ru-u-te ša*] *mi*-*ṣir* KUR AN.ŠÁR.KI

i 1–2) (No translation possible)

Lacuna

ii 1–3) (No translation possible)

Lacuna
ii 1′–7′) [...] ... [saying]: “Grasp [the feet of Ashurbanipal, king of Assyria], and [conquer] your *enemies* [through the mention of his name.” On the (very) day] he saw [this dream, (ii 5′) he sent his mounted messenger to inqui]re about my well-being. [(As for) this dream that he had se]en, [he sent (a message about it) by the hands of a messenger of his and he r]eported (it) to me.

ii 8′–11′) [From the day that he grasped the feet of] my [royal majes]ty, he conquered [the Cimmerians, who were disturbing] the *people* of his *land*, (ii 10′) [had never feared] my [ancestor]s, [and, with regard to me, had not grasped the feet of m]y [royal majesty].

Lacuna

Lacuna
iii 1′–7′) [...] ... [I burned (the villages in the district of the city Eristeyana) with fire, (and) plun]dered (them). [With the assault of my battle array], I laid w[a]ste to [his (Rayadišadî’s) district (and) (iii 5′) made] his entire land [smaller. I returned safely with muc]h [plunder (and)] substantial booty (and) [set foot] in Assyrian territory.
iii 8′–15′) [(As for) the cities Birrūa, Šarru-iqb]i, (and) Gusinê, [cities that were formerly within the te]rritory of Assyria (iii 10′) [which] the Manneans had taken

10′) [*ša ina ter-ṣi* LUGAL.MEŠ AD.MEŠ]-⌜*ia*⌝ *e-ki-mu* KUR.*man-na-a-a*
11′) [*da-ád-me šá-a-tu-nu ak-šu-ud* KUR].⌜*man-na*⌝*-a-a ul-tú lìb-bi* ⌜*as-suḫ*⌝
12′) [ANŠE.KUR.RA.MEŠ GIŠ.*til-li ú*]-⌜*nu*⌝*-ut* MÈ-*šú-nu*
13′) [*áš-lu-la a*]-⌜*na*⌝ KUR AN.ŠÁR.⌜KI⌝
14′) [URU.MEŠ *šá-a-tu-nu a-na eš*]-⌜*šu*⌝*-ti*? ⌜*aṣ*?*-bat*⌝
15′) [*ú-ter-ra a-na mi-ṣir* KUR] ⌜AN?⌝.[ŠÁR.KI]
16′) [m⌜*aḫ-še-e*⌝-[*ri la pa-liḫ* EN-*ti-ia*]
17′) AN.⌜ŠÁR⌝ *u* d⌜15⌝ [*im-nu-šú ina* ŠU.II ARAD.MEŠ-*šú*]
18′) UN.MEŠ KUR-*šú* ⌜*si*⌝-[*ḫu* UGU-*šú ú-šab-šú-u*]
19′) *ina* SILA URU-⌜*šú* LÚ⌝.[*šá-lam-ta-šú id-du-u*]
20′) *in-da-*⌜*áš*⌝-[*šá-ru pa-gar-šú*]
21′) ŠEŠ.⌜MEŠ⌝-*šú* NUMUN É ⌜AD⌝-[*šú ú-šam-qí-tu ina* GIŠ.TUKUL.MEŠ]
22′) ⌜EGIR-*nu*⌝ m⌜*ú-al*⌝-[*li-i* DUMU-*šú ú-šib ina* GIŠ.GU.ZA-*šú*]
23′) ⌜*da-na*⌝-*an* ⌜AN.ŠÁR d30⌝ [dUTU dEN *u* dAG]
24′) ⌜d15 *šá* NINA⌝.KI ⌜d⌝[15 *šá* LÍMMU-DINGIR.KI dMAŠ *dnusku* dU.GUR]

Col. iv

1) [DINGIR.MEŠ] ⌜GAL⌝.MEŠ EN.MEŠ-*ia e-mur-ma ik-nu-šá a-*⌜*na*⌝ [GIŠ.ŠUDUN-*ia*]
2) [*áš-šú*] ⌜*ba*⌝-*laṭ* ZI-*tì-šú up-na-a-šú* ⌜*ip*⌝-[*ta-a*]
3) ⌜*ú*⌝-*ṣal*?*-la*?*-a*? EN-*u-ti* m*e-ri-si-in-ni* DUMU [UŠ-*ti-šú*]
4) ⌜*a*⌝-*na* NINA.KI *iš-pur-am-ma ú-na-áš-ši-*⌜*qa*?⌝ [GÌR.II-*ia*]
5) *re-e-mu ar-ši-šú-ma* LÚ.A KIN-*ia ša*? ⌜*šul*?⌝-[*me*]
6) *ú-ma-*ʾ*e-er* EDIN-[*uš-šú*]
7) DUMU.MUNUS *ṣi-it lìb-bi-šú ú-še-bi-la a-na e-*[*peš* MUNUS.AGRIG-*u-ti*]
8) *ma-da-at-ta-šú maḫ-ri-tu šá ina ter-*⌜*ṣi*⌝ [LUGAL.MEŠ]
9) AD.MEŠ-*ia ú-šab-ṭi-lu iš-šu-u-ni a-di* [*maḫ-ri-ia*]
10) 30 ANŠE.KUR.RA.MEŠ UGU *ma-da-at-ti-*⌜*šú*?⌝ [*maḫ-ri-ti*]
11) *ú-rad-di-ma e-*[*mì-is-su*]
12) *ina* u_4*-me-šú* m*bi-ri-is-ḫa-at-ri* LÚ.EN.⌜URU⌝ [*ša mad-a-a*]
13) [m]⌜*sar-a*⌝*-ti* m*pa-ri-ḫi* 2 DUMU.MEŠ m*ga-a-*⌜*gi*⌝ [LÚ.EN.URU KUR.*sa-ḫi*]
14) [*ša iṣ*]-⌜*lu*⌝*-ú* GIŠ.ŠUDUN ⌜*be*?⌝-[*lu-ti-ia*]
15) [75 URU.MEŠ-*šú-nu*] ⌜*dan-nu*⌝*-ti* ⌜*ak*?*-šu*?⌝-[*ud* ...]
16) [...] *x* (*x*) [...]

Lacuna

1′) [...] A?
2′) [...] *x*
3′) [...]-⌜*ia*⌝

4′) [...] AN
5′) [...] *x*

away [in the time of the kings, m]y [ancestors, I conquered those settlements]. I tore [the land M]annea apart from within. [I carried off t]o Assyria [(their) horses, (their) equipment], (and) their [implem]ents of war. *I* [*reorg*]*anized* [those cities (and) returned (them) to the territory of] *As*[*syria*].

iii 16′–21′) (As for) Aḫšē[ri, who did not fear my lordly majesty], (the god) Aššur and the goddess I[štar placed him in the hands of his servants]. The people of his land [incited] a re[bellion against him. (iii 20′) They cast his corpse] into a street of his city (and) dra[gged his body] to and fr[o. They cut down with the sword] his brothers (and) the seed of [his] fat[her's] house.

iii 22′–iv 11) Afterwards, Ual[lî, his son, sat on his throne]. He saw the might of the deities Aššur, S[în, Šamaš, Bēl (Marduk) and Nabû], Ištar of Nineveh, [Ištar of Arbela, Ninurta, Nusku, (and) Nergal, the gre]at [gods], my lords, and bowed down t[o my yoke. For the pr]eservation of his (own) life, he o[pened up] his hands [to me] (and) *made an appeal* to my lordly majesty. He sent Erisinni, [his] heir [designate], to Nineveh and he kissed [my feet]. (iv 5) I had mercy on him and I dispatched my messenger *with* (*a message of*) *g*[*oodwill*] to [him]. He sent me (his) daughter, his own offspring, to se[rve as a housekeeper]. (As for) his former payment, which they had discontinued in the tim[e of the kings], my ancestors, they brought (it) be[fore me]. I added thirty horses to *h*[*is* former] payment and im[posed (it) upon him].

iv 12–16) At that time, (as for) Birisḫatri, a ci[ty] ruler [of the Medes, (and) Sa]rati (and) Pariḫi, two sons of Gag[î, a city ruler of the land Saḫi, who had cast] off the yoke of [my] *l*[*ordship*], (iv 15) *I conqu*[*ered* seventy-five of their fortif]ied [cities ...] ... [...]

Lacuna

iv 1′–3′) (No translation possible)

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iv 4′–5′) (No translation possible)

75

A fragment of a clay tablet bears a tiny portion of an annalistic text. Only part of a report of the king's campaign against Aḫšēri of Mannea is preserved.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4533	Nineveh, Kuyunjik	5.1×5.1	p

COMMENTARY

K 4533 preserves part of one face and part of the left edge of a clay tablet. For its contents, compare text no. 3 (Prism B) iii 25–34a and text no. 6 (Prism C) iv 3′′–14′′a. Although lines 1′–7′ duplicate materials found in those prism inscriptions, the list of gods in lines 5′–6′ has more in common with the list presented in the later accounts of text no. 9 (Prism F) ii 23–24 and text no. 11 (Prism A) ii 127b–129a. Yet even these lists have a few differences from the one found in K 4533 as both lack the goddess Mullissu, while the former also lacks the god Adad and the latter includes Šarrat-Kidmuri.

BIBLIOGRAPHY

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1924–39 Geers, Heft T p. 12 (transliteration)
1996 Borger, BIWA pp. 33 and 334; and 8º-Heft p. 164 (transliteration, study)

TEXT

Lacuna

1′) [*ina šat mu-ši ina ši-pir ni-kil-ti a-na*] *e-*⌜*peš*⌝ [MÈ]

2′) [*it-bu-u-ni a-na mit-ḫu*]-⌜*uṣ*⌝ ERIM.ḪI.A-⌜*ia*⌝

3′) [ERIM.MEŠ MÈ-*ia it-ti-šú-un im*]-⌜*da-ḫa-ṣu*⌝ *iš-ku-nu* BAD_5.BAD_5-*šú-un*

4′) [*ma-lak* 3 KASKAL.GÍD] ⌜A.ŠÀ *šal-ma*⌝-*a-te-šú-nu ú-mal-lu-u* EDIN *rap-šú*

5′) [*ina qí-bit* AN].ŠÁR ^{d}⌜NIN⌝.LÍL ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}EN ^{d}⌜AG⌝

6′) [^{d}15 *šá*] ⌜NINA⌝.KI ^{d}15 *šá* LÍMMU-DINGIR.KI ^{d}MAŠ ⌜^{d}⌝[U.GUR ^{d}*nusku*]

7′) [DINGIR.MEŠ GAL].⌜MEŠ⌝ EN.MEŠ-*ia šá ú-tak-*⌜*ki*⌝-[*lu-in-ni*]

8′) [*qé-reb* KUR].⌜*man*⌝-*na-a-a e-ru-ub-ma* ⌜*at-tal*⌝-[*lak šal-ṭiš*]

9′) [*ina me-ti*]-⌜*iq*⌝ *ger-ri-ia* ⌜URU.*a*⌝-[*a-ú-si-áš* URU.ḪAL.ṢU]

Lacuna

Lacuna

1′–4′) [During the night, in a crafty maneuver, they (Aḫšēri's troops) approached to] do [battle, to figh]t with m[y] troops. [My battle troops fo]ug[h]t [with them (and)] brought about their defeat. (Over) an area [(the distance of) three leagues march], they filled the wide steppe with their corpses.

5′–9′) [By the command of the gods Aš]šur, Mullissu, Sîn, Šamaš, Adad, Bēl (Marduk), Nabû, [Ištar of Ninev]eh, Ištar of Arbela, Ninurta, [Nergal, (and) Nusku, the great gods], my lords, who had encour[aged me], I entered [the land M]annea and ma[rched about triumphantly. In the cours]e of my campaign, [I conquered, destroyed, demolished, (and) burned with fire] the cities A[yusiaš — a fortress (of his)] —

Lacuna

Lacuna after 9′ The translation assumes that the lacuna contained *ak-šu-ud ap-pul aq-qur ina* ^{d}GIŠ.BAR *aq-mu* "I conquered, destroyed, demolished, (and) burned with fire"; see, for example, text no. 3 (Prism B) iii 38b–39.

76

The present inscription is preserved on a small fragment of a clay tablet. The extant text contains part of a description of a military expedition against the Manneans, including the conquest of the city Arsiyaniš.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6546	Nineveh, Kuyunjik	1.3×1.3	p

COMMENTARY

K 6546 is a small fragment that preserves only a portion of one face of a clay tablet. No edges are extant, but the left side of the fragment preserves what looks to be the margin between two columns of text; traces of the vertical ruling from the right side of the left column are visible. Thus, the fragment likely originally belonged to a multi-column tablet, and this assertion is confirmed by the fact that the preserved lines of text are relatively short. The contents of the tablet duplicate text no. 3 (Prism B) iii 54–64, text no. 6 (Prism C) iv 39′′–51′′a, and text no. 7 (Prism Kh) iv 12′′b–21′′.

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1898 Winckler, OLZ 1 col. 71 (study)
1924–39 Geers, Heft T p. 12 (transliteration)
1996 Borger, BIWA pp. 89 and 335; and 8º-Heft p. 169 (transliteration, study)

TEXT

Col. i′
Completely missing
Col. ii′
Lacuna
1′) [*a-na*] ⌜*ra*⌝-*ma-ni-*⌜*šú-nu*⌝ [*ú-ter-ru ak-šu-ud ina* ^{d}GIŠ.BAR *aq-mu*]
2′) [*áš*]-⌜*lu*$^{?}$⌝-*la šal-lat-*⌜*sún*⌝ [URU.MEŠ *šá-a-tu-nu*]
3′) [*a*]-*na mi-ṣir* KUR ⌜AN⌝.[ŠÁR.KI *ú-ter-ra*]
4′) ⌜*na*⌝-*gu-ú šá* ⌜URU⌝.[*ar-si-ia-ni-iš*]
5′) *ša bi-rit* URU.*a-za-*⌜*qa*⌝-[*na-ni ša* KUR.*ḫa-ar-si šá-di-i*]
6′) *ša* SAG KUR.*ku-mu-ur-*⌜*da*⌝-[*a-a ša qé-reb* KUR.*man-na-a-a*]
7′) *as-pu-un ina* ^{d}GIŠ.BAR ⌜*aq*⌝-[*mu*

Completely missing

Lacuna
ii′ 1′–3′) [I conquered, burned with fire, (and) *pl*]*undered* [the cities in the environs of the city Paddiri, which the Manneans had taken away (and) appropriated for] the[ms]elves [in the time of the kings, my ancestors. I returned those cities t]o the territory of A[ssyria].
ii′ 4′–8′) I leveled (and) b[urned] with fire [the d]istrict of the city [Arsiyaniš], which is between the city Azaq[anani and (lit. "of") Mount Ḫarsi], which is before the land of the Kumurd[eans, who are in the land Mannea]. I [killed Rayadišadî], their fortress commander, [(and) I plundered it (Arsiyaniš)].

Lacuna before ii′ 1′ The translation assumes that the lacuna contained URU.MEŠ *šá li-me-et* URU.*pad-di-ri šá ina ter-ṣi* LUGAL.MEŠ AD.MEŠ-*ia* KUR.*man-na-a-a e-ki-mu* "the cities in the environs of the city Paddiri, which the Manneans had taken away ... in the time of the kings, my ancestors"; see, for example, text no. 3 (Prism B) iii 52b–53.

^{m}*ra-a-a-di-šá-di-i*]
8′) ⌜LÚ.GAL⌝ ḪAL.ṢU-*šú-nu* ⌜*a*⌝-[*duk áš-lu-la šal-lat-su*]
9′) [*na-gu-ú*] ⌜*šá* URU⌝.[*e-ri-is-te-ia-na ak-šu-ud*]
Lacuna

ii′ 9′) [I conquered the district] of the city [Eristeyana],
Lacuna

77

This fragment of (multi-column) clay tablet is inscribed with an account of Ashurbanipal's war with Aḫšēri of Mannea. The preserved text records that the Mannean sent his heir designate Erisinni to the Assyrian capital Nineveh.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 15366	Nineveh, Kuyunjik	2.5×4.1	p

COMMENTARY

K 15366 is a small fragment that preserves only a portion of one face of a clay tablet. No edges are extant, but the right side of the fragment preserves what looks to be the margin between two columns of text; traces of the vertical ruling from the left side of the right column are visible. Thus, the fragment likely originally belonged to a multi-column tablet, and this assertion is confirmed by the fact that the preserved lines of text are relatively short. The contents of the tablet duplicate text no. 3 (Prism B) iii 85b–90, text no. 6 (Prism C) iv 81′′–v 3, text no. 7 (Prism Kh) iv 49′′–56′′, text no. 9 (Prism F) ii 46–51, and text no. 11 (Prism A) iii 18–24.

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1996 Borger, BIWA pp. 5, 12, 90, and 339; and LoBl p. 56 (transliteration, study)

TEXT

Col. i′
Lacuna
1′) [^{m}*e-ri-si-in*]-⌜*ni* DUMU *ri-du-ti*⌝-[*šú*]
2′) [*a-na* NINA.KI *iš-pur*]-⌜*am*⌝-*ma ú-na-áš-šiq* GÌR.II-⌜*ia*⌝
3′) [*re-e-mu*] *ar-ši-šu-ma*
4′) [LÚ.A KIN-*ia šá*] ⌜*šul*⌝-*me ú-ma-ʾe-er* EDIN-*uš-šú*
5′) [DUMU.MUNUS *ṣi-it lìb-bi-šú*] ⌜*ú-še-bi*⌝-*la a-na e-peš* MUNUS.AGRIG-*u-ti*
6′) [*ma-da-ta-šú maḫ-ri-tú šá i*]-⌜*na*⌝ *ter-ṣi* LUGAL.MEŠ
7′) [AD.MEŠ-*ia ú-šab-ṭi-lu iš-šu-u-ni a*]-⌜*di*

Lacuna
i′ 1′–7′) [He sent Erisi]nni, [his] heir designat[e, to Nineveh] and he kissed my feet. I had [mercy] on him and (then) I dispatched [my messenger with (a message of) go]odwill to him. (i′ 5′) [H]e sent me [(his) daughter, his own offspring], to serve as a housekeeper. [(As for) his former payment, which they had discontinued i]n the time of the kings, [my ancestors, they carried (it)] b[ef]ore me.

maḫ-ri-ia⌝
Lacuna
Col. ii′
Completely missing

Lacuna

Completely missing

78

A small fragment of a clay tablet, presumably from Nineveh, is inscribed with a text that records Ashurbanipal's campaigns against the Manneans, Medes, and Urarṭians.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6384	Nineveh, Kuyunjik	3.8×3.2	p

COMMENTARY

K 6384 is a small fragment from the middle section of a tablet that preserves parts of both its faces and part of its bottom edge. Obv. 4′–6′ are written on the bottom edge of the tablet. For obv. 1′–rev. 3, compare text no. 3 (Prism B) iii 87–iv 11, text no. 6 (Prism C) iv 84′′–v 20, and text no. 7 (Prism Kh) iv 51′′–72′′; note that obv. 6′ deviates from these accounts. Unlike the accounts of the prism inscriptions, each episode of the tablet is marked off by a horizontal ruling. Since there is not enough of the fragment preserved to establish its lineation, only the translation and not the transliteration is restored based on the prism accounts.

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1933 Bauer, Asb. p. 63 (study)
1996 Borger, BIWA pp. 37 and 335 (study)

TEXT

Obv.
Lacuna
1′) [... *šul*]-⌜*me ú*?⌝-[*ma-*ʾ*e-er* ...]
2′) [...] ⌜*ter*?-*ṣi*? LUGAL?⌝.[MEŠ ...]
3′) [...] *ú*-⌜*rad*⌝-[*di-ma* ...]

Lacuna
1′–3′) [I had mercy on him (Uallî)]. *I* [dispatched my messenger with (a message of) goodw]ill [to him. He sent me (his) daughter, his own offspring, to serve as a housekeeper. (As for) his former payment, which they had discontinued in] *the time of the ki*[*ngs*, my ancestors, they carried (it) before me]. I add[ed thirty horses to his former payment and imposed (it) upon him].

4′) [...] ⌜*mad*⌝-*a-a* m*sar-*⌜*a*⌝-[*ti* ...]
5′) [... EN-*ti*]-⌜*ia*?⌝ <<U>> 75 URU.MEŠ-[*šú-nu* ...]

4′–6′) [At that time, (as for) Birisḫatri, a city ruler of the M]edes, (and) Sara[ti (and) Pariḫi, two sons of

6′) [...] ⌜*al*⌝-*qa*-*a* *a*-⌜*na*⌝ [...]

Gagî, a city ruler of the land Saḫi, who had cast off the yoke of *m*]*y* [lordship, I conquered (and) plundered] seventy-five of [their fortified] cities. [I captured them alive (and)] took (them) t[o Nineveh, my capital city].

Rev.

1) [... KUR.*ur*]-⌜*ar*⌝-*ṭi* *šá* ⌜*a*⌝-*na* [...]
2) [... *il*]-*li*-*ka* ⌜*qé*?⌝-[*reb* ...]
3) [... *ma*-(*a*ʾ)-*as*]-⌜*su*⌝ *i*-⌜*du*⌝-[*ku* ...]

Rev. 1–3) [(As for) Andaria, the governor/field marshal of the land Ura]rṭu, who [had advanced (and) ma]rched *dur*[*ing* the night] to [conquer the lands (of the cities) Uppumu and Kullimmeri, the people living in the city Kullimmeri, servants who belonged to me], infli[cted a heav]y [defeat on him during the night. (...)].

4) [...] TU SU [...]
5) [...] *x* KUR ŠI [...]
6) [...] *x* [...]

Rev. 4–6) (No translation possible)

Lacuna

Lacuna

79

This damaged, two-column clay tablet contains the "third extract" of a long annalistic text, which was inscribed on a series of four different tablets. This part of the inscription narrates Ashurbanipal's first two Elamite campaigns, which are designated as his "sixth" and "seventh" military expeditions according to the campaign numbering of text nos. 3 (Prism B), 4 (Prism D), 7 (Prism Kh), and 8 (Prism G). Because the fourth and final tablet of the series has not yet been identified, it is uncertain exactly when the inscription was composed. However, since the preserved text duplicates the military narration of known, dated texts, the tablet series was likely inscribed ca. 647–646.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3040 + DT 8 (+) Sm 1780 + Sm 2079	Nineveh, Kuyunjik	12.9×11.9 (K 3040+); 6.7×6.4 (Sm 1780+)	c

COMMENTARY

K 3040+ is a two-column tablet that preserves parts of both faces, the top edge, and the left and right sides. The majority of the inscription is supplied by K 3040 + DT 8, while the fragment Sm 1780 + Sm 2079 provides iv 1–12, although the surface of Sm 2079 is effaced.

The extant portion of the inscription duplicates material from text no. 3 (Prism B) iv 15–27, 61–v 3a, v 39b–81a, and 97b–vi 10a; text no. 6 (Prism C) v 24–42a, 88–107, 1′, vi 19′–24′′, and vii 1–11; and text no. 7 (Prism Kh) iv 75′′–93′′a, v 30–60, 66–68, 114–vi 21, and 10′b–23′a. Restorations to the present

78 rev. 1 "[Andaria, the governor/field marshal]": Text no. 3 (Prism B) iv 6 gives Andaria the title of LÚ.EN.NAM "governor," while text no. 6 (Prism C) v 13 gives him the title of LÚ.*tur*-*ta*-⌜*an*?⌝ "field marsh[al]."

edition are taken from these inscriptions. It does not appear as if the scribe of K 3040+ was following any one of the textual traditions from these prisms specifically. The inscription of K 3040+ follows the textual tradition of text no. 3 (Prism B) in one place (see the on-page note to ii 29), but then follows the textual tradition of text nos. 6 (Prism C) and 7 (Prism Kh) in two other places (see the on-page notes to ii 30 and iii 32′b–33′). Moreover, compare the additional, although minor differences between the tablet inscription and the prism inscriptions in the on-page notes to iii 16′ and 23′.

K 3040+ belongs to Tablet III of a multi-tablet series, as is made clear by the subscript (iv 15′) 3-*šú nis-ḫu* NU AL.TIL "third extract, (inscription) not complete"; compare also text no. 95, which is the second extract of a three-tablet series. The final line of the text (iv 14′) is the catch line of Tablet IV, on which the last part of the inscription would have been written; that tablet began with *ina* 8-*e ger-ri-ia* UGU ^{m}*du-na-nu* DUMU ^{m}EN-BA-*šá a-na* KUR.*gam-bu-li lu-u al-lik* "On my eighth campaign, I marched against Dunānu, son of Bēl-iqīša, to the land Gambulu" (text no. 3 [Prism B] vi 10–11; text no. 6 [Prism C] vii 11–13; text no. 7 [Prism Kh] vi 23′–24′; and text no. 8 [Prism G] vii 11′–13′). At present, the other tablets in this series have not yet been positively identified.

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1896 Bezold, Cat. 4 pp. 1508 and 1530 (Sm 1780+, study)
1933 Bauer, Asb. p. 10 (study)
1996 Borger, BIWA pp. 88, 90, 95–98, 100–101, 103–105, and 331; and 8^{o}-Heft pp. 198 and 216–217 (Sm 1780+, transliteration; study)

TEXT

Col. i

1) *ina* 6-*ši ger-ri-*⌜*ia*⌝
2) UGU ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI *lu-u al-lik*
3) ⌜*ša*⌝ MUN AD *ba-ni-ia la* ⌜*ḫa*⌝*-as-su la iṣ-ṣu-*⌜*ru ib-ru-ti*⌝
4) ⌜*ul*⌝*-tu ina* KUR.ELAM.MA.KI *su-un-*⌜*qu*⌝ *iš-ku-nu ib-ba-šu-u* ⌜*né-eb-re-tú*⌝
5) ⌜^{d}⌝*nisaba ba-laṭ* ZI-*tim* [UN.MEŠ]
6) ⌜*ú*$^{?}$*-še*⌝*-bil-šu-ma* ⌜*aṣ*⌝*-bat* [ŠU.II-*su*]
7) [UN].⌜MEŠ*-šú ša la-pa*⌝*-an su-*⌜*un*⌝*-qí* [*in-nab-tu-nim-ma*]
8) [*ú-ši*]-⌜*bu*⌝ *qé-reb* [KUR *aš-šur*.KI]
9) [*a-di zu*]-⌜*un*⌝*-nu ina* KUR-⌜*šú iz-nu-nu*$^{?}$⌝ [*ib-ba-šu-u* BURU$_{14}$]
10) [UN.MEŠ *šá*]-⌜*a*⌝*-tu-*⌜*nu ša*⌝ [*ina* KUR]-⌜*ia ib*⌝*-*[*lu-ṭu ú-še-bil-šú-ma*]
11) [LÚ.*e-la-mu-ú šá*] ⌜*ti-bu-us-su*⌝ [*it-ti lìb-bi-ia*]
12) [*la da-ba*]-⌜*ku la*⌝ [*ḫa-as-sa-ku ṣe-let-su*]
13) [^{m}EN-BA-*šá* KUR.*gam*]-⌜*bu*⌝*-la-a-a* ^{md}⌜AG⌝-[MU-KAM-*eš* LÚ.GÚ.EN.NA]
14) [ARAD].⌜MEŠ⌝ *da-gíl* [*pa-ni-ia*]
15) [^{md}AMAR.UTU-MU]-⌜DÙ LÚ.*šu*⌝*-ut* ⌜SAG⌝ [*šá* ^{m}*ur-ta-ki ša it-ti-šú-nu*]
16) [...] *x* [...]

Lacuna

1′) [...] *x*

Lacuna

Col. ii

i 1–16) On my sixth campaign, I marched against Urtaku, the king of the land Elam who did not remember the kindness of the father who had engendered me (nor) did he respect my friendship. After famine occurred in the land Elam (and) hunge[r] had set in, (i 5) *I* sent to him grain, (which) sustains the live(s) of [people], and (thus) held [him by the hand]. (As for) his [peopl]e, who [had fled] on account of the famine [and sett]led in [Assyria until it r]aine[d] (again) in his land (and) [harvests grew — (i 10) I sent t]hose [people] wh[o] had st[ayed alive in m]y [land (back) to him. But (as for) the Elamite wh]ose [ag]gression I [had not thought possible] (lit. "I [did not speak with my heart]") (and) [a fight with whom I had] no[t contemplated — Bēl-iqīša, the Gam]bulian, Na[bû-šuma-ēreš, the *šandabakku* (governor of Nippur), servant]s who belonged [to me, (and) (i 15) Marduk-šuma-ib]ni, a eunu[ch of Urtaku who had sided with them, ...]

Lacuna

Lacuna

i 16 The translation assumes that this line contained *iš-ku-nu pi-i-šú* "had sided with them"; see, for example, text no. 6 (Prism C) v 42.

1) *ina* 1-*et* MU.AN.˹NA˺ *mé-*<*eḫ*>*-ret a-ḫa-meš iš-ku-nu na-piš-*˹*tu*˺
2) *lìb-bi* AN.ŠÁR *ag-gu ul i-nu-uḫ-šú-nu-ti*
3) ˹*ul*˺ *ip-šaḫ-šú-nu-ti ka-bit-tu* ^{d}*iš-tar*
4) [*šá*] ˹*ú-tak-kil*˺*-an-ni*
5) [BALA-*e* LUGAL-*ti-šú*] ˹*iš-ki*˺*-pu*
6) [*be-lut* KUR.*e-lam-ti ú-šal*]-˹*qu*˺*-u šá-*˹*nam*˺-[*ma*]
7) [EGIR ^{m}*te-um-man tam-šil* GAL_5.LÁ *ú*]-˹*šib ina* GIŠ.GU˺.[ZA]
8) [^{m}*ur-ta-ki a-na da-a-ki* DUMU.MEŠ ^{m}*ur-ta*]-˹*ki*˺
9) [*ù* DUMU.MEŠ ^{m}*um-man-al-da-še* ŠEŠ ^{m}*ur*]-˹*ta*˺-*ki*
10) [*iš-te-né-'a-a*] ˹MUNUS˺.ḪUL
11) [^{m}*um-man-i-gaš* ^{m}*um-man-ap-pa* ^{m}*tam*]-˹*ma*˺-*ri-tú*
12) [DUMU.MEŠ ^{m}*ur-ta-ki*] MAN KUR.ELAM.MA.KI
13) [^{m}*ku-dúr-ru* ^{m}*pa-ru-ú* DUMU.MEŠ ^{m}]˹*um*˺-*man-al-da-še*
14) [LUGAL *a-lik pa-ni* ^{m}]˹*ur*˺-*ta-ki*
15) [*ù* 60 NUMUN LUGAL *ina la mì-ni* LÚ.ERIM].˹MEŠ˺ GIŠ.PAN
16) [DUMU.MEŠ *ba-né-e ša* KUR].˹ELAM˺.MA.KI
17) [*šá la-pa-an da-a-ki* ^{m}*te*]-˹*um*˺-*man*
18) [*in-nab-tu-nim-ma iṣ-ba-tú* GÌR.II.MEŠ LUGAL]-*ti-ia*

ii 1–6) Within one year, they (all) laid down (their) live(s) *at the same t*<*i*>*me*. The angry heart of (the god) Aššur had not relented against them, nor had the mood of the goddess Ištar, [who] had enco[ur]ag[ed] me, become tranquil towards them. (ii 5) They overthrew [his royal dynasty]. They [made] someb[ody else assum]e [dominion over the land Elam].

ii 7–18) [Afterwards, Teumman, the (very) image of a *gallû*-demon, sa]t on the th[rone of Urtaku. He constantly sought out e]vil (ways) [to kill the children of Urta]ku [and the children of Ummanaldašu (Ḫumban-ḫaltaš II), the brother of Ur]taku. [Ummanigaš, Ummanappa, (and) Tamm]arītu — [the sons of Urtaku], the king of the land Elam — [Kudurru (and) Parrû — the sons of U]mmanaldašu (Ḫumban-ḫaltaš II), [the king who came before U]rtaku — (ii 15) [together with sixty members of the royal (family), countless] archers, (and) [nobles of the land E]lam [fled to me before Teu]mman's [slaughtering and grasped the feet of] my [royal majes]ty.

19) [*ina* 7-*e ger-ri-ia* UGU ^{m}*te-um-man* MAN KUR.ELAM.MA.KI] ˹*lu*˺-*u al-lik*
20) [*šá* UGU ^{m}*um-man-i-gaš* ^{m}*um-man-ap-pa* ^{m}*tam*]-˹*ma*˺-*ri-tú*
21) [DUMU.MEŠ ^{m}*ur-ta-ki*] ˹LUGAL˺ KUR.ELAM.MA.KI
22) [^{m}*ku-dúr-ru* ^{m}*pa-ru*]-˹*ú*˺ DUMU.MEŠ ^{m}*um-man-*˹*al-da-še*˺
23) [ŠEŠ ^{m}*ur-ta-ki*] LUGAL KUR.ELAM.˹MA˺.[KI]
24) [LÚ.EDIN.MEŠ-*šú iš*]-˹*ta*˺-*nap-pa-ra a-na še-*˹*bu*˺-[*li*]
25) [UN.MEŠ] ˹*šá-a-tu-nu*˺ *šá in-nab-tu-*˹*nim*˺-[*ma*]
26) *iṣ-ba-tú* GÌR.II-*ia še-bul-šú-nu ul aq-bi-*[*šú*]
27) *ina* UGU *me-re-ḫe-e-ti ina* ˹ŠU˺.II ^{m}*um-ba-da-*˹*ra*˺-[*a*]
28) *ù* ^{md}MUATI-SIG_5-*iq iš-ta-nap-pa-ra* ˹ITI˺-[*šam*]
29) *qé-reb* KUR.*e-lam-ti uš**-*ta-ra-aḫ ina* UKKIN ERIM.˹ḪI˺.[A-*šú*]
30) ˹*at*˺-*kil a-na* ˹AN.ŠÁR˺ ^{d}30 ^{d}UTU ^{d}EN ˹^{d}AG ^{d}15˺ *šá* NINA.KI ˹^{d}˺[15 *šá* URU.LÍMMU-DINGIR]
31) [*šá ú-tak-kil-u-in-ni qí-bit pi-i-šu*] ˹*er-ḫu ul*˺ [*am-gúr*]

ii 19–31) [On my seventh campaign], I marched [against Teumman, the king of the land Elam who had re]gularly [s]ent [his envoys] to me [concerning Ummanigaš, Ummanappa, (and) Tamm]arītu — [the sons of Urtaku], the king of the land Elam — [(and) Kudurru (and) Parr]û — the sons of Ummanaldašu (Ḫumban-ḫaltaš II), [the brother of Urtaku], (former) king of the land Elam — (asking me) to se[nd] (back) (ii 25) those [people] who had fled to m[e and] grasped my feet. I did not grant [him] their extradition. Concerning the aforementioned, he sent insults mont[hly] by the hands of Umbadar[â] and Nabû-damiq. Inside the land Elam, he was bragging in the assembly of [his] troops. (ii 30) I trusted in the deities Aššur, Sîn, Šamaš, Bēl (Marduk), Nabû, Ištar of Nineveh, (and) [Ištar of Arbela, who had encouraged me. I did] no[t comply with the utterance(s) of his pro]vocative [speech] (lit. "[mouth]").

Lacuna

Lacuna

Col. iii

Lacuna

Lacuna

ii 29 After ii 29, the text lacks the contents of text no. 7 (Prism Kh) v 61–65 that appear at this location in the latter inscription. This omission corresponds to the tradition found in text no. 3 (Prism B), which also does not contain those lines of the later prism inscription. *uš*-ta-ra-aḫ* "he was bragging": The text has IŠ for *uš*.

ii 30 The long list of gods in this line duplicates the list found in text no. 7 (Prism Kh) v 66–67, and thus the tablet does not follow the tradition found in text no. 3 (Prism B) v 2, which only mentions the goddess Ištar.

1′) ⌜áš-šú ᵐte-um-man MAN KUR.ELAM.MA.KI ša a-na⌝ [AN.ŠÁR LUGAL DINGIR.MEŠ]
2′) AD ⌜ba⌝-ni-ki iḫ-tu-u ⌜bil⌝-[tu]
3′) id-ka-a ERIM.ḪI.A-šú ik-ṣu-ra ta-⌜ḫa-zu⌝
4′) ú-šá-ʾa-la GIŠ.TUKUL.MEŠ-šú a-na a-lak KUR aš-šur.⌜KI⌝
5′) um-ma at-ti qa-rit-ti DINGIR.⌜MEŠ⌝
6′) GIM GUN ina qa-bal tam-ḫa-ri pu-uṭ-ṭi-⌜ri-šú-ma⌝
7′) di-kiš-šú me-ḫu-u IM ⌜lem⌝-[nu]
8′) in-ḫe-ia šu-nu-ḫu-tú ᵈ15 iš-me-⌜e⌝-[ma]
9′) la ta-pal-làḫ iq-ba-a ú-⌜šar⌝-ḫi-iṣ ⌜lìb⌝-[bu]
10′) a-na ni-iš ŠU.II-ka šá taš-šá-a IGI.II-ka im-la-⌜a⌝ [di-im-tú]
11′) ar-ta-ši re-e-[mu]
12′) ina šat mu-ši šu-a-tú šá am-ḫur-[ši]
13′) 1-en LÚ.šab-ru-u ú-tu-ul-ma i-na-ṭal ⌜MÁŠ⌝.[GI$_6$]
14′) i-gi-il-ti-ma tab-rit mu-ši šá ᵈ15 ú-⌜šab-ru-šú⌝
15′) ú-šá-an-na-a ia-a-ti

16′) um-ma ᵈ15 a-ši-bat URU.LÍMMU-DINGIR.KI e-ru-ba-ni
17′) 15 u 2.30 tul-la-a-ta iš-pa-a-ti
18′) tam-ḫa-at GIŠ.PAN ina i-di-šá šal-pat nam-ṣa-ru zaq-tú šá e-peš MÈ
19′) ma-ḫar-šá ta-zi-iz ši-i ki-ma AMA
20′) a-lit-ti i-tam-ma-a it-ti-⌜ka⌝
21′) il-si-ka ᵈ15 šá-qut DINGIR.MEŠ i-šak-kan-ka ⌜ṭè-e-mu⌝
22′) um-ma ta-na-ṭa-la a-na e-peš šá-áš-me*
23′) a-šar pa-nu-ki šak-nu te-ba-ku a-na-ku
24′) at-ta ta-qab-bi-ši um-ma a-šar tal-la-ki it-ti-ki lul-lik be-let GAŠAN.MEŠ
25′) ši-⌜i tu⌝-šá-an-nak-ka um-ma at-ta a-kan-na lu áš-ba-ta
26′) a-⌜šar⌝ [maš]-⌜kán⌝-i-ka ⌜a-kul a-ka⌝-lu ši-ti ku-<ru>-un-nu
27′) nin-⌜gu⌝-[tú šu]-⌜kun⌝ nu-ʾi-id DINGIR-ti
28′) a-di al-la-⌜ku šip⌝-ru šú-a-tú ep-pu-šú ú-šak-šá-du ṣu-me-rat ⌜lìb-bi-ka⌝
29′) pa-nu-u-ka ul ur-raq ul i-nàr-ru-⌜ṭa⌝ [GÌR.II-ka]

iii 1′–4′) "with regard to Teumman, the king of the land Elam who *placed* a bu[rden] o[n (the god) Aššur — the king of the gods], the father who had engendered you — he mustered his troops, prepared for battl[e], (and) was sharpening his weapons in order to march to Assyria."
iii 5′–7′) "You, the heroic one of the gods, drive him away like a ... in the thick of battle and (then) raise a storm, an ev[il] wind, against him."

iii 8′–11′) The goddess Ištar heard my sorrowful plight [and] said to me "Fear not!" She gave (me) confid[ence], (saying): "Because of your entreaties, which you *directed* towards me, (and because) your eyes were filled with [tear(s)], I had mer[cy] (on you)."
iii 12′–16′a) During the course of the night that I had appealed [to her], a dream interpreter lay down and saw a d[ream]. He woke up and (then) reported to me the night vision that the goddess Ištar had shown him, saying:
iii 16′b–iv 1) "The goddess Ištar who resides in the city Arbela entered (and) she had quivers hanging on the right and left. She was holding a bow at her side (and) she was unsheathing a sharp sword that (was ready) to do battle. You (Ashurbanipal) stood before her (and) (iii 20′) she was speaking to you like (your own) birth-mother. The goddess Ištar, the sublime one of the gods, called out to you, instructing you, saying: 'You are looking forward to waging war (and) I myself am about to set out towards *my* (lit. "your") destination (the battlefield).' You (then) spoke to her, saying: 'Let me go with you, wherever you go, O Lady of Ladies!' (iii 25′) She replied to you, saying: 'You will stay in the place whe[re] you are (currently) [resid]ing. Eat food, drink w<i>ne, [ma]ke mus[ic], (and) revere my divinity. In the meantime, I will go (and) accomplish this task, (thus) I will let (you) achieve your heart's desire. Your face will not become pale, [your feet] will not trembl[e], (iii 30′) you will not wipe off your sweat in the thick of batt[le].' She took you into her sweet embrace and protected

iii 1′–2′ ⌜*a-na*⌝ [AN.ŠÁR] ... *iḫ-tu-u* ⌜*bil*⌝-[*tu*] "*placed* a bu[rden] o[n (the god) Aššur]": The translation of this phrase here and in text nos. 3 (Prism B) v 40; 6 (Prism C) vi 20′; 7 (Prism Kh) v 115–116; and 200 obv. 18 is based upon the translation of R. Borger (BIWA p. 225). Following an old, conjectural suggestion of A.C. Piepkorn (Asb. pp. 64–65), W. von Soden (AHw p. 338 sub *ḫatû* II) and P. Villard (Syria 96 [2019] §5), tentatively proposed reading this passage as *iḫ-ṭú-u* [*bil-tu la ú-bi-la*] "he sinned (and) [withheld (his) tribute]." Given that the TU sign is never attested with the value *ṭú* in the present corpus of Neo-Assyrian royal inscriptions, this proposal is highly unlikely. Since the verb *haṭû* ("to do wrong") appears multiple times (for example, text no. 11 [Prism A] i 118 and 132) in Ashurbanipal's inscriptions and is always written as *iḫ-ṭu-u* or *iḫ-ṭu-ú* in subordinate clauses, the proposed reading of the signs *iḫ-tu-u* as *iḫ-ṭú-u* is not accepted here. For this opinion, see the comments of Borger (BIWA p. 100). Furthermore, J.N. Postgate and M. Worthington (personal communication) have suggested that *bil-tu* could actually be read as *pil-tu*, for *piš-tu* "insult." If this is correct, then the phrase might instead be translated "*cast* an in[sult] a[t (the god) Aššur]."
iii 6′ GIM GUN *ina qa-bal tam-ḫa-ri pu-uṭ-ṭi-⌜ri-šú-ma⌝* "drive him away like a ... in the thick of battle and": The translation follows CAD P p. 300 sub *paṭāru* 12.b. The Akkadian literally translates, "unloose him like a load/burden in the thick of battle and."
iii 16′ *e-ru-ba-ni* "entered": The form is grammatically problematic. The accounts in text no. 3 (Prism B) v 52, text no. 6 (Prism C) vi 34′, and text no. 7 (Prism Kh) v 130 instead have the correct form *e-ru-ba-am-ma* "entered and."
iii 22′ *šá-áš-me** "war": The text has ŠI for the visually similar *me*.
iii 23′ *a-šar pa-nu-ki* "*my* (lit. 'your') destination": The accounts in text no. 3 (Prism B) v 58 and text no. 7 (Prism Kh) v 138 have *a-šar pa-nu-u-a* "my destination." The scribe apparently forgot that this line was part of the quotation by the goddess Ištar, and thus employed the 2fs suffix to reference her directly instead of the appropriate 1cs suffix.

30′) *ul ta-šam-maṭ zu-ut-ka ina* MURUB$_4$ *tam-ʿḫaˀ-[ri]*
31′) *ina ki-rim-mì-šá* DÙG.GA *taḫ-ṣi-in-ka-ma taḫ-ti$_7$-na gi-ʿmirˀ [la]-ʿni-kaˀ*
32′) *pa-nu-uš-šá* ^{d}GIŠ.BAR *in-na-pa-aḫ ez-zi-iš* x x*
33′) *nam-ri-ri-iš* È-*ma a-na ka-šá-ad* LÚ.KÚR-*šá* DU-*ik*

Col. iv

1) [*e*]-ʿ*li* ^{m}*te-umˀ-man* MAN KUR.ELAM.MA.KI *šá ug-ʿguˀ-ga-at ʿpa-nuˀ-[uš-šá taš-kun]*
2) [*ina*] ʿITIˀ.KIN *ši-pir* ^{dr}INANNAˀ.MEŠ ʿ*iˀ-sin-ni* AN.ŠÁR ʿMAḪˀ
3) ʿITIˀ ^{d}30 ^{dr}*naˀ-an-ʿnàrˀ* AN-*e u* KI-*tim ʿat-kilˀ*
4) ʿ*aˀ-na* EŠ.BAR *x* ʿ^{d}ŠEŠ.KIˀ *nam-ri*
5) [*ù*] ʿ*šiˀ-pir* ^{d}15 GAŠAN-*ia šá ʿla inˀ-nen-nu-u*
6) [*ad*]-ʿ*keˀ* ERIM.MEŠ MÈ-*ia mun-ʿdaḫ*$^{?}$*-ṣe*$^{?}$ˀ *šá ina qí-bit* AN.ŠÁR ^{dr}30$^{?}$ˀ *u* ʿ^{d}15$^{?}$ˀ
7) ʿ*itˀ-ta-na-áš-rab-bi-ṭu* MURUB$_4$ ʿ*tam-ḫa-riˀ*
8) [*e*]-ʿ*liˀ* ^{m}ʿ*teˀ-um-man* MAN KUR.ʿELAM.MA$^{?}$.KI$^{?}$ˀ
9) *ur-ʿḫu*$^{?}$ˀ [*aṣ-bat-ma*] ʿ*ušˀ-[te]-ʿše-raˀ ḫar-ʿra*$^{?}$ˀ*-[nu]*
10) ʿ*il-laˀ-mu-u-ʿaˀ* [^{m}*te-um-man* MAN] ʿKUR.ELAM.MAˀ.[KI]
11) [*i-na*] URU.É-^{m}*im-ʿbiˀ-[i na-di ma-dak-tú]*
12) [*e*]-ʿ*rebˀ* <<U>> LUGAL-*ti-ia šá ʿqéˀ-[reb* BÀD.AN.KI]

Lacuna

1′) [...] *x*
2′) [...] *x*
3′) [...] *x*
4′) [*iṣ-ba-tu* GÌR.II-*ia ina* GIŠ.GU.ZA]-ʿ*šú ú-šeˀ-šib*
5′) [^{m}*tam-ma-ri-tu*] ʿŠEŠ-*šuˀ šal-šá-a-a*
6′) [*ina* URU.*ḫi-da*]-*lu a-na* LUGAL-*u-ti áš-kun*
7′) [GIŠ.GIGIR.MEŠ GIŠ].ʿ*ṣuˀ-<um>-bi* ANŠE.KUR.RA.MEŠ (erasure)
8′) [*ṣi-mit-ti*] *ni-i-ri* GIŠ.*til-li si-mat* MÈ
9′) [*ša ina tukul*]-ʿ*tiˀ* AN.ŠÁR *u* ^{d}15 DINGIR.MEŠ GAL.MEŠ (erasure)
10′) [*bi-rit* URU.*šu-šá*]-ʿ*anˀ u* ÍD.*ú-la-a-a ik-šú-da* ŠU.II-*a-a*
11′) [*ina qí*]-ʿ*bitˀ* AN.ŠÁR *u* ^{d}AMAR.UTU DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*
12′) [*ul*]-*tu qé-reb* KUR.ʿELAMˀ.MA.KI *ḫa-diš ú-ṣa-am-ma*
13′) [*a*]-ʿ*naˀ gi-mir* ERIM.ḪI.A-*ia ša-lim-tu šak-na-at*

yo[ur] entir[e bod]y. Fire was flaring up in front of her. She came out furiously (and) splendidly and went to conquer her enemy. [She directed her] attent[ion towar]ds Teumman, the king of the land Elam with whom she was angry."

iv 2–9) [In] the month Ulūlu (VI), "the work of the goddesses," the festival of the exalted (god) Aššur, [the mon]th of the god Sîn, the light of heaven and netherworld, I trusted in the decision of the bright divine light (Sîn) (iv 5) [and] the message of the goddess Ištar, my lady, which cannot be changed. [I must]ered my battle troops, *warriors* who dart about in the thick of battle by the command of the deities Aššur, *Sîn*, and *I*[*štar*. I set out on] *the path* [again]st Teumman, the king of the land *Elam*, [and] t[o]ok the direct *roa*[*d*].
iv 10–12) [B]efore me, [Teumman, the king of] the land Elam, [set up camp in] the city Bīt-Imbî. [*He heard about* the entr]y of my royal majesty i[nto (the city) Dēr]

Lacuna

iv 1′–13′) [...] I placed [*Ummanigaš* (*Ḫumban-nikas II*), *who had fled to me* (*and*) had grasped my feet, on h]is (Teumman's) [throne]. (iv 5′) I installed [Tammarītu], his third [bro]ther, as king [in the city Ḫida]lu. [(With) the chariots, w]a<go>ns, horses, harness-[broken] (steeds), (and) equipment suited for war [that] (iv 10′) I captured [between the city Sus]a and the Ulāya River [with the suppor]t of (the god) Aššur and the goddess Ištar, the great gods, [by the com]mand of (the god) Aššur and the god Marduk, the great gods, my lords, I joyfully came out [o]f the land Elam and salvation was established [fo]r my entire army.

iii 32′b–33′ The reading of these two lines on the tablet follows the tradition found in text no. 6 (Prism C) vi 9′′–10′′ and text no. 7 (Prism Kh) vi 6–7. Text no. 3 (Prism B) v 70 instead has *šam-riš ta-at-ta-ṣi a-na a-ḫa-a-ti* "she went off furiously outside." The latter reading, however, may have influenced the scribe of the tablet at this point. H. Winckler's copy (Sammlung 3 p. 73) records two signs at the end of line 32′ after *ez-zi-iš* "furiously," which appear as if they should be read as *šam-*ʿ*rišˀ* "furiously" given the context of the line. But R. Borger (BIWA p. 101) commented that these traces are highly uncertain as *šam-*ʿ*rišˀ*. The signs are difficult to discern, not just because of damage, but because the end of the *iš* sign in *ez-zi-iš* is written on top of the beginning of the first *x* in the present transliteration. Thus, it seems that the scribe of the tablet was treating the final elements of the line as an erasure, so if the signs were originally *šam-riš* from the account of text no. 3 (Prism B), the scribe corrected this intrusive element in order to make the tablet fall in line with the reading of text nos. 6 (Prism C) and 7 (Prism Kh).
iv 12 <<U>> LUGAL-*ti-ia* "my royal majesty": Perhaps the scribe initially started to write the MAN sign, but then decided to use the LUGAL sign instead.
iv 7′ (erasure): Based on the accounts in text no. 3 (Prism B) vi 3 and text no. 6 (Prism C) vii 4, ANŠE.KUNGA.MEŠ "mules" should be in the erasure.

14′) ⌜*ina*⌝ 8-*e ger-ri-ia*
Blank space for ca. 2–3 lines
15′) 3-*šú nis-ḫu* NU AL.TIL

iv 14′) On my eighth campaign
Blank space for ca. 2–3 lines
iv 15′) Third extract, (inscription) not complete.

80

This small fragment of a multi-column clay tablet preserves part of an inscription that included a description of Ashurbanipal's conflict with the Elamite king Urtaku, after he and his armies invaded Babylonia. The report contained in this text is known from annalistic inscriptions written on clay prisms composed between 649 and 646 (see the commentary).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2661	Nineveh, Kuyunjik	7.6×7.3	p

COMMENTARY

K 2661 preserves the right portion of the obverse of a clay tablet, part of its right edge, and traces of a handful of signs at the end of a few lines on its reverse. Given the relatively short length of lines, it is likely that this fragment originally belonged to a multi-column tablet. Restorations to obv. i′ 10′–22′ are based on text no. 3 (Prism B) iv 29b-40, text no. 6 (Prism C) v 44b-61, and text no. 7 (Prism Kh) iv 95′′b–v 6.

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1935–36 Schawe, AfO 10 p. 170 (study)
1996 Borger, BIWA pp. 95–96 and 329; and LoBl p. 11 (transliteration, study)

TEXT

Obv.
One or two columns completely missing
Col. i′
Lacuna
1′) [...] *x* [...]
2′) [...] ⌜Ú⌝ PA *x* [...]
3′) [...] ⌜Á⌝ [...]
4′) [...] TU [...]
5′) [...] *ú-maš-*⌜*šir*⌝ [(*x*)]
6′) [...] SIG_5-[*tu*]
7′) [...] LUGAL-*u-ti-*⌜*ia*⌝
8′) [...] ⌜*iš*⌝-*ma-a sur-ra-a-*⌜*ti*⌝
9′) [...] *x-qa-mu-u* NUMUN É AD-*šú*

One or two columns completely missing

Lacuna
i′ 1′–4′) (No translation possible)

i′ 5′–10′) [...] abando[ned ...] good (things) [...] m[y] kingship [...] heard about the lies [...] ... the seed of his father's house, [incited Urtaku, the king of] the land Elam.

10′) [*id-ku-u-ni* ^{m}*ur-ta-ki* MAN] KUR.ELAM.MA.KI
11′) [^{m}*ur-ta-ki šá la ag-ru-šú*] ⌜*id*⌝*-ka-a qa-bal-šú*
12′) [*a-na* KUR.*kár-*^{d}*dun-ía-àš ur*]-⌜*ri*⌝*-ḫa* MÈ
13′) [*áš-šú ti-bu-ut* LÚ].⌜*e*⌝*-lam-e*
14′) [LÚ.A KIN *a-na* NINA.KI] ⌜*il*⌝*-lik-am-ma*
15′) [*iq-ba-a ia-a-ti a-ma-ti*] *šá-a-ti-na*
16′) [*ša ti-bu-ti* ^{m}*ur-ta-ki ul áš*]-⌜*du*⌝*-ud a-na lìb-bi-ia*
17′) [*šu-ut* LÚ.MAḪ.MEŠ*-šú šá su*]*-lum-me-e*
18′) [*iš-ta-nap-pa-ra ina maḫ*]*-ri-ia*
19′) [*a-na a-mar* MAN KUR.ELAM.MA.KI LÚ.A KIN-*ia*] ⌜*áš-pur*⌝*-ma*
20′) [*ḫa-an-ṭiš il-lik i-tu-ram*]*-ma*
21′) [*a-ma-a-ti ka-a-a-ma-na*]-⌜*ti*⌝
22′) [*ú-šá-an-na-a ia-a*]-⌜*ti*⌝

i′ 11′–22′) [Urtaku, whom I had not antagonized], set his attack in motion (and) [hastily bro]ught war [to Karduniaš (Babylonia). On account of the assault of the] Elamite, [a messenger] came [to Nineveh] and (i′ 15′) [told me (the news). I was not con]cerned about this [news of Urtaku's assault. (Because) he had regularly sent his envoys (with messages) of p]eace [bef]ore me, [I] sent [my messenger to see the king of the land Elam; (i′ 20′) he went quickly, returned], and [reported to m]e [an accura]te [report],

Lacuna

Lacuna

Rev.

Col. i

Lacuna

Lacuna

1′) [...] *x*
2′) [...] *x*
3′) [...] *x*
4′) [...] *x*
5′) [...] *x*

Rev. i 1′–5′) (No translation possible)

Lacuna

Lacuna

One or two columns completely missing

One or two columns completely missing

81

A tiny piece from one face of a clay tablet preserves parts of just seven lines of an inscription that recorded some of the events that took place in Elam after the death of Urtaku. The extant text records how Teumman ruthlessly became king; numerous members of Urtaku's family fled the slaughter and sought refuge with Ashurbanipal in Nineveh.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13440	Nineveh, Kuyunjik	3×2.9×1.3	c

COMMENTARY

The tablet fragment, as correctly pointed out by R. Borger (BIWA p. 198), does not join text no. 135. This is confirmed by the fact that the script of K 13440 is smaller and more densely written than that of text no. 135, and the short lines of the present fragment suggest it originally was part of a multi-column tablet while text no. 135 belongs to a single-column tablet. The extant text nearly duplicates text no. 16 i′ 5′–9′ and the restorations are based on that prism fragment; compare also text no. 3 (Prism B) iv 66–71, text no. 6 (Prism C) v 92–98, and text no. 7 (Prism Kh) v 33–39.

The exact date of composition cannot be determined since the inscription is so poorly preserved. However, it is likely that K 13440, as with text no. 16, also contained the report on Ashurbanipal's defeat of the Elamite king Teumman during his second Elamite campaign, which would establish the *terminus post quem* as 653. Of course, like the prism fragment, this tablet could also be a later summary inscription composed ca. 639–638 (see the introduction and commentary to text no. 16).

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1933 Bauer, Asb. p. 63 (transliteration)
1996 Borger, BIWA pp. 198 and 337 (study)

TEXT

Lacuna
1′) [LUGAL-*us-su iš-ki-pu*] ⌜*e-ki-mu* BALA⌝-[*šú*]
2′) [*be-lut* KUR.ELAM.MA.KI] *ú-šal-qu-u šá-*⌜*nam*⌝-[*ma*]
3′) [*ar-ka* m*te-um-man*] ⌜*ḫi*⌝-*ri-iṣ* GAL$_5$.LÁ.MEŠ *lem*-[*nu-ti*]
4′) [*ú-šib ina* GIŠ].⌜GU⌝.ZA m*ur-ta-*⌜*ki*⌝
5′) [*a-na da-a-ki* DUMU].⌜MEŠ⌝ [m]⌜*ur*⌝-*ta-ki*
6′) [DUMU.MEŠ m*um-man-al-da*]-⌜*a*⌝-*si*
7′) [ŠEŠ m*ur-ta-ki iš-ta-né-*ʾ*i le*]-⌜*mut*?-*tu*?⌝
Lacuna

Lacuna
1′–2′) [They overthrew his kingship] (and) took away [his] dynasty. They made somebo[dy else] assume [dominion over the land Elam].
3′–7′) [Afterwards, Teumman, the (very) i]mage of ev[il] *gallû*-demons, [sat on the th]rone of Urtak[u. (5′) He constantly sought out *ev*]*il* (ways) [to kill the childre]n of [U]rtaku (and) [the children of Ummanald]ašu (Ḫumban-ḫaltaš II), [the brother of Urtaku].

Lacuna

82

This clay tablet fragment, of which only a small portion of the middle of one face is preserved, is inscribed with part of an account narrating how the children of Urtaku and his brother Ummanaldašu (Ḫumban-ḫaltaš III) fled Elam after Teumman seized the throne for himself and plotted to murder them (compare, for example, text no. 3 [Prism B] iv 68–v 79).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6366	Nineveh, Kuyunjik	8.3×5.1	p

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 782 (study)
1933 Bauer, Asb. p. 64 and pl. 43 (copy, transliteration, study)
1996 Borger, BIWA p. 335 (study)

TEXT

Lacuna
1′) [...] *x* (*x*) [...]
2′) [...] *x x x x* [...]
3′) [...] *x x x x x* [...]
4′) [...] *x* ⌜*ša*⌝ NINA.⌜KI LUGAL⌝-[*us*]-⌜*su*⌝ [...]
5′) [... m*um-man-i-gaš* m*um-man*]-⌜*ap-pi*⌝ m*ta-am-ma-ri-*⌜*it*⌝*-tu* m⌜*ku*⌝-[*dúr-ru* ...]
6′) [... DUMU.MEŠ m*ur*]-⌜*ta*⌝*-ku* m*um-man-al-da-a-še* ⌜LUGAL⌝.[MEŠ ...]
7′) [... KUR.*e*]-⌜*lam*⌝*-ti ša a-na mit-ḫu-uṣ* ⌜GIŠ.TUKUL.MEŠ⌝ [...]
8′) [...] *x* ⌜*e*⌝*-zi-bu-ma ú-maš-ši-*[*ru* ...]
9′) [... *qé*]-⌜*reb*⌝ KUR.*e-*⌜*lam-ti*⌝ [...]
10′) [... *ina tukul*]-⌜*ti*⌝ AN.ŠÁR ⌜d⌝[15? ...]
11′) [...] *x* US *x* [...]
12′) [...] ḪU *x* [...]
13′) [...] *x* (*x*) [...]
Lacuna

Lacuna
1′–3′) (No translation possible)

4′–10′) [...] of Nineveh, [h]is kingsh[ip ... (5′) ... Ummanigaš, Umman]appi, Tammarītu, K[udurru (and) *Parrû* ... sons of Urt]aku (and) Ummanaldašu (Ḫumban-ḫaltaš II), the king[s ... the land El]am, who [...] to fight with the weapons of [...] they left and (thus) abandon[ed ... insi]de Elam [... (10′) ... with the suppor]t of (the god) Aššur and *the goddess* [*Ištar* ...]

11′–13′) (No translation possible)

Lacuna

83

A fragmentarily-preserved clay tablet bears part of an inscription of Ashurbanipal. The extant text contains the beginning of a substantially abbreviated version of a report about the king's second Elamite campaign, during which Assyrian troops defeated and killed the arrogant Elamite king Teumman in a battle at Tīl-Tūba.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3140	Nineveh, Kuyunjik	6.3×7.6	p

COMMENTARY

K 3140 preserves part of one face from a left corner of a tablet, including a portion of its left and top or bottom edges; it is uncertain if this is the obverse or reverse. Given the relatively short length of lines and the shape of the fragment, the tablet probably contained two columns when complete.

For i′ 1–3, compare text no. 3 (Prism B) iv 81b–v 1 and text no. 7 (Prism Kh) v 50–65; for i′ 4–6, compare text no. 3 (Prism B) v 2–4a and text no. 7 (Prism Kh) v 66–69; for i′ 7–8, see text no. 3 (Prism B) v 41–42 and text no. 7 (Prism Kh) v 117–118; and for i′ 9–12, compare text no. 3 (Prism B) v 76–79 and text no. 7 (Prism Kh) vi 14–19. Besides the heavily redacted account of the campaign against the Elamite king Teumman, this text also includes a longer, more generic list of gods in i′ 4–5 than the lists in the prism inscriptions, and it removes the *šá ina qí-bit* AN.ŠÁR ^{d}30 *u* ^{d}15 "by the command of the deities Aššur, Sîn, and Ištar" clause of the prism texts that should have appeared in i′ 9.

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1933 Bauer, Asb. pp. 10 and 64 (study)
1996 Borger, BIWA pp. 97–98, 100, 103, and 332 (i′ 4–5, transliteration; study, i′ 5, 9–10, collations)

TEXT

Col. i′

1) [*šá* (UGU) ^{m}*um-man-i*]-*gaš* ^{m}*um-man-ap-pa*
^{m}*tam-ma-ri-tú* ^{m}*ku-dúr-*⌜*ru*⌝
2) [^{m}*pa-ru-u*] ⌜*mun*⌝-*nab-ti šá iṣ-ba-tú* GÌR.II LUGAL-*ti-*⌜*ia*⌝
3) [^{m}*te-um*]-⌜*man*⌝ *iš-tap-pa-ra me-re-eḫ*-[*tu*]
4) [*at-kil*] *a-na* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}15 ⌜*šá*⌝ [NINA.KI]
5) [^{d}]⌜15⌝ *šá* URU.LÍMMU-DINGIR ^{d}MAŠ ^{d}*nusku*
^{d}U.GUR *ša ú-*⌜*tak-kil*⌝-[*u-in-ni*]
6) [*qí*]-*bit pi-i-šú er-ḫu ul am-gúr ul a-din-šú*
⌜*mun*⌝-[*nab-ti šá-a-tu-nu*]
7) ⌜*id*⌝-*ka-a* ERIM.ḪI.A-*šú ik-ṣu-ra ta*-[*ḫa-zu*]
8) ⌜*ú*⌝-*šá-*'*a-a-la* GIŠ.TUKUL.MEŠ-*šú a-na a-lak* [KUR *aš-šur*.KI]
9) [*ad*]-⌜*ke*⌝ LÚ.⌜ERIM.MEŠ MÈ-*ia mun-daḫ-ṣe šá*⌝
[*it-ta-na-áš-ra-bi-ṭu*]
10) ⌜*e-li*⌝ ^{m}⌜*te*⌝-*um-man* MAN KUR.⌜ELAM.MA⌝.[KI *ur-ḫu aṣ-bat-ma*]
11) [*uš*]-⌜*te*⌝-*eš-še-ra* [*ḫar-ra-nu*]
12) ⌜*el-la*⌝-*mu-u-a* ^{m}*te-*⌜*um*⌝-[*man* MAN KUR.ELAM.MA.KI]
13) [*x*] *x x x* [...]

Lacuna

i′ 1–11) [Teumm]an regularly sent insul[t(s) concerning Ummani]gaš, Ummanappa, Tammarītu, Kudurr[u, (and) Parrû, f]ugitive(s) who had grasped the feet of m[y] royal majesty. [I trusted] in the deities Aššur, Sîn, Šamaš, Bēl (Marduk), Nabû, Ištar of [Nineveh, (i′ 5) Iš]tar of Arbela, Ninurta, Nusku, (and) Nergal who had encour[aged me]. I did not comply with [the utte]rance(s) of his provocative speech (lit. "mouth"). I did not give him [those] fugi[tives. He] mustered his troops, prepared for bat[tle], (and) was sharpening his weapons in order to march to [Assyria. I mus]tered my battle troops, warriors who [dart about. (i′ 10) I set out on the path a]gainst Teumman, the king of the land Elam, [and t]ook the direct [road].

i′ 12–13) [B]efore me, Teu[mman, the king of the land Elam], ... [...]

Lacuna

84

The extant text of this badly-damaged clay tablet, of which only a small portion of one face is preserved, contains part of an account of Ashurbanipal's second Elamite campaign, that is, his war with Teumman in 653, after the Elamite king attacked the city of Dēr.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 10621	Nineveh, Kuyunjik	4.1×3.8	p

COMMENTARY

K 10621 preserves the ends of ten lines of text from one face of a tablet. The right side of the fragment has an exceptionally straight edge, suggesting that the fragment originally belonged to the left column of a two-column tablet in which the right column broke off cleanly along the left edge of the margin. This observation is likely supported by the relatively short length of most of the lines; when there is a fairly long line (such as with lines 3′ and 10′), its signs are written together very tightly.

For the contents of the tablet, compare text no. 3 (Prism B) v 8–19, text no. 7 (Prism Kh) v 73b–86, and text no. 8 (Prism G) v 5′–12′. However, i′ 3′b–6′a deviate in several ways from the account of the prism inscriptions (see the on-page notes).

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TEXT

Col. i′

Lacuna

1′) [*kal u*$_4$*-me uš-ta-ni-iḫ a-na qí-it* BALA.MEŠ MAN KUR].ʳELAM.MA.KIˡ [ZÁḪ KUR-*šú*]

2′) [*ú-kal-lim-an-ni* GURUN EŠ.BAR-*šú*] *ša la in-nen-*ʳ*nu-u*ˡ

3′) [*ina u*$_4$*-me-šú-ma mi-iḫ-ru im-ḫur-šu*]-ʳ*ma*ˡ NUNDUM-*su uk-tam-bil-ma* IGI-*šú iṣ-ḫi-ir*

Lacuna

i′ 1′) [it (an eclipse) lasted like this the entire day, (thus signifying) the end of the reign of the king of the land] Elam [(and) the destruction of his land].

i′ 2′–7′) ["The Fruit" (the god Sîn) revealed to me his decision], which cannot be chang[e]d. [At that time, a mishap befell him]: His lip became paralyzed and his eye became small. (i′ 5′) [He was not ashamed

Lacuna before i′ 1′ The translation assumes that the lacuna contained *ki-ma šu-a-tu-ma* "like this"; see, for example, text no. 3 (Prism B) v 7b.

i′ 3′b IGI-*šú iṣ-ḫi-ir* "his eye became small": The prism inscriptions have IGI.II-*šú is-ḫur-ma*, "his eyes turned back, and"; see, for example, text no. 3 (Prism B) v 12b. Does the eye becoming small here mean that his pupil closed up or that his eyelid became droopy due to his trauma? It is possible that *iṣḫir* is a scribal error for the *isḫur* of the prism inscriptions, or maybe it represents a variant reading that was rejected when the prism accounts were crafted.

4′) [*it-ti ep-še-e-ti an-na-a*]-⌜*ti*⌝ *ša* AN.ŠÁR *u* ^{d*}15*(erased) ^{d}30
5′) [^{d}UTU ^{d}EN] ⌜^{d}⌝AG ^{d}15 *šá* NINA.KI
6′) [^{d}15 *šá* LÍMMU-DINGIR ^{d}MAŠ] ⌜^{d}⌝*nusku* ^{d}U.GUR *e-pu-šú-uš*
7′) [*ul i-ba-áš id*]-*ka-a* ERIM.ḪI.A-*šú*
8′) [*ina* ITI.NE ITI *na-an*]-⌜*mur*⌝-*ti* MUL.PAN
9′) [*i-sin-ni šar-ra-ti ka*]-⌜*bit*⌝-*ti* DUMU.MUNUS ^{d}EN.LÍL
10′) [*a-na pa-laḫ* DINGIR-*ti-šá* GAL-*ti áš-ba-ak ina* URU.LÍMMU]-⌜DINGIR⌝ URU *na-ram* ŠÀ-⌜*šá*⌝
Lacuna

by thes]e [measures] that the deities Aššur and Sîn, [Šamaš, Bêl (Marduk)], Nabû, Ištar of Nineveh, [Ištar of Arbela, Ninurta], Nusku (and) Nergal had taken against him, [(and) he mu]stered his troops.

i′ 8′–10′) [During the month Abu (V) — the month of the heliacal] rising of the Bow Star, [the festival of the hono]red [queen], the daughter of the god Enlil (the goddess Ištar) — [to revere her great divinity, I resided in the city Arbe]la, the city that he[r] heart loves,
Lacuna

85

This tiny fragment of a multi-column clay tablet preserves two small passages of a long annalistic inscription. The text, what little of it is preserved, narrates how Ashurbanipal placed Ummanigaš (Ḫumban-nikaš II) on the throne of Elam in Susa after Teumman was beheaded by a common Assyrian soldier and, probably, how Šamaš-šuma-ukīn, the king of Babylon and Ashurbanipal's older brother, bribed the Elamite to join his rebellion against Assyria.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2665	Nineveh, Kuyunjik	4.1×4.1	p

COMMENTARY

K 2665 is a fragment that preserves parts of both faces from the bottom left corner of a tablet. For the fragment's contents, compare text no. 3 (Prism B) v 97–vi 3 and vii 18–19. Given that the contents of the reverse do not directly follow those of the obverse, the object originally belonged to a multi-column tablet.

84 i′ 4′–6′a i′ 4′a: Given the spacing on the tablet, it is doubtful that *ga-ba-ṣu iš-šá-kin ina lìb-bi-šu* "(and) a *seizure* had taken place inside him" from the prism inscriptions appears in i′ 4′; compare, for example, text no. 3 (Prism B) v 13. If it did, this line would contain twenty-eight signs; the longest line on this tablet is twenty-three signs (i′ 3′), but those signs are written fairly tightly together, while those of i′ 4′ are not. Moreover, the verb *iṣ-ḫi-ir* "became small" at the end of the previous line does not have *-ma* "and" affixed to it as the verb in the prism accounts does, possibly indicating that the third physical symptom of the Elamite king from those inscriptions was not mentioned here. i′ 4′b–6′a: The list of gods recorded on the tablet is significantly longer than the lists of the prism accounts. Text no. 3 (Prism B) v 14b has AN.ŠÁR *u* ^{d}15 "(the god) Aššur and the goddess Ištar," while text no. 7 (Prism Kh) v 81a has ^{d}30 *u* ^{d}15 "the god Sîn and the goddess Ištar." Note that in i′ 4′b of the tablet, the ^{d}15 has been erased, but the signs are still partially visible since the scribe did not erase them well.

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1996 Borger, BIWA pp. 38, 104, and 329; and LoBl p. 12 (transliteration, study)

TEXT

Obv.
Col. i

Lacuna		Lacuna
1′)	*x* [...]	i 1′–4′) (No translation possible)
2′)	*x* [...]	
3′)	⌜*it*⌝-[...]	
4′)	*a*-⌜*na*⌝ [...]	
5′)	^{m}*um*-[*man-i-gaš* ...]	i 5′–10′) Um[manigaš (Ḫumban-nikaš II) ...] who had fl[ed ...] inside the city S[usa ...] I made *h*[*im*] enter [... I placed him] on the throne of Teu[mman ...] (With) the chariots, wagon[s, ...]
6′)	*ša* ⌜*in-nab*⌝-[*tu* ...]	
7′)	*qé-reb* URU.⌜*šu*⌝-[*šá-an* ...]	
8′)	*ú-še-rib*-⌜*šú*?⌝ [...]	
9′)	*ina* GIŠ.GU.ZA ^{m}*te*-⌜*um*⌝-[*man ú-še-šib* ...]	
10′)	GIŠ.GIGIR.MEŠ GIŠ.*ṣu-um*-⌜*bi*⌝ [...]	
One or two columns completely missing		One or two columns completely missing
Rev.		
One or two columns completely missing		One or two columns completely missing
Col. i′		
1)	ŠEŠ *nak*-⌜*ri*⌝ [...]	Rev. i′ 1–6) [... *of Šamaš-šuma-ukīn*, (my)] hostile brother, [...] took [the] direc[t road ...] until they ... [...] his command [...] (that) Elamite [...] ... [...]
2)	*uš-te-eš-še*-⌜*ru*⌝-[*ni ḫar-ra-nu* ...]	
3)	*a-di šú-nu it-ti*-[...]	
4)	*e-peš pi-i-šú x* [...]	
5)	LÚ.*e-la-mu*-⌜*ú*⌝ *x* [...]	
6)	⌜*ú*⌝-*x* [...]	
Lacuna		Lacuna

86

This badly-damaged, two-column clay tablet, which is probably the final installment of a series of tablets, is inscribed with reports about Ashurbanipal's dealings with four Elamite kings (Teumman, Ummanigaš, Tammarītu, and Indabibi), the Gambulu tribe (led by Dunānu), and several Arabian tribal leaders (Iauta', Abī-Yate', Ammi-ladīn, Kamās-ḫaltâ, and Natnu), as well as an account of the Assyrian king's construction of a new royal residence for himself at Nineveh, the so-called "House of Succession."

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 30 (+) K 4459 + K 13750 (+) K 11289 (+) K 11389 (+)? 81-7-27,240	81-7-27,240	Nineveh, Kuyunjik	12×11.8×2.9 (K 30); 8×5.1 (K 4459+); 5.4×3.2 (K 11289); 2.8×3.2 (K 11389); 3.2×3.4 (81-7-27,240)	c

COMMENTARY

K 30+ comprises several fragments that together preserve parts of two columns on both faces of a two-column tablet, along with parts of its left and right edges. I. Finkel (letter dated August 19th, 1994) suggested it is feasible that the fragment 81-7-27,240 could belong with K 30+, and R. Borger (BIWA p. 320) included this fragment in his index entry for K 30+, citing it as "(Anfang Kol. IV?)." The piece is tentatively edited here as part of col. iv of K 30+ given that its script is similar to the rest of the fragments of the tablet and that its contents duplicate those of text nos. 6 (Prism C) and 7 (Prism Kh) — as does most of the tablet (see below) — and fit into the account immediately before the fragment K 4459+. Several of the lines on 81-7-27,240 appear to be slightly longer than the other lines of col. iv, although the signs at the end of those lines are written tightly together. The breakdown of the tablet is as follows: K 30 = i 1′–29′, ii 1′–15′, iii 1′–25′, iv 1′′–14′′; K 4459 + K 13750 = i 39′–57′, iv 9′–18′; K 11289 = i 60′–74′; K 11389 = i 31′–38′; and 81-7-27,240 = iv 1′–7′.

The narrative of historical events in i 1′–iv 18′ duplicates materials found in Ashurbanipal's prism inscriptions, specifically text nos. 3 (Prism B), 6 (Prism C), and 7 (Prism Kh): see text no. 3 (Prism B) vi 1b–65, 75–83, vii 76–viii 9, and 27–43; text no. 6 (Prism C) vii 2–13′, 33′b–45′, ix 24′′b, and x 8′–20′; and text no. 7 (Prism Kh) vi 12′–vii 2, 25–34, viii 94′b, ix 64′′–x 22a, and 6′–28′. With regard to the building report in iv 1′′–16′′, compare text no. 6 (Prism C) x 1′′′–8′′′ and 12′′′ and text no. 7 (Prism Kh) x 58′–62′.

The restorations to cols. i, ii, and iv are generally taken from text no. 6 (Prism C) or text no. 7 (Prism Kh), on the basis that the tablet appears to be following those traditions rather than the one found in text no. 3 (Prism B) (see the on-page notes). However, it is clear that col. iii contained the shorter version of Ashurbanipal's third Elamite campaign that was included in text no. 3 (Prism B) and not the longer version that appears in the later prism accounts. The end of the report on that campaign appears in iii 1′, which corresponds to text no. 3 (Prism B) vii 76, text no. 6 (Prism C) ix 24′′b, and text no. 7 (Prism Kh) viii 94′b. But after this line, the accounts in both text no. 3 (Prism B) and the present tablet commence with a description of Ashurbanipal's Arab campaigns. In contrast, the subsequent account of text no. 6 (Prism C) ix 25′′–52′′ has a longer account of the king's third Elamite campaign before it describes his Arab campaigns, while the account of text no. 7 (Prism Kh) viii 95′–ix 63′′ has a longer report about the third Elamite campaign plus — for the first time in the prism inscriptions — an account recording his fourth Elamite campaign before narrating the Arab campaigns.

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1933 Bauer, Asb. pp. 10–11, 35–36, and 64–65, and pls. 18 and 58 (K 30, 81-7-27,240, copy; iv 6′′–15′′, edition; K 11389, transliteration; 81-7-27,240, partial transliteration; study)
1935–36 Schawe, AfO 10 p. 169 (K 11389, study)
1982 Ephʿal, Arabs p. 47 with nn. 138 and 141 (iii 2′–24′, study)
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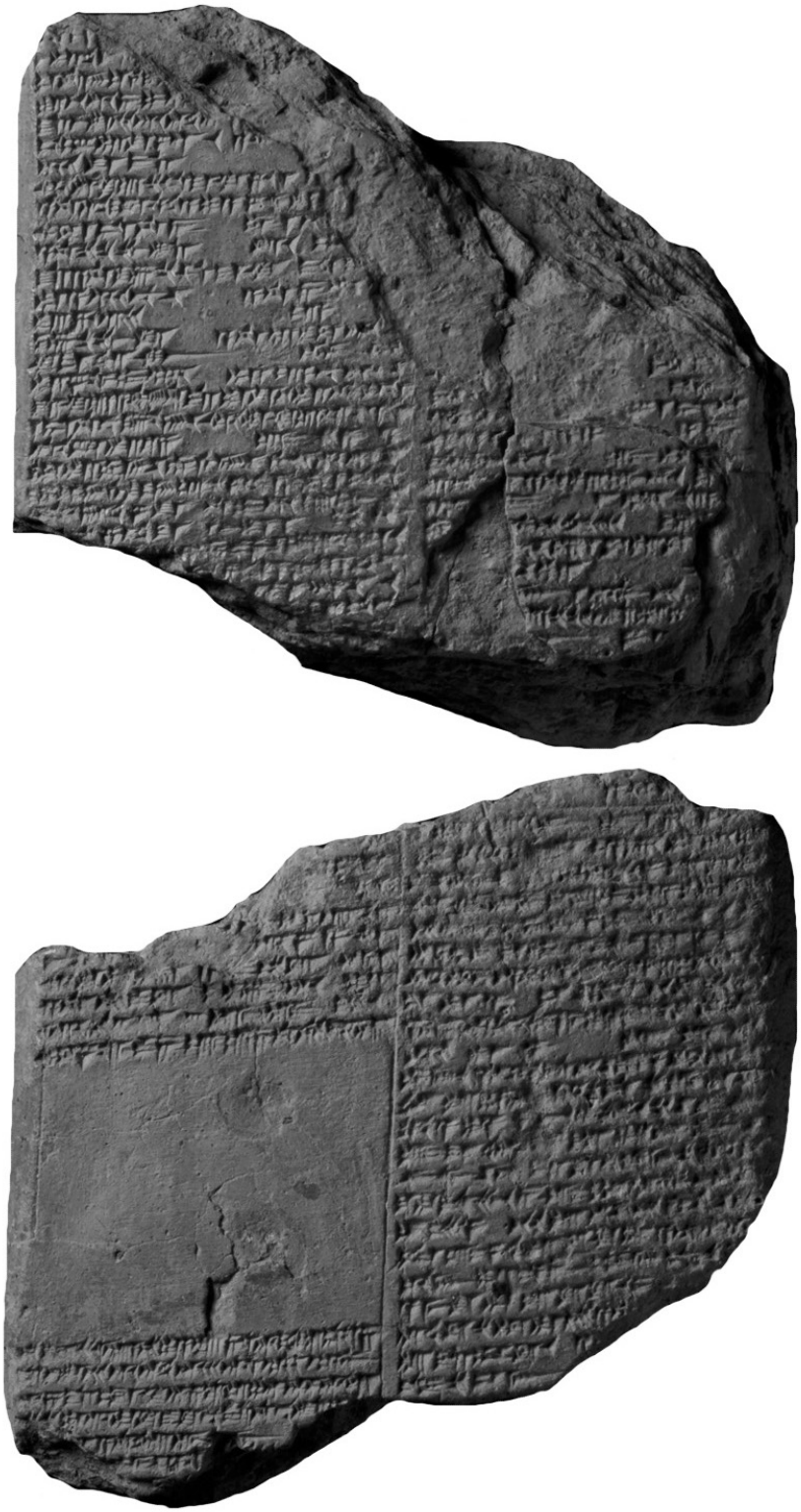

Figure 12. K 30 (text no. 86) is inscribed with part of an annalistic inscription of Ashurbanipal recording his conflicts with the Elamites, Gambulians, and Arabs. © Trustees of the British Museum.

TEXT

Col. i

Lacuna

1′) [m]ʳtam-maʾ-[ri-tu ŠEŠ-šú šal-šá-a-a]
2′) ina URU.Ḫi-ʳdaʾ-[lu a-na LUGAL-ú-ti áš-kun]
3′) GIŠ.GIGIR.MEŠ GIŠ.ʳṣu-umʾ-[bi ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ]
4′) ṣi-mit-ti ni-i-ʳriʾ [GIŠ.til-li si-mat MÈ]
5′) ša ina tu-kul-ti AN.ŠÁR ʳd15ʾ [DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia]
6′) bi-rit URU.šu-šá-an u ʳÍDʾ.[ú-la-a-a]
7′) ik-šu-da [ŠU.II-a-a]
8′) ul-ʳtuʾ qé-reb KUR.ELAM.MA.KI Ḫa-diš ʳúʾ-[ṣa-am-ma]
9′) a-na gi-mir ERIM.ḪI.A-ia šá-lim-tu [šak-na-at]
10′) UGU mdu-na-ni DUMU mʳENʾ-[BA-šá]
11′) a-na KUR.gam-bu-li lu-u ʳalʾ-[lik]
12′) ša a-na LUGAL KUR.ELAM.MA.KI it-ʳtakʾ-[lu]
13′) la-a ik-nu-šú a-na ni-ʳriʾ-[ia]
14′) ta-Ḫa-zi dan-[nu]
15′) LÚ.gam-bu-lu a-na si-Ḫir-ti-[šú]
16′) ki-ma MURU$_9$ ak-ʳtùmʾ
17′) URU.šá-pi-i-dEN URU dan-nu-ti-šú
18′) ša qé-reb ÍD.MEŠ na-da-at šu-bat-su ak-šu-ud
19′) mdu-na-nu ŠEŠ.MEŠ-šú ul-tu qé-reb URU šú-a-ʳtúʾ
20′) bal-ṭu-su-un ú-ʳšeʾ-ṣa-a
21′) DAM-su DUMU.MEŠ-šú DUMU.MUNUS.MEŠ-šú MUNUS.ʳsek-re-ti-šúʾ
22′) ʳLÚ.NARʾ.MEŠ MUNUS.NAR.MEŠ ú-ʳše-ṣa-am-ma šalʾ-la-tiš ʳamʾ-nu
23′) ʳKÙ.BABBARʾ KÙ.GI NÍG.ŠU na-kám-ti É.ʳGAL-šúʾ
24′) [ú]-ʳšeʾ-ṣa-am-ma šal-la-tiš ʳam-nuʾ
25′) [LÚ.šu-ut SAG].ʳMEŠ manʾ-za-ʳazʾ pa-ni-šú ʳLÚ.kit-ki-tuʾ-u
26′) [mu-šá-ki-le-šú] ʳú-šeʾ-ṣa-ʳam-ma šal-laʾ-tiš ʳam-nuʾ
27′) [gi-mir um-ma-a-ni] ʳmaʾ-la ba-šú-u
28′) [mar-kas URU u EDIN ú-še-ṣa-am-ma] ʳšal-laʾ-tiš am-nu
29′) [GU$_4$.MEŠ ṣe-e-ni ANŠE.KUR.RA.MEŠ ANŠE].ʳKUNGA.MEŠʾ
30′) [šá ni-ba la i-šú-u ú-še-ṣa-am-ma šal-la-tiš am-nu]
31′) [UN.MEŠ KUR-šú zik]-ʳra? u? sin?ʾ-[niš TUR u GAL]
32′) [e-du ul] ʳeʾ-zib ú-še-ṣa-am-ʳmaʾ [šal-la-tiš am-nu]

Lacuna

i 1′–9′) [I installed] Tamma[rītu, his third brother, as king] in the city Ḫida[lu]. (With) the chariots, wag[ons, horses, mules], harness-broken (steeds), (and) [equipment suited for war] (i 5′) that [I] captured between the city Susa and the [Ulāya] Riv[er] with the support of (the god) Aššur (and) the goddess [Išt]ar, [the great gods, my lords], I joyfully [came out] of the land Elam [and] salvation [was established] for my entire army.

i 10′–18′) I ma[rched] against Dunānu, son of Bē[l-iqīša], to the land Gambulu, which had put its tr[ust] in the king of the land Elam (and) had not bowed down to [my] yoke. With my migh[ty] battle array, (i 15′) I covered Gambulu in [its] entirety like a fog. I conquered the city Ša-pī-Bēl, his fortified city, whose location is situated between rivers.

i 19′–32′) I brought Dunānu (and) his brothers out of that city alive. I brought out his wife, his sons, his daughters, his (palace) women, male singers, (and) female singers and I counted (them) as booty. [I br]ought out silver, gold, property, (and) the treasures of his palace and I counted (them) as booty. (i 25′) I brought out [eunuch]s, his attendants, engineers, (and) [his food preparers] and I counted (them) as booty. [I brought out all of (his) artisans, a]s many as there were, [the bond of city and steppe, and] I counted (them) as [b]ooty. (i 30′) [I brought out oxen, sheep and goats, horses, (and) mul]es, [which were without number, and I counted (them) as booty]. I did [not] leave [a single person of his land — *ma*]*le and fe*[*male*, young and old] — (and) I brought (them) out and [counted (them) as booty].

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i 7′ The tablet does not include the *ina qí-bit* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia* "by the command of (the god) Aššur and the great gods, my lords" of text no. 3 (Prism B) vi 7 or the *ina qí-bit* AN.ʳŠÁRʾ [*u* dAMAR.UTU] DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia* "by the command of (the god) Aššu[r and the god Marduk], the great gods, my lords" of text no. 6 (Prism C) vii 8 (see also the on-page note) and text no. 7 (Prism Kh) vi 19′–20′a.
i 10′ In contrast to the prism inscriptions, the tablet does not include a horizontal ruling before this line in order to divide the separate accounts, and it omits the campaign number (*ina* 8-*e ger-ri-ia* "On my eighth campaign"; see, for example, text no. 7 [Prism Kh] vi 23′) at the beginning of the line that appears in those inscriptions.

33′) [^{m}*mas-si*]-⌜*ra*⌝-*a* LÚ.⌜GAL$^{?}$⌝ [GIŠ.PAN]
34′) [*šá* ^{m}*te*]-*um-man* LUGAL ⌜KUR⌝.[ELAM.MA.KI]
35′) [*šá a-na*] *kit-ri* KUR.*gam-bu-li ma-*⌜*ṣar-ti*⌝ [^{m}*du-na-nu*]
36′) [*áš*]-⌜*bu*⌝ *qé-reb* ⌜URU.*šá-pi*⌝-[*i-*^{d}EN]
37′) [*bal-ṭu*]-⌜*us-su*⌝ *ina qa-ti* [*aṣ-bat* SAG.DU-*su ak-kís*]
38′) [*it-ti pa-ni* ^{m}]⌜*du-na-ni*$^{?}$⌝ [*kit-ri la mu-še-zib-i-šú ar-pi-is*]
39′) ⌜URU⌝ *šu-*⌜*a-tú ap-pul*⌝ [*aq-qur ina* A.MEŠ *uš-ḫar-miṭ*]
40′) ⌜*a-di*⌝ *la ba-še-*⌜*e*⌝ [*ú-šá-lik*]
41′) ⌜*na-gu*⌝-*ú šu-a-*⌜*tu*⌝ [*ú-šaḫ-rib*]
42′) ⌜*ri*⌝-*gim a-me-lu-ti ap-*⌜*ru*⌝-[*sa* EDIN-*uš-šú*]
43′) *ina* ⌜*tu*⌝-*kul-ti* DINGIR.MEŠ GAL.MEŠ LÚ.⌜KÚR⌝.[MEŠ-*ia a-ni-ir*]
44′) *šal-meš a-tu-ra* ⌜*a*⌝-[*na* NINA.KI]
45′) SAG.DU ^{m}*te-*⌜*um*⌝-*man* LUGAL ⌜KUR⌝.[ELAM.MA.KI]
46′) *ina* GÚ ^{m}*du-na-nu* [*a-lul*]
47′) ⌜SAG⌝.DU ^{m}(blank) [...]
48′) ⌜*ina* GÚ⌝ ^{m}*sa-am-gu-nu* ŠEŠ ^{m}*du-na-nu tar-*[*den-nu a-lul*]
49′) ⌜*it*⌝-*ti ki-šit-ti* ⌜KUR⌝.[ELAM.MA.KI]
50′) ⌜*šal*⌝-*la-at* KUR.[*gam-bu-li*]
51′) ⌜*ša*⌝ *ina qí-bit* AN.ŠÁR ⌜*ik*⌝-*šu-da* [ŠU.II-*a-a*]
52′) *it-ti* LÚ.NAR.MEŠ *e-piš* [*nin-gu-ti*]
53′) *a-na* NINA.KI *e-*⌜*ru*⌝-*ub ina* ⌜ḪÚL⌝.[MEŠ]
54′) [^{m}*um*]-⌜*ba-da-ra-a*⌝ ^{md}AG-⌜SIG$_5$⌝-[*iq*]
55′) [LÚ].⌜MAḪ⌝.MEŠ ⌜*šá* ^{m}⌝*te-um-man* MAN ⌜KUR.ELAM$^{?}$⌝.[MA.KI]
56′) [*ša*] ⌜^{m}*te*⌝-*um-*⌜*man*⌝ *ina* ŠU.II-*šú-nu* ⌜*iš-pu-ra*⌝ [*ši-pir me-re-eḫ-ti*]
57′) ⌜*ša*⌝ *ina* ⌜*maḫ-ri-ia*⌝ [*ak-lu-ú ú-qa-ʾu-u*]
58′) [...]
59′) [...]
60′) [*šá-né-e*] ⌜*ṭè-e-me*⌝ [*iṣ-bat-su-nu-ti*]
61′) [^{m}*um-ba-da*]-⌜*ra*⌝-*a ib-*⌜*qu*⌝-[*ma ziq-na-a-šú*]
62′) [^{md}AG-SIG$_5$]-⌜*iq*⌝ *ina* GÍR AN.⌜BAR⌝ [*šíb-bi-šú*]
63′) [*is-ḫu-la*] *ka-ra-*⌜*as*⌝-[*su*]
64′) [*ni-kis* SAG.DU ^{m}*te*]-⌜*um*⌝-*man ina* GABA KÁ.⌜GAL⌝ [MURUB$_4$ URU]
65′) [*ša* NINA.KI] ⌜*ú*⌝-*maḫ-ḫi-ra maḫ-*[*ḫu-riš*]
66′) [*áš-šú da-na-an* AN.ŠÁR *u*] ⌜^{d}⌝15 EN.MEŠ-*ia* UN.MEŠ ⌜*kul*⌝-[*lu-me*]
67′) [*ni-kis* SAG.DU ^{m}]⌜*te*⌝-*um-man* LUGAL

i 33′–38′) I [captured ali]ve [Massi]râ, the *chi*[*ef* archer of Te]umman, the king of the lan[d Elam, who was station]ed inside the city Ša-p[ī-Bēl to] provide support to the land Gambulu (and) to guar[d Dunānu. I cut off his head (and) beat (it) *against* the face of *D*]*unān*[*u*, the ally who could not save him].

i 39′–44′) (As for) that [cit]y, I destroyed, [demolished, (and) dissolved (it) with water; I annih]ilated (it). [I laid waste] that district (and) cut o[ff] the clamor of humans [from it]. With the support of the great gods, [I killed my] e[nemies (and)] returned safely t[o Nineveh].

i 45′–53′) [I hung] the head of Teumman, the king of the la[nd Elam], around the neck of Dunānu. [I hung] the head of ‹Ištar-nandi (Šutur-Naḫūndi)› around the neck of Samgunu, the *se*[*cond*] brother of Dunānu. [W]ith the spoils of the la[nd Elam (and) (i 50′) the b]ooty of the land [Gambulu], which [I] captured by the command of (the god) Aššur, with singers performing [music], I en[t]ered Nineveh in (the midst of) ce[lebration].

i 54′–63′) [(As for) Umb]ad[a]râ (and) Nabû-dam[iq, the en]voys of Teumman — the king of the land *El*[*am*] — by [who]se hands Teumman sent [insolent message(s), who]m [I had detained] before me [by making (them) wait for the issuing of my decision, they saw the decapitated head of Teumman, their lord, in Nineveh and (i 60′) mad]nes[s took hold of them. Umbadar]â pull[ed out his (own) beard (and) Nabû-dami]q [stabbed himself] in the stoma[ch] with [his] iro[n belt]-dagger.

i 64′–67′) [(As for) the decapitated head of Teu]mman, I displayed (it) opposite the [Citadel] Gate [of Nineveh as] a *spec*[*tacle* in order] to s[how] the people [the might of (the god) Aššur and] the goddess Ištar, my lords — [the decapitated head of T]eumman, the king of the land Elam.

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i 43′a The tablet follows text no. 6 (Prism C) vii 45a (restored in text no. 7 [Prism Kh] vi 3′′a); text no. 3 (Prism B) vi 40 instead has *ina tu-kul-ti* AN.ŠÁR ^{d}EN ^{d}AG DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia* “With the support of the gods Aššur, Bēl (Marduk), (and) Nabû, the great gods, my lords.”

i 47′–48′ The tablet follows text no. 6 (Prism C) vii 49–50 and text no. 7 (Prism Kh) vi 7′′–8′′ as these two lines are not present in text no. 3 (Prism B). ^{m}(blank) [...] “‹Ištar-nandi (Šutur-Naḫūndi)›”: In i 47′, the tablet is uninscribed after the masculine personal name determinative until the break in the column, which occurs about three quarters of the way into the column. Based on text no. 7 (Prism Kh) vi 7′′ the name ^{md}*iš-tar-na-an-di* should be recorded here. It is unclear if the name was inscribed in this line at all or the name appeared in the break on the right side of the column, although it does not seem likely that there would have been enough room to fit all of these signs in what little space remains in the line.

i 58′–59′ The translation assumes that these two lines contained *pa-an ši-kin ṭè-e-me-ia ni-kis* SAG.DU ^{m}*te-um-man* EN-*šú-nu qé-reb* NINA.KI *e-mu-ru-ma* “for the issuing of my decision, they saw the decapitated head of Teumman, their lord, in Nineveh and”; see, for example, text no. 7 (Prism Kh) vi 18′′b–20′′.

KUR.ELAM.ᶠMAᵀ.[KI]
68′) [ᵐIBILA-*ia* DUMU ᵐᵈ]ᶠAGᵀ-*sa-lim* DUMU DUMU ᵐᵈAMAR.UTU-A-[AŠ]
69′) [*ša la-pa-an*] ᶠADᵀ AD *ba-ni-ia* AD-ᶠšúᵀ
70′) [*in-nab-tu a*]-ᶠ*na*ᵀ KUR.ELAM.MA.ᶠKIᵀ
71′) [*ul-tu* ᵐ*um-man-i*]-ᶠ*gaš*ᵀ *qé-reb* KUR.ELAM.MA.ᶠKIᵀ
72′) [*áš-ku-nu a*]-ᶠ*na*ᵀ LUGAL-*u*-ᶠ*ti*ᵀ
73′) [ᵐIBILA-*ia*] ᶠDUMUᵀ ᵐᵈAG-*sa*-[*lim*]
74′) [*iṣ-bat ú-še-bi-la*] ᶠ*a*ᵀ-*di* IGI-[*ia*]
Lacuna
Col. ii
Lacuna
1′) [ᵐ*du-na-nu qé*]-ᶠ*reb* URUᵀ.[*ni-na-a*]
2′) ᶠUGUᵀ [GIŠ.*ma-ka-ṣi*] ᶠ*id-du*ᵀ-[*šú-ma*]
3′) ᶠ*iṭ-bu*ᵀ-[*ḫu-uš*] ᶠ*as*ᵀ-[*liš*]
4′) ᶠ*si-it-ti*ᵀ [ŠEŠ.MEŠ-*šú*] ᶠ*šá*ᵀ ᵐ*du-na*-[*ni*]
5′) ᶠ*ù*ᵀ ᵐᶠIBILAᵀ-*a-a a-ni*-[*ir*]
6′) ᶠUZU.MEŠᵀ-*šú-nu ú*-ᶠ*nak*ᵀ-[*kis*]
7′) ᶠ*ú-še-bil*ᵀ *a-na ta-mar-ti* ᶠ*ma-ti*ᵀ-[*tan*]
8′) ᵐᵈᶠAG-Iᵀ ᵐᵈEN-KAR-[*ir*]
9′) ᶠDUMU.MEŠᵀ [ᵐᵈ]ᶠAGᵀ-MU-KAM-*eš* LÚ.ᶠGÚᵀ.[EN.NA]
10′) ᶠ*šá*ᵀ [AD *ba*]-ᶠ*nu*ᵀ-*šú-un* ᵐ*ur-ta-ku* [*id-ka-a*]
11′) [*a-na mit*]-ᶠ*ḫu*ᵀ-*ṣi* ᶠKURᵀ [URI.KI]
12′) [GÌR.PAD.DU].MEŠ ᵐᵈAG-MU-ᶠKAMᵀ-[*eš*]
13′) [*šá ul-tu qé*]-ᶠ*reb*ᵀ KUR.*gam-bu-li il*-ᶠ*qu*ᵀ-[*u-ni a-na* KUR *aš-šur*.KI]
14′) [GÌR.PAD.DU].ᶠMEŠᵀ *šá*-ᶠ*a*ᵀ-[*ti-na*]
15′) [...] *x* [...]
Lacuna
Col. iii
Lacuna
1′) [*ú-še-bi-la*] *a-di* ᶠ*maḫ*ᵀ-[*ri-ia*]

i 68′–74′) [(As for) Aplāya, son of Na]bû-salim, grandson of Marduk-apla-[iddina (II) (Merodach-baladan), who]s[e] father (i 70′) [had fled t]o the land Elam [before the fat]her of the father who had engendered me — [after I had installed Ummaniga]š (Ḫumban-nikaš II) [a]s king in the land Elam, [he (Ummanigaš) seized Aplāya, s]on of Nabû-sa[lim, (and) sent (him)] before [me].

Lacuna

Lacuna
ii 1′–3′) [(As for) Dunānu], th[ey] lai[d him] o[n a slaughtering block insi]de [Nineveh and] sla[ughtered him like] a la[mb].
ii 4′–7′) (As for) the r[e]st [of the brothers] of Dunā[nu] and A[plā]ya, I kil[led (them)], chop[ped up] their flesh, (and) se[n]t (them) out to be a spectacle in all of the lan[ds].
ii 8′–15′) (As for) Nabû-naʾid (and) Bēl-ēṭir, sons [of Na]bû-šuma-ēreš, the *šan*[*dabakku* (governor of Nippur)], (ii 10′) wh[ose father, the one who had engende]red them, [had stirred up] Urtaku [to fig]ht with the l[and Akkad — the bone]s of Nabû-šuma-ē[reš, which] th[ey] had take[n out o]f the land Gambulu [to Assyria, I made them (lit. “his sons”) crush] tho[se bone]s [opposite the Citadel Gate of Nineveh].

Lacuna

Lacuna
iii 1′) [he (Indabibi) sent (them)] befo[re me by the hands of his messenger (with messages) of goodwill and peace].

2′) ᶠᵐ*ia*ᵀ-*u*-ᶠ*ta*ᵀ-*a*ʾ DUMU ᵐ*ḫa-za*-ᶠDINGIRᵀ
3′) ᶠLUGALᵀ KUR.*qé*-ᶠ*ed-ri*ᵀ *e-piš* ARAD-*ti*-ᶠ*ia*ᵀ
4′) ᶠ*áš*ᵀ-*šú* DINGIR.MEŠ-*šú* ᶠ*ša* ADᵀ *ba-nu-u-a iš-lu-la*
5′) *im*-ᶠ*ḫur*ᵀ-*an*-ᶠ*ni-ma*ᵀ *ú-ṣal*-ᶠ*la*ᵀ-*a* LUGAL-ᶠ*ú-ti*ᵀ
6′) MU ᶠDINGIR.MEŠ GAL.MEŠ *ú*ᵀ-*šá*-ᶠ*az-kír*ᵀ-*šú-u*-ᶠ*ma*ᵀ
7′) ᵈ*a-tar*-ᶠ*sa-ma-in ú-ter*ᵀ-*ma a*-ᶠ*din*ᵀ-*šú*
8′) *ar-ka-nu ina a*-ᶠ*de-ia iḫ-ṭi-ma*ᵀ *ṭa-ab*-ᶠ*ti*ʔ *la iṣ-ṣur*ʔᵀ
9′) *iṣ-la-a* GIŠ.ᶠŠUDUNᵀ *be-lu-ti*-ᶠ*ia*ᵀ

iii 2′–13′) Iautaʾ, son of Hazael, the king of the land Qe[da]r who does obeisance to me, approached me about his gods, whom the father who had engendered me (iii 5′) had carried off, and implored my royal majesty. I made him swear an oath by the great gods and (then) I gave the god Atar-samayin back to him. Afterwards, he sinned against my treaty, *did not respect my kindness*, (and) cast off the yoke of m[y] lordship. (iii 10′) He refrain[ed] from inquiring about my well-being (and) withheld audience gift(s) from me. He incited the

ii 15′ and lacuna The translation assumes that ii 15′ and the following lacuna contained *mé-eḫ-ret* KÁ.GAL MURUB$_4$ URU NINA.KI *ú-šaḫ-ši-la* DUMU.MEŠ-*šú* “I made them (lit. ‘his sons’) crush ... opposite the Citadel Gate of Nineveh”; see, for example, text no. 3 (Prism B) vi 83b–85.
Lacuna before iii 1′ The translation assumes that the lacuna contained *ina* ŠU.II LÚ.A KIN-*šú šá ṭu-ú-bi ù su-lum-me-e* “by the hands of his messenger (with messages) of goodwill and peace”; see, for example, text no. 3 (Prism B) vii 75.
iii 4′ ᶠ*ša* ADᵀ *ba-nu-u-a iš-lu-la* “whom the father who had engendered me had carried off”: Text no. 3 (Prism B) vii 78 and text no. 7 (Prism Kh) ix 66′′ do not include this phrase.
iii 8′ *ṭa-ab*-ᶠ*ti*ʔ *la iṣ-ṣur*ʔᵀ “*did not respect my kindness*”: Text no. 3 (Prism B) vii 83a and text no. 7 (Prism Kh) x 2 [partially restored] have *la iṣ-ṣur-ma* “did not respect and” after *ṭabtī* “my kindness.” R. Borger (BIWA 8º-Heft p. 521) questioned whether the traces at the end of the line might be compatible with *im-ši-ma* “forgot and,” but this reading appears to interpret what should be the final winkelhaken of ᶠ*ti*ʔᵀ as the damaged beginning of an IM sign. In fact, the traces of these signs are compatible with a reading of ᶠ*la iṣ-ṣur*ʔᵀ.

10′) *a-na* ⌜*šá-ʾa-al šul*⌝*-mì-ia* ⌜GÌR⌝.II-*šú* ⌜*ip-ru-us*⌝
11′) *ik-la-a* ⌜*ta*⌝*-mar-*⌜*ti*⌝
12′) UN.MEŠ KUR.*a-ri-*⌜*bi*⌝ *it-ti-šú* ⌜*ú*⌝*-šá-*⌜*bal-kit-ma*⌝
13′) *iḫ-ta-nab-*⌜*ba-tu ḫu-bu*⌝*-ut* KUR MAR.⌜TU.KI⌝
14′) ERIM.ḪI.A-*ia* ⌜*šá*⌝ *ina mi-*⌜*ṣir*⌝ KUR-*šú áš-*⌜*bu*⌝
15′) *ú-ma-ʾe-*⌜*e*⌝*-ra ṣe-*⌜*ru-uš*⌝*-šú*
16′) BAD_5.BAD_5-*šú-nu* ⌜*iš-ku*⌝*-nu* ⌜UN⌝.MEŠ KUR.*a-*⌜*ri-bi*⌝
17′) *ma-la it-bu-u-ni ú-ra-si-bu ina* ⌜GIŠ.TUKUL.MEŠ⌝
18′) ⌜É⌝ EDIN *kul-ta-ri mu-šá-bi-šú-nu*
19′) IZI *ú-šá-ḫi-zu ip-qí-du a-na* ⌜^{d}GIŠ.BAR⌝
20′) GU_4.MEŠ *ṣe-e-ni* ANŠE.MEŠ ANŠE.GAM.⌜MAL⌝.[MEŠ]
21′) *a-me-lu-*⌜*tu*⌝ *iš-lu-lu-u-ni* ⌜*ina*$^{?}$⌝ [*la mì-ni*]
22′) *se-ḫe-ep* KUR *ka-la-mu a-na* [*si-ḫir-ti-šú*]
23′) *um-da-al-lu-u a-*⌜*na*⌝ [*paṭ gim-ri-šá*]
24′) ANŠE.GAM*.MAL.MEŠ [*ki-ma ṣe-e-ni*]
25′) [*ú*]-⌜*par*⌝-[*ri-is* ...]

people of the land of the Arabs to rebel with him and they were repeatedly plund[er]ing the land Amurru.

iii 14′–19′) I sent troops of mine who were stationed on the border of his land against him (and) they brought about their defeat. They struck down with the sword the people of the land of the Arabs, as many as had risen up against me, (and) set fire to pavilion(s and) tents, their abodes, (and thus) consigned (them) to the god Gīr[a].

iii 20′–25′) They carried off *with*[out number] oxen, sheep and goats, donkeys, cam[els], (and) people. They filled (with them) the whole extent of the land, in [its entirety], t[o all of its border(s). I] ap[portioned] camels [like sheep and goats ...]

Lacuna

Col. iv

Lacuna

1′) [*a-de-e a-na e-peš* ARAD]-⌜*ú*⌝-[*ti-ia*]
2′) [*it-ti-šú áš-kun ku-um* ^{m}*ia-u-ta-aʾ áš*]-⌜*kun*⌝*-šú a-na* LUGAL-*u-*⌜*ti*⌝
3′) [KÙ.GI NA_4.IGI.II.MEŠ NA_4.BABBAR.DILI *gu-uḫ*]-⌜*lu*⌝ ANŠE.GAM.MAL.MEŠ
4′) [ANŠE.MEŠ *bit-ru-ú-ti man-da-at-tú šat*]-⌜*ti*⌝*-šam-ma ú-kin* EDIN-*uš-šú*
5′) [^{m}*am-mu-la-di-in* LUGAL KUR.*qa-ad*]-⌜*ri šá*⌝ *it-ti* KUR *aš-šur*.KI *ik-ki-ru*
6′) [*iḫ-ta-nab-ba-tú ḫu-bu-ut*] ⌜KUR⌝ MAR.TU *ina zi-kir* ⌜MU⌝-[*ia*]
7′) [*šá* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}]⌜AG⌝ ^{d}⌜15⌝ [*šá* NINA.KI]
8′) [^{d}15 *ša* URU.LÍMMU-DINGIR ^{d}MAŠ ^{d}U.GUR *ú-šar-bu-u*]
9′) ⌜^{m}*ka*⌝-[*ma-as-ḫal*]-*ta-a* ⌜LUGAL⌝ [KUR.*ma-ʾa-a-ba*]
10′) ARAD *da-*⌜*gíl*⌝ [*pa-ni-ia*]
11′) *ina* MÈ EDIN *iš-*⌜*ku*⌝-[*nu* BAD_5.BAD_5-*šú*]
12′) ^{m}*am-mu-la-di si-*⌜*it*⌝-[*ti* UN.MEŠ-*šú*]
13′) *ša la-pa-an* ⌜*da*⌝-[*a-ki i-še-tu-ú-ni*]
14′) ⌜*ú*⌝-*ṣab-bit* [*ina* ŠU.II]
15′) ⌜ŠU⌝.II *u* GÌR.II *bi-re-*⌜*tú*⌝ [AN.BAR *id-di-ma*]
16′) ⌜*a*⌝-*na* NINA.KI *a-di maḫ-ri-*⌜*ia*⌝ [*ú-še-bi-la*]
17′) [^{m}*na*]-⌜*at-nu*⌝ LUGAL [KUR.*na-ba-a-a-ti*]
18′) [...] *x* [...]

Lacuna

Lacuna

iv 1′–4′) [I concluded a treaty with him to do obeisa]n[ce to me. I insta]lled him as king [in place of Iautaʾ]. I imposed upon him [gold, eyestones, *pappardilû*-stone, koh]l, camels, (and) [prime quality donkeys] as [annu]al [payment].

iv 5′–16′) [(As for) Ammi-ladīn — the king of the land Qeda]r, who had turned hostile towards Assyria (and) [repeatedly plundered the l]and Amurru — K[amāsḫal]tâ, the ki[ng of the land Moab], (iv 10′) a servant who belon[ged to me who] had broug[ht about his defeat] in a pitched battle by invoking [my] na[me — which the deities Aššur, Sîn, Šamaš, Bēl (Marduk)], Nabû, Iš[tar of Nineveh, Ištar of Arbela, Ninurta, (and) Nergal had made great] — captured Ammi-ladī(n and) the re[st of his people] who [had escaped] the sl[aughter. (iv 15′) He placed] (their) hands and feet in [iron] fetters [and sent (them)] to Nineveh, before m[e].

iv 17′–18′) [Na]tnu, the king of [the land of the Nabayateans ...]

Lacuna

1″) [...] *x*
2″) [(...) *ab-lu-la ka*]-⌜*lak*$^{?}$*-ku*$^{?}$⌝

iv 1″–9″) [... I mixed (their) *ka*]*lakku-mortar* [with beer and wine. *Bask*]*et* [carriers ma]de bricks [while play-

iii 24′ ANŠE.GAM*.MAL.MEŠ "camels": The text has KUR for the visually similar GAM.
iv 5′b ⌜*šá*⌝ *it-ti* KUR *aš-šur*.KI *ik-ki-ru* "who had turned hostile towards Assyria": The tablet follows text no. 7 (Prism Kh) x 14′; text no. 3 (Prism B) viii 32b–33a instead reads *šá ki-ma šá-a-šú ik-ki-ru* "who, like him (Iautaʾ), had turned hostile."
iv 2″ The translation assumes that either iv 1″ or iv 2″a contained *ina* KAŠ.SAG *u* GEŠTIN.MEŠ "with beer and wine"; see, for example, text no. 7 (Prism Kh) x 58′.

3′) [*za-bil tup*]-⌜*šik*$^{?}$-*ki*$^{?}$⌝
4′) [*ina me-lu-li il*]-⌜*bi-nu li*⌝-*bit*-⌜*tú*⌝
5′) *ina* ⌜Ḫ ÚL⌝.[MEŠ *u*] *ri-šá-a-te*
6′) ⌜*ul*⌝-*tu* ⌜UŠ$_8$-*šin a-di*⌝ GABA.DIB-⌜*šin*⌝
7′) *a-na mu-šab* LUGAL-*ti-ia*
8′) *ar-ṣip* (erasures) *ú-šak-lil*
9′) UGU *šá u*$_4$-*me pa-ni ú-dan-ni-na tem-me-en*-⌜*šin*⌝

Blank space for approximately 11 lines

10′) ⌜MU⌝.SAR-*u ši-ṭir* MU-*ia ta-nit-ti qar-ra-du-te-ía*
11′) ⌜*ša*⌝ *ina tu-kul-ti* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}AG
12′) ⌜^{d}⌝15 *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR ^{d}MAŠ ^{d}U.GUR
13′) [*ina*] ⌜KUR⌝.KUR *at-tal-la-ku áš-ku-nu da-na-nu li*-⌜*i-tú*⌝
14′) [*áš-ṭur*]-⌜*ma*⌝ *a-na aḫ-rat* ⌜*u*$_4$-*me e*⌝-[*zib*]
15′) [*e-nu-ma*] ⌜É.GAL⌝ *šú-a-tú* [*x* (*x*)] *x* (*x*) [...]
16′) [...] *x x* [...]

Lacuna

ing]. (iv 5′) While there was jo[yous] celebration, I built (and) completed (them) from their foundation(s) to their crenellations to be my royal residence. I strengthened their foundation(s) more than previously.

Blank space for approximately 11 lines

iv 10′–14′) [I wrote out] an inscribed object bearing my name (and) the praise of my heroism — with which through the support of the deities Aššur, Sîn, Šamaš, Bēl (Marduk), Nabû, Ištar of Nineveh, Ištar of Arbela, Ninurta, (and) Nergal, I constantly marched [through] the lands (and) established mighty victorie[s — a]nd I dep[osited (it)] for future d[ay]s.
iv 15′–16′) [When] this palace [...] ... [...]

Lacuna

87

A fragment from a multi-column clay tablet, of which only a portion of one column on each face is preserved, contains part of a report of the Assyrian king's third Elamite campaign. The extant text records that the newly-enthroned Elamite Tammarītu, whom Ashurbanipal installed on the throne in the city Ḫidalu, accepted bribes from Šamaš-šuma-ukīn and sent troops to support him in his rebellion against Assyria.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 10746	Nineveh, Kuyunjik	6.2×4.5×2.3	c

COMMENTARY

K 10746 preserves parts of one column on the obverse and one column on the reverse of a tablet, as well as some of its top edge. However, the tablet also preserves a portion of the margin on the left side of both of these columns, indicating that there was another column on the left side of the tablet on each face that is no longer preserved. If this were originally a two-column tablet, then rev. i′ would be the first column of that face and col. iii of the tablet. Although possibly less likely given the length of the preserved lines, this fragment might have originally belonged to a three-column tablet in which another column on the right side of the fragment is no longer preserved, and given this possibility the first column on the reverse has been designated as rev. i′. Furthermore, if this were a three-column tablet, it is unlikely that the third column would be to the left of the already missing columns of the tablet. What clay is preserved in the column on the reverse after the lacuna has been left uninscribed, yet this is not

the last column of the tablet. If the additional missing columns were on the left side of the fragment, then that would mean the scribe left the majority of the reverse of a three-column tablet blank. Since this is unlikely, the preserved column on the obverse has been designated as col. ii rather than as obv. ii′.

For the extant text, compare text no. 3 (Prism B) vii 32b–36, text no. 6 (Prism C) viii 5′′–12′′a, text no. 7 (Prism Kh) vii 19′–27′a, text no. 8 (Prism G) viii 10′′–17′′a, text no. 9 (Prism F) iii 12–17a, and text no. 11 (Prism A) iv 3–9a.

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1996 Borger, BIWA pp. 42, 127, and 336 (ii 1–4, transliteration; study)

TEXT

Obv.
Col. i
Completely missing
Col. ii

1) ^{m}*tam-ma-ri-tu* ⌜*šá*⌝ *e-*⌜*li*⌝ [^{m}*um-man-i-gaš ek-ṣu ú-šib ina* GIŠ.GU.ZA KUR.ELAM.MA.KI]
2) *ki-ma šá-a-šu-ma ul-*⌜*tu*⌝ [ŠU.II ^{md}GIŠ.NU$_{11}$-MU-GI.NA]
3) *ṭa-*ʾ*a-a-tu im-ḫur* [*ul iš-al šu-lum* LUGAL-*ti-ia*]
4) ⌜*a-na*⌝ *kit-ri* ^{md}GIŠ.NU$_{11}$-⌜MU⌝-[GI.NA ŠEŠ *la ke-e-nu il-lik-am-ma*]
5) [*a-na mit-ḫu*]-⌜*ṣi*⌝ ERIM.ḪI.A-[*ia ina su-up-pe-e ša* AN.ŠÁR *u* ^{d}15]
6) [...] (*x*) *x* [...]
7) [...] (traces) [...]
8) [...] (traces) [...]
9) [...] (traces) [...]
10) [...] (traces) [...]
11) [...] (traces) [...]

Lacuna
One column possibly completely missing
Rev.
One column possibly completely missing
Col. i′
Lacuna
Blank
Col. ii′
Completely missing

Completely missing

ii 1) Tammarītu, who [was] (even) more [insolent than Ummanigaš, sat on the throne of the land Elam].
ii 2–5) Just like him (Ummanigaš), he (Tammarītu) accepted bribes fro[m the hands of Šamaš-šuma-ukīn, did not enquire about the well-being of my royal majesty, (and) went] to the aid of Šamaš-šu[ma-ukīn, (my) unfaithful brother, (ii 5) to figh]t [with my] troops. [As a result of the supplications that *I had addressed* to (the god) Aššur and the goddess Ištar],
ii 6–11) (No translation possible)

Lacuna
One column possibly completely missing

One column possibly completely missing

Lacuna
Blank

Completely missing

ii 1 The reconstruction of this line tentatively follows the reading of the prism inscriptions; see, for example, text no. 3 (Prism B) vii 32b–33a. However, the line seems a bit too long unless the *ú-šib ina* GIŠ.GU.ZA KUR.ELAM.MA.KI "sat on the throne of the land Elam" was crammed in more tightly or the final element should instead be restored with something shorter, such as *ina* GIŠ.GU.ZA-*šú* "on his throne."

88

This text, which is inscribed on a clay tablet presumed to have been discovered at Nineveh, contains an abbreviated report of the actions that several Elamite kings took during the Šamaš-šuma-ukīn rebellion. The preserved passage records that Indabibi, who had recently seized power from Tammarītu, returned captive Assyrian troops to Ashurbanipal as a goodwill gesture; those men had been sent to Elam to aid Nabû-bēl-šumāti, a grandson of Marduk-apla-iddina II (Merodach-baladan), but they were betrayed by him and held as prisoners of war.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3073	Nineveh, Kuyunjik	6.3×4.1	p

COMMENTARY

K 3073 is a fragment that contains parts of two columns from a single face of a multi-column tablet. All of the tablet's text comes from its right column, except for traces of a single sign from one line at the edge of the left column; portions of the two vertical rulings that divide those columns are also preserved.

For ii′ 2′–11′, compare text no. 3 (Prism B) vii 61–76, text no. 6 (Prism C) ix 11′′–24′′, text no. 7 (Prism Kh) viii 80′–94′, and text no. 8 (Prism G) ix 1′–5′; and for ii′ 12′–21′, compare text no. 6 (Prism C) ix 25′′–36′′, text no. 7 (Prism Kh) viii 95′–106′, and text no. 8 (Prism G) ix 6′–18′. The account of events in Elam inscribed on this tablet is abbreviated and thus deviates from that of the prism inscriptions (see the on-page notes). Given that this inscription includes the longer report on Nabû-bēl-šumāti and the return of the Assyrian prisoners that first appears in text no. 6 (Prism C), the approximate composition is ca. 647–646.

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TEXT

Col. i′
Lacuna
1′) [...] *x*
Lacuna
Col. ii′
Lacuna
1′) [*x*] *x x x* [...]

Lacuna
i′ 1′) (No translation possible)
Lacuna

Lacuna
ii′ 1′) (No translation possible)

2′) ⌜*ul*⌝-*tu* ⌜m⌝[*in-da-bi-bi* (...)]
3′) *ina* GIŠ.GU.ZA ⌜m⌝[*tam-ma-ri-tu ú-ši-bu*]
4′) *e-pu-šú* ⌜*be*⌝-[*lut* KUR.ELAM.MA.KI]
5′) DUMU.MEŠ [KUR *aš-šur*.KI]
6′) *ša* ⌜m⌝⌜d⌝AG⌝-EN-⌜MU⌝.[MEŠ DUMU md AMAR.UTU-A-SUM.NA/AŠ]
7′) *ina pi-ir-ṣa-*⌜*a*⌝-[*ti ina šat mu-ši uṣ-ṣab-bi-tu*]
8′) *ú-bi-lu* [*it-ti-šú*]
9′) m*in-da-bi-*⌜*bi*⌝ [LUGAL KUR.ELAM.MA.KI]
10′) *áš-šú la ḫa-ṭe-*[*e mi-ṣir* KUR-*šú*]
11′) *ina* ŠU.II LÚ.A KIN-⌜*šú*⌝ [*ú-še-bi-la a-di* IGI-*ia*]
12′) UGU md AG-EN-MU.MEŠ ⌜DUMU⌝ [md AMAR.UTU-A-SUM.NA/AŠ]
13′) *ša in-nab-tu* ⌜*il*⌝-[*li-ku a-na* KUR.ELAM.MA.KI]
14′) *ù si-it-ti* DUMU.⌜MEŠ⌝ [KUR *aš-šur*.KI]
15′) ⌜*ša*⌝ ⌜md⌝AG⌝-EN-MU.MEŠ *ú-*[*ṣab-bi-tu ú-bi-lu it-ti-šú*]
16′) *ina* ŠU.II LÚ.A KIN-*šú a-*⌜*na*⌝ [m*in-da-bi-bi*]
17′) ⌜*ki*⌝-*a-am áš-*⌜*pur*⌝-[*šu-ma*]
18′) [*áš*]-*šú* UN.MEŠ *šá-a-tu-nu la* ⌜*tu*⌝-[*še-bi-la*]
19′) ⌜*um*⌝-*ma al-*⌜*la*⌝-*kam-ma* URU.[MEŠ-*ka a-na-qar* UN.MEŠ]
20′) [URU].⌜*šu*⌝-*šá-an* URU.*ma-*⌜*dak*⌝-[*tu* URU.*ḫi-da-lu a-šal-lal*]
21′) [*ul-tu* GIŠ].⌜GU.ZA⌝ [LUGAL-*ti-ka a-dak-ke-ka-ma*]

Lacuna

ii′ 2′–11′) [A]fter [Indabibi (...) sat] on the throne of [Tammarītu] (and) exercised dom[inion over the land Elam], (ii′ 5′) (as for) the [Assyria]ns whom Nabû-bēl-šum[āti, (grand)son of Marduk-apla-iddina (II) (Merodach-baladan), had seized] by guil[e during the night] (and) taken [(to Elam) with him], Indabib[i, the king of the land Elam], (ii′ 10′) in order to prevent (me) from doing har[m to the territory of his land, sent (them) before me] by the hands of hi[s] messenger.

ii′ 12′–21′) With regard to Nabû-bēl-šumāti, (grand)-s[on of Marduk-apla-iddina (II) (Merodach-baladan)], who had fled (and) g[one to the land Elam], and (with regard to) the rest of the [Assyria]ns (ii′ 15′) whom Nabû-bēl-šumāti [had seized (and) taken (to Elam) with him], I sen[t (a message)] to [Indabibi] by the hands of his messenger, (saying) [a]s follows: "[Si]nce you have not [sent me] those people, I will come and [tear down your] citie[s. (ii′ 20′) I will carry off the people of] the cities [S]usa, Mada[ktu, (and) Ḫidalu. I will remove you from your royal] throne [and]

Lacuna

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ii′ 2′–4′ The account in text no. 3 (Prism B) vii 61–64 instead introduces this episode with m*in-da-bi-bi šá* EGIR m*tam-ma-ri-ti ú-ši-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI *da-na-an* GIŠ.TUKUL.MEŠ-*ia i-de-e-ma ša ú-šam-ri-ru* UGU KUR.ELAM.MA.KI "Indabibi, who sat on the throne of the land Elam after Tammarītu, knew about the might of my weapons that had prevailed over the land Elam and," and the account in text no. 6 (Prism C) ix 11′′–14′′ and text no. 7 (Prism Kh) viii 80′–83′ has m*in-da-bi-bi šá* EGIR m*tam-ma-ri-ti ú-ši-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI *da-na-an* GIŠ.TUKUL.MEŠ-*ia e-mur-ma šá ul-tú re-e-ši ú-šam-ri-ru* UGU KUR.ELAM.MA.KI "Indabibi, who sat on the throne of the land Elam after Tammarītu, saw the might of my weapons that had previously prevailed over the land Elam and."

ii′ 5′ The tablet omits *šá áš-pu-ru a-na kit-ri* md AG-EN-MU.MEŠ DUMU md AMAR.UTU-A-SUM.NA/AŠ *ša* GIM *ib-ri tap-pe-e na-ṣar* KUR-*šú it-ta-na-al-la-ku it-ti-šú* "whom I had sent to aid Nabû-bēl-šumāti, son of Marduk-apla-iddina (II) (Merodach-baladan), with whom they used to march about protecting his land like a friend (and) ally" of the prism inscriptions after DUMU.MEŠ KUR *aš-šur*.KI "(as for) the Assyrians"; see, for example, text no. 7 (Prism Kh) viii 84′b–87′.

ii′ 7′–8′ The prism inscriptions have *ik-lu-u ina ki-li* "confined in prison" after *uṣ-ṣab-bi-tu* "had seized" (see, for example, text no. 6 [Prism C] ix 19′′b). However, since line 8′ here starts with the verb *ú-bi-lu* "taken," the restoration at the end of this line is based on the parallel passage in the subsequent episode of ii′ 12′–21′ that is referring back to this incident. In that episode, the tablet has ⌜*ša*⌝ md⌜r⌝AG⌝-EN-MU.MEŠ *ú-*[*ṣab-bi-tu ú-bi-lu it-ti-šú*] "whom Nabû-bēl-šumāti [had seized (and) taken (to Elam) with him]" (ii′ 15′) based on the prism inscriptions that read *ša* md MUATI-EN-MU.MEŠ *ina pi-ir-ṣa-a-ti ú-ṣab-bi-tu ú-bi-lu it-ti-šú* "whom Nabû-bēl-šumāti had seized by guile (and) taken (to Elam) with him" (see, for example, text no. 6 [Prism C] ix 29′′–30′′).

ii′ 9′ The tablet abbreviates the account from the prism inscriptions, which after Indabibi have LUGAL KUR.ELAM.MA.KI *ul-tú* É *ṣi-bit-ti ú-še-ṣa-áš-šú-nu-ti ki-i ṣa-bat a-bu-ut-ti qa-bé-e* MUNUS.SIG$_5$-*šú* "the king of the land Elam, released them from prison. So that (they) would intercede (with me), say good thing(s) about him, (and)"; see, for example, text no. 6 (Prism C) ix 20′′–22′′. The function of the *ki-i* "So that" from the prism account seems to be fulfilled with the *áš-šú* "in order to" that begins the next line of the tablet, so it is unlikely that *ki-i ṣa-bat a-bu-ut-ti qa-bé-e* MUNUS.SIG$_5$-*šú* "So that (they) would intercede (with me), say good thing(s) about him, (and)" should be restored in the break. Furthermore, the statement that Indabibi released the captive Assyrians from prison is likely unnecessary here since it seems that the previous line does not even make a reference to them being imprisoned in the first place as do the prism inscriptions (see the on-page note to the previous two lines). Regardless, both statements have too many signs to fit into the break, especially given that the signs of Indabibi's name are already fairly well spaced out in the line. Thus, it appears that only Indabibi's title should be restored here.

ii′ 12′ The tablet does not appear to have enough room for ARAD *da-gíl pa-ni-ia* "a servant who belonged to me" of the prism inscriptions after md AMAR.UTU-A-SUM.NA/AŠ "Marduk-apla-iddina (II) (Merodach-baladan)"; see, for example, text no. 6 (Prism C) ix 26′′.

ii′ 15′ The tablet omits *ina pi-ir-ṣa-a-ti* "by guile" of the prism inscriptions after md⌜r⌝AG⌝-EN-MU.MEŠ "Nabû-bēl-šumāti"; see, for example, text no. 6 (Prism C) ix 29′′b.

89

An excerpt from a long annalistic inscription of Ashurbanipal is inscribed on this badly-damaged clay tablet. This three-column tablet might have been the penultimate installment in a series of tablets and its contents might represent an earlier draft of the prism inscriptions, specifically text no. 6 (Prism C), which was composed in 647, and, thus, is sometimes referred to in the scholarly literature as "C Tablet 1" ("CTaf1"; Borger, BIWA p. 127). The extant text contains parts of reports about the events that took place between 653 and 648, specifically the conquest of Gambulu and the Šamaš-šuma-ukīn rebellion, which was actively supported by the Elamite kings Ummanigaš (Ḫumban-nikaš II), Tammarītu, and Indabibi. Passages recording Šamaš-šuma-ukīn's death and the capture of Babylon are preserved on this tablet.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3110 + K 5832 (+) Rm 2,96	Nineveh, Kuyunjik	5.4×6.6 (K 3110+); 6.9×10.3 (Rm 2,96)	p

COMMENTARY

K 3110+ preserves parts of two columns on the obverse and three columns on the reverse of a three-column tablet, including portions of its left, top, and bottom edges. With respect to its contents, for i 1–12, see text no. 3 (Prism B) vi 10–21, text no. 6 (Prism C) vii 11–24, and text no. 7 (Prism Kh) vi 23′–35′; for i 1′–ii 14, see text no. 3 (Prism B) vi 45–64a, text no. 6 (Prism C) vii 52–11′, and text no. 7 (Prism Kh) vi 10′′–33′′; for ii 1′–13′, see text no. 3 (Prism B) vi 78–vi 86, text no. 6 (Prism C) vii 38′–48′ and text no. 7 (Prism Kh) vii 30–36; for col. iv, see text no. 6 (Prism C) viii 8′′′–13′′′; for v 1′–6′, see text no. 7 (Prism Kh) viii 12′–18′; and for v 1′′–vi 14, compare text no. 6 (Prism C) ix 19′–23′′ and text no. 7 (Prism Kh) viii 53′–93′. The approximate date of composition is ca. 646 since this inscription contains material known from text nos. 6 (Prism C) and 7 (Prism Kh), and since it reports on the capture of Babylon and the deportation of some of its inhabitants.

One should note that the contents of col. v deviate somewhat from those of the prism inscriptions (see the on-page notes to col. v). Most noticeable is the major scribal correction related to this column. The tablet originally lacked the long list of plunder taken from Babylon that is found in text no. 7 (Prism Kh) viii 65′–74′ (only partially preserved in text no. 6 [Prism C] ix 1′′–7′′). Thus, the scribe wrote out this material for col. v (lines 15′′A–15′′G in the present edition) in the blank space at the end of col. vi and indicated that it was to be inserted between v 15′′ and 16′′ by drawing two parallel lines from it to this location in col. v. However, this additional content does not exactly duplicate the list that is found in the prism inscriptions.

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TEXT

Col. i

1) [*ina* 8-*e ger-ri-ia*] ⌜UGU⌝ ^{m}*du-na-ni*
2) [DUMU ^{md}EN-BA-*šá a-na* KUR.*gam-bu-li*] ⌜*lu*⌝ *al-lik*
3) [*ša a-na* MAN KUR.ELAM.MA.KI] ⌜*it*⌝-*tak-lu*
4) [*la ik-nu-šú ana* GIŠ.ŠUDUN-*ia ta*]-*ḫa-zi dan-nu*
5) [KUR.*gam-bu-lu a-na si-ḫir-ti-šú*] *ki-ma* MURU$_9$ *ak-tùm*
6) [URU.*šá-pi-i-*^{d}EN] ⌜URU *dan*⌝-*nu-ti-šú*
7) [*ša qé-reb* ÍD.MEŠ] ⌜*na*⌝-*da-at šu-bat-su ak-šu-ud*
8) [^{m}*du-na-nu* ŠEŠ.MEŠ-*šú*] ⌜*ul-tu*⌝ *qé-*⌜*reb*⌝ URU *šú-a-tú*
9) [*bal-ṭu-us-su-un*] ⌜*ú*⌝-*še-ṣa-a*
10) [DAM-*su* DUMU.MEŠ-*šú* DUMU.MUNUS].⌜MEŠ⌝-*šú*
11) [MUNUS.*sek-re-ti-šú* LÚ.NAR.MEŠ MUNUS].⌜NAR⌝.MEŠ
12) [*ú-še-ṣa-am-ma šal-la-tiš am*]-⌜*nu*⌝

i 1–7) [On my eighth campaign], I marched [agai]nst Dunānu, [son of Bēl-iqīša, to the land Gambulu, which h]ad put its trust [in the king of the land Elam (and) had not bowed down to my yoke]. With my mighty [bat]tle array, (i 5) I covered [the land Gambulu in its entirety] like a fog. I conquered [the city Ša-pī-Bēl], his fortified [cit]y, [who]se location is [s]ituated [between rivers].

i 8–12) I brought [Dunānu (and) his brothers] out of that city [alive. I brought out his wife, his sons], his [daughter]s, [his (palace) women, male singers, (and) female sing]ers [and] I [count]ed (them) [as booty].

Lacuna

Lacuna

1′) [*ša ina qí-bit* AN.ŠÁR *ik*]-⌜*šu*⌝-*da* ⌜ŠU.II⌝-[*a-a*]
2′) [*it-ti* LÚ.NAR.MEŠ *e*]-⌜*piš*⌝ *nin-*⌜*gu-ti*⌝
3′) [*a-na* NINA.KI *e*]-⌜*ru-ub*⌝ *ina* ⌜ḪÚL.MEŠ⌝

i 1′–3′) [With the spoils of the land Elam (and) the booty of the land Gambulu, which] I [captu]red [by the command of (the god) Aššur, with singers perfo]rming mus[i]c, [I ent]ered [Nineveh] in (the midst of) celebr[at]ion.

4′) [^{m}*um-ba*]-⌜*da*⌝-*ra-a*
5′) [^{md}AG]-⌜SIG$_5$⌝-*iq* LÚ.MAḪ.MEŠ
6′) [*ša*] ⌜^{m}⌝*te-um-man* MAN KUR.ELAM.MA.KI
7′) ⌜*ša*⌝ ^{m}*te-um-man ina* ŠU.II-*šú-nu*
8′) ⌜*iš*⌝-*pu-ra ši-pir me-re-*⌜*eḫ*⌝-*ti*
9′) *ša ina maḫ-ri-ia ak-lu-u*
10′) *ú-qa-*ʾ*u-ú pa-an ši-kin ṭè-me-e-ia*
11′) *ni-kis* SAG.DU ^{m}*te-um-man* EN-*šú-nu*
12′) *qé-reb* NINA.KI ⌜*e*⌝-*mu-ru*
13′) *šá-né-e ṭè-e-me iṣ-bat-*⌜*su*⌝-*nu-ti*
14′) ^{m}*um-ba-da-ra-a ib-qu-ma* ⌜*ziq*⌝-*na-a-šú*

i 1′–3′) [With the spoils of the land Elam (and) the booty of the land Gambulu, which] I [captu]red [by the command of (the god) Aššur, with singers perfo]rming mus[i]c, [I ent]ered [Nineveh] in (the midst of) celebr[at]ion.

i 4′–ii 2) [(As for) Umb]adarâ (and) [Nabû-d]amiq, the envoys [of] Teumman — the king of the land Elam — by [wh]ose hands Teumman sent insolent message(s), whom I had detained before me (i 10′) by making (them) wait for the issuing of my decision, they saw the decapitated head of Teumman, their lord, in Nineveh (and) madness took hold of them. Umbadarâ pulled out his (own) beard (and) (ii 1) Nabû-damiq stabbed [himself in the stomach] wi[th his iron belt-dagger].

Col. ii

1) ^{md}AG-SIG$_5$-*iq* ⌜*ina*⌝ [GÍR AN.BAR *šib-bi-šú*]
2) *is-ḫu-la* [*kar-as-su*]
3) *ni-kis* SAG.DU [^{m}*te-um-man*]
4) *ina* GABA KÁ.GAL MURUB$_4$ URU [*ša* NINA.KI]
5) *ú-maḫ-ḫi-ra* ⌜*maḫ*⌝-[*ḫu-riš*]
6) *áš-šú da-na-an* <AN>.ŠÁR *u* ^{d}⌜15⌝ [EN.MEŠ-*ia*]
7) UN.MEŠ ⌜*kul*⌝-[*lu-me*]
8) *ni-kis* SAG.DU ^{m}*te-um-*⌜*man*⌝ [MAN KUR.ELAM.MA.KI]
9) ^{m}IBILA-*a-a* DUMU ^{m}⌜^{d}⌝AG⌝-[*sa-lim*]
10) ⌜DUMU⌝ DUMU ^{md}AMAR.⌜UTU⌝-[A-AŠ]
11) ⌜*ša*⌝ *la-pa-an* AD AD ⌜*ba*⌝-*ni-*⌜*ia*⌝
12) AD-⌜*šú in*⌝-*nab-tu a-na* ⌜KUR⌝.ELAM.MA.⌜KI⌝
13) *ul-tu* ^{m}*um-man-i-gaš qé-reb* KUR.*e-lam*-[*ti*]
14) [*áš-ku-nu a*]-⌜*na*⌝ LUGAL-*ú-*⌜*ti*⌝

ii 3–8) (As for) the decapitated head of [Teumman], I displayed (it) opposite the Citadel Gate [of Nineveh as] a *spe*[*ctacle*] in order to s[how] the people the might of (the god) <Aš>šur and the goddess Iš[tar, my lords] — the decapitated head of Teumm[an, the king of the land Elam].

ii 9–14) (As for) Aplāya, son of Na[bû-salim], grandson of Marduk-[apla-iddina (II) (Merodach-Baladan)], whose father had fled to the land Elam before the father of the father who had engendered m[e] — after [I had installed] Ummanigaš (Ḫumban-nikaš II) [a]s king in the land Ela[m],

Lacuna before i 1′ The translation assumes that the lacuna contained *it-ti ki-šit-ti* KUR.ELAM.MA.KI *šal-la-at* KUR.*gam-bu-li* "With the spoils of the land Elam (and) the booty of the land Gambulu"; see, for example, text no. 3 (Prism B) vi 43–44.

Lacuna		Lacuna
1′)	*ú-bil* ⌜*a*⌝-[*na ta-mar-ti ma-ti-tan*]	ii 1′) I brought (Dunānu and Aplāya's bodies) out t[o be a spectacle in all of the lands].
2′)	^{md}AG-[I ^{md}EN-KAR-*ir*]	ii 2′–12′) (As for) Nabû-[na'id (and) Bēl-ēṭir], sons of [Nabû-šuma-ēreš, the *šandabakku* (governor of Nippur)], whose fat[her, the one who had engendered them, (ii 5′) had stirred up] Urt[aku] to fi[ght with the land Akkad] — the bon[es of Nabû-šuma-ēreš], which th[ey] had take[n] o[ut of the land Gambulu to Assyria], (ii 10′) I made [them (lit. "his sons") crush those] bon[es] opposi[te the Citadel Gate of Nineveh].
3′)	DUMU.MEŠ $^{m⌜d⌝}$[AG-MU-KAM-*eš* LÚ.GÚ.EN.NA]	
4′)	*ša* ⌜AD⌝ [*ba-nu-šú-un*]	
5′)	$^{m⌜}$*ur-ta*⌝-[*ki id-ka-a*]	
6′)	*a-na* ⌜*mit*⌝-[*ḫu-ṣi* KUR URI.KI]	
7′)	GÌR.PAD.⌜DU⌝.[MEŠ ^{md}AG-MU-KAM-*eš*]	
8′)	*ša* ⌜*ul*⌝-[*tu qé-reb* KUR.*gam-bu-li*]	
9′)	*il-*⌜*qu*⌝-[*ú-ni a-na* KUR *aš-šur*.KI]	
10′)	GÌR.PAD.⌜DU⌝.[MEŠ *šá-a-ti-na*]	
11′)	*mé-eḫ-*⌜*ret*⌝ [KÁ.GAL MURUB$_4$ URU NINA.KI]	
12′)	*ú-*⌜*šaḫ*⌝-[*ši-la* DUMU.MEŠ-*šú*]	
13′)	$^{m⌜}$*um*⌝-[*man-i-gaš* ...]	ii 13′) (As for) Um[manigaš (Ḫumban-nikaš II), ...]
Col. iii		
Completely missing		Lacuna
Col. iv		
Lacuna		Lacuna
1′)	⌜*si*⌝-[*it-tu-ti im-*...]	iv 1′–2′a) (As for) the r[est, ...] th[ey] (the gods) [*put (them) to shame*].
2′)	⌜*ú*⌝-[BI-*šú* ^{md}GIŠ.NU$_{11}$-MU-GI.NA ...]	iv 2′b–6′) [(As for) Šamaš-šuma-ukīn, ...], and [the people of the land Akkad, as many as ...], who [had abandoned me ...] wi[th Ummanigaš (Ḫumban-nikaš II) ...]
3′)	⌜*ù*⌝ [UN.MEŠ KUR URI.KI *ma-la* ...]	
4′)	*ša* [*ia-a-ti ú-maš-ši-ru-in-ni* ...]	
5′)	⌜*it*⌝-[*ti* ^{m}*um-man-i-gaš* ...]	
6′)	*x* [...]	
Lacuna		Lacuna
Col. v		
Lacuna		Lacuna
1′)	*ina* ⌜*šam*⌝-[*mu pi-i-šú-nu ig-mu-ru* MUŠ GÍR.TAB]	v 1′–6′) [They ate] g[rass. (As for) the snake(s and) scorpion(s), as many] creatu[res that there are on earth], (and) rodents *th*[*ey brought them to an end*. They gnawed] on animal hides, (leather) stra[ps, shoes and sandals]. (v 5′) To (fight) [their] hunger, [they slaughtered (their) sons, daughters], brothers, [sisters, ...]
2′)	*nam-*⌜*maš*⌝-[*ti qaq-qa-ri ma-la ba-šú-u*]	
3′)	*zer-man-du* ⌜*iq*⌝-[*ti-šú-nu-ti ik-su-su*]	
4′)	*gi-il-du ku-ru-*[*us-su* KUŠ.DA.E.SIR.MEŠ *u* KUŠ.E.SÍR.MEŠ]	
5′)	*a-na bu-ri-*[*šú-nu ú-ṭa-ab-bi-ḫu* DUMU.MEŠ DUMU.MUNUS.MEŠ]	
6′)	ŠEŠ.MEŠ [NIN$_9$.MEŠ ...]	
Lacuna		Lacuna
1″)	[ÍD.MEŠ-*šú-un ša ú-šaḫ-bi-ba* A.MEŠ] ⌜ḪÉ⌝.NUN	v 1″–2″) [their watercourses, which had (once) gushed with an] abundance of [water, were (now) filled with si]lt.
2″)	[*im-la-a sa*]-⌜*ki*⌝-*ki*	
3″)	[^{md}]⌜GIŠ.NU$_{11}$-MU-GI.NA⌝ ŠEŠ *nak-ri*	v 3″–9″) [(As for) Ša]maš-šuma-ukīn, (my) hostile brother [w]ho had planned murder against Assyria (v 5′′) and uttered grievous blasphemies against (the god) Aššur, the god who created me, [he (the god Aššur) determined for hi]m a crue[l] death; [he consigned
4″)	⌜*ša*⌝ *a-na* KUR *aš-šur*.KI *ik-pu-du né-er-tú*	
5″)	⌜*ù*⌝ *e-li* AN.ŠÁR DINGIR *ba-ni-ia*	
6″)	⌜*iq*⌝-*bu-u šil-la-*⌜*tú* GAL⌝-*tú*	
7″)	*mu-ú-tu lem-*⌜*nu*⌝ [*i-šim*]-⌜*šu*⌝-*ma*	

ii 13′ Although only two signs are preserved on this line, the presence of Ummanigaš after the horizontal ruling indicates that the tablet is following the textual tradition found in text no. 3 (Prism B) vi 86–vii 5, which begin the new narrative by referencing this Elamite king and then describing how he turned against Ashurbanipal. In contrast, text no. 6 (Prism C) vii 48′ and text no. 7 (Prism Kh) vii 36–45 start the narrative with a reference to ^{md}GIŠ.NU$_{11}$-MU-GI.NA "Šamaš-šuma-ukīn," and the latter, better preserved inscription provides a description of Šamaš-šuma-ukīn's role in destroying the peace between him and Ashurbanipal before the account turns its attention to Ummanigaš specifically, but this section of the prism inscription is unfortunately poorly attested. If the present tablet does represent a draft of text no. 6 (Prism C) as noted in the introduction, it is possible that this additional content that only appears in prism accounts written after text no. 3 (Prism B) had not yet been incorporated into the Prism C inscription.

v 3′ ⌜*iq*⌝-[*ti-šú-nu-ti*] "*th*[*ey brought them to an end*]": For this verb, see the on-page note to text no. 7 (Prism Kh) viii 14′.

8′) *ina mi-qit* $^{d\Gamma}$GIBIL$_6^{\urcorner}$ [*id-di-šu-ma*]
9′) *ú-ḫal-li-qa* ⌜*nap*⌝-[*šat-su*]
10′) LÚ.ERIM.MEŠ *e-piš si-ḫi* [*bar-ti*]
11′) *ma-la it-ti-šú* [*šak-nu*]
12′) *e-*⌜*du*⌝ *ul* ⌜*ip*⌝-[*par-šid*]
13′) *a-a-*⌜*um*⌝*-ma ul* ⌜*ú*⌝-[*ṣi ina* ŠU.II-*ia*]
14′) *it-ti si-it-ti* [...]
15′) *ma-la in-né-ez-ba* ⌜ḪU$^{?}$⌝ [...]
15′A) [*lu*]-⌜*bul*⌝*-tu šu-kut-tú a-*⌜*qar*⌝*-tú mim-ma si-mat* ⌜LUGAL⌝*-u-ti*
15′B) [MUNUS].⌜*sek*⌝*-re-ti* LÚ.*šu-ut* SAG.MEŠ-*šú ù* UN.MEŠ
15′C) [*li*]-*me-et* É.GAL-*šú* KÙ.BABBAR KÙ.GI NÍG.ŠU NÍG.GA
15′D) [*ḫi*]-⌜*šiḫ*⌝*-ti* ŠÚ* É.GAL.MEŠ *ma-la ba-šú-u*
15′E) [GIŠ].⌜GIGIR⌝.MEŠ GIŠ.*šá šá-da-di ru-kub be-lu-ti-*⌜*šú*⌝
15′F) [ANŠE].⌜KUR.RA⌝.MEŠ *ṣi-mit-ti ni-ri-i-šú* UN.⌜MEŠ⌝
15′G) [*zi*]-⌜*kar*⌝ *u sin-niš* TUR *u* GAL *al-*⌜*qa*⌝*-a a-na* KUR *aš-šur*
16′) ⌜UN⌝.MEŠ EN *ḫi-ṭi an-nu* ⌜*kab*⌝-[*tu e-mid-su-nu-ti*]
17′) *bu-un-na-an-ni-*⌜*šú*⌝*-*<*nu*> *at-bal* [KUŠ.MEŠ-*šú-nu áš-ḫu-uṭ*]
18′) (blank) *ú-*⌜*nak*⌝-[*ki-sa* UZU.MEŠ-*šú-un*]
19′) ^{m}*in-da-bi-bi šá* ⌜EGIR⌝ [^{m}*tam-ma-ri-tu*]

Col. vi

1) [*ú-ši*]-⌜*bu*⌝ *ina* GIŠ.GU.ZA KUR.ELAM.⌜MA⌝.[KI]
2) ⌜*da*⌝*-na-an* GIŠ.TUKUL.MEŠ-*ia i-mur-ma šá* ⌜*ul*⌝-[*tu*]
3) *re-e-ši ú-šam-ri-ru e-li* KUR.⌜ELAM⌝.[MA.KI]
4) DUMU.MEŠ KUR *aš-šur*.KI *šá áš-pu-*⌜*ra*⌝
5) *a-na kit-ri* ^{md}AG-EN-MU.⌜MEŠ⌝
6) DUMU ^{md}AMAR.UTU-A-⌜SUM⌝.NA
7) ⌜*ša*⌝ *ki-ma ib-ri tap-pe-e a-na* <*na*>*-ṣar* KUR-*šú*
8) ⌜*it*⌝*-ta-na-al-la-ku it-*⌜*ti*⌝*-šú*
9) ⌜*ša*⌝ ^{md}AG-EN-MU.MEŠ *ina pi-*⌜*ir*⌝-[*ṣa*]-⌜*a*⌝*-ti*
10) [*ina*] ⌜*šat*$^{?}$ *mu-ši*$^{?}$ *ú*⌝*-ṣab-bi-tú* ⌜*ik*⌝-[*lu-u ina*] ⌜*ki*⌝*-li*
11) [^{m}*in-da-bi-bi*] ⌜LUGAL⌝ [KUR.ELAM].⌜MA⌝.KI
12) [*ul-tu* É *ṣi-bit-ti ú-še-ṣa-áš*]-⌜*šú*⌝*-nu-ti*

him] to a conflagration [and] destroyed [his] l[ife].

v 10′–15′G) (As for) the soldiers who had perpetrated sedition (and) [rebellion], as many as [had made common cause] with him, not a single one (of them) e[scaped]; not one es[caped my grasp]. With the rest [...] (v 15′) as many who had been spared [... (As for) clo]thing (and) precious jewelry, every royal appurtenance, (his) [p]alace women, his eunuchs, and (other) people [ass]ociated with his palace, silver, gold, possessions, property, [the nece]ssities of the palaces, as much as there was, (v 15′E) [chario]ts, a processional carriage, the vehicle of his lordly majesty, [hor]ses, his harness-broken (steeds), (and) people — [mal]e and female, young and old — I took (them) to Assyria.

v 16′–18′) (As for) the people who were guilty, [I imposed] a ha[rsh] punishment [upon them]. I destroyed the<ir> faces, [flayed them, (and)] c[hopped up their flesh].

v 19′–vi 14) Indabibi, who [sa]t on the throne of the land Elam a[fter Tammarītu], saw the might of my weapons that had p[rev]iously prevailed over the land Ela[m] and (as for) the Assyrians whom I had sent (vi 5) to aid Nabû-bēl-šumāti, (grand)son of Marduk-apla-iddina (II) (Merodach-baladan), with whom they used to march about <prot>ecting his land like a friend (and) ally (and) [wh]om Nabû-bēl-šumāti (vi 10) had seized by gu[i]le [during the *n*]*ig*[*h*]*t* (and) c[onfined in pr]ison, [Indabibi], the ki[ng of the land Ela]m, [released t]hem [from prison. So that (they) would intercede (with me), say goo]d [thing(s) about] him, [(and) in order to prevent (me) from doing harm to the territory of] his [land],

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v 13′′ *a-a-*⌜*um*⌝*-ma ul* ⌜*ú*⌝-[*ṣi*] "not one es[caped]": Compare text no. 7 (Prism Kh) viii 64′, which has *mul-taḫ-ṭu ul ú-ṣi* "(anyone) who tried to get away did not escape," employing *mul-taḫ-ṭu* instead of the more generic word *a-a-um-ma* "anyone" here.

v 14′′–15′′ These lines probably correspond in some way to text no. 6 (Prism C) ix 4′′-7′′a and text no. 7 (Prism Kh) viii 72′b–74′a, which are a part of the list of plunder taken from Babylon that describe the captured people as: *šá la-pa-an mit-ḫu-ṣi* GIŠ.TUKUL.⌜MEŠ⌝ *di-'u šib-ṭu* NAM.ÚŠ.MEŠ *ù né-eb-re-tú i-še-tu-ni* "who had escaped from the clash of arms, *di'u*-disease, plague, pestilence, and hunger." This statement does not appear in the parallel list of plunder in line 15′′G of the present tablet, possibly indicating that the contents of lines 14′′–15′′ were moved from here and then worked into the description of the people in the list of plunder for the prism inscriptions.

v 15′′A–15′′G These lines are written in the blank space at the end of col. vi, after the scribe had rotated the tablet ninety degrees counter-clockwise, causing the lines to face the left side of the tablet. However, the scribe then drew two horizonal lines from the top of v 15′′A — crossing the margin between cols. v and vi — to the space in between v 15′′ and 16′′, thus indicating that the lines should be inserted there; this is the location of that material in the prism inscriptions. Portions of these lines are slightly out of order in comparison to those of the prism inscriptions and have a few different readings; compare text no. 7 (Prism Kh) viii 65′–74′.

v 15′′D The ŠÚ sign after [*ḫi*]-⌜*šiḫ*⌝*-ti* "[the nece]ssities of" appears to have been erased by the scribe.

v 18′′ This line is indented almost halfway into the column, starting under the *bal* sign of *at-bal* "I destroyed" from the previous line, and is written in a smaller script than the rest of the lines, making it appear as if the scribe initially omitted this material and then inserted it in the space between v 17′′ and 19′′ as a correction.

13) [*ki-i ṣa-bat a-bu-ut-ti qa-bé-e* MUNUS].ˈSIG$_5$ˀ-*šú*
14) [*la ḫa-ṭe-e mi-ṣir* KUR]-ˈ*šú*ˀ
Lacuna Lacuna

90

This fragment of a two-column clay tablet contains parts of reports about Ashurbanipal's affairs in Arabia. The extant text of this annalistic inscription, which is probably the final installment of a long text that was written on a series of tablets, records that the Assyrian king defeated Iauta' and that Ashurbanipal's ally Kamās-ḫaltâ captured the anti-Assyrian Ammuladīn. A passage narrating the background to a campaign against Natnu, the Nabayatean, is also partially preserved.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-2-4,253	Nineveh, Kuyunjik	5.4×5.4×3	c

COMMENTARY

The fragment most likely comes from the left side of a two-column tablet that preserves parts of two columns on the obverse and one column on the reverse, including a portion of the tablet's left edge. As far as it is preserved, the only extant column on the reverse — the final column of the tablet — is blank. This text could be the fourth and final tablet of a series, but too little of the inscription is extant to be certain.

Regarding its contents, for col. i, see text no. 3 (Prism B) vii 89–viii 10 and text no. 7 (Prism Kh) x 11–23; and for col. ii, see text no. 6 (Prism C) x 1′′–2′′ and text no. 7 (Prism Kh) x 25′b–35′, and compare text no. 3 (Prism B) viii 41–50a and text no. 8 (Prism G) ix 1′′–12′′. The inscription is not sufficiently preserved to establish a date of composition. However, the presence of ii 9′ indicates that the tablet contained the expanded description of Natnu's flight that is present in the accounts of Prisms C, Kh, and G, but not in Prism B, yet the tablet does not contain the description of Adiya's capture before the Natnu account that is present in Prism G, but not in Prisms C or Kh. Thus, in this section, the tablet is following the narrative tradition recorded in Prisms C and Kh, which might suggest a date of composition ca. 646.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1776 (study)

1996 Borger, BIWA pp. 113, 115, 127, 163, and 349; and 8^{o}-Heft pp. 364–365 (transliteration, study)

TEXT

Col. i		
Lacuna		Lacuna
1′)	*ú-ma-ʾe-ʳe-ra¹* [*ṣe-ru-uš-šu*]	
2′)	BAD_5.BAD_5-*šú-nu iš-ku-nu* ʳUN¹.[MEŠ KUR.*a-ri-bi*]	i 1′–5′) I sent [troops of mine who were stationed on the border of his land against him (Iautaʾ)] (and) they brought about their defeat. They struck down with the [sword] the pe[ople of the land of the Arabs], as many as had risen up against me, (and) set fire to pavilion(s and) tents, their abodes, (and thus) consigned (them) to the god Gīra.
3′)	*ma-la it-bu-u-ni ú-ra-si-bu ina* ʳGIŠ¹.[TUKUL.MEŠ]	
4′)	É EDIN *kul-ta-ri mu-šá-bi-šú-ʳnu¹*	
5′)	IZI *ú-šá-ḫi-zu ip-ʳqí-du¹ a-na* ^{d}ʳ$GIBIL_6$¹	
6′)	GU_4.MEŠ *ṣe-e-ni* ANŠE.MEŠ ANŠE.GAM.ʳMAL¹.MEŠ	i 6′–13′) They carri<ed> off without number oxen, sheep and goats, donkeys, camels, (and) people. They filled (with them) the whole extent of his land, in its entirety, (i 10′) [to] all of its [bord]er(s). [I apportioned camels] like sheep and goats (and) divided (them) [among the people of Assyria]
7′)	*a-me-lu-tu iš-lu-<lu>-u-ni ina la mì-ni*	
8′)	*se-ḫe-ep* KUR-*šú ka-la-mu*	
9′)	ʳ*a-na si-ḫir*¹-*ti-šá um-da-*ʳ*al*¹-*lu-u*	
10′)	[*a-na*] ʳ*paṭ*¹ *gim-re-e-šá*	
11′)	[ANŠE.GAM.MAL.MEŠ] *ki-ma ṣe-e-ni*	
12′)	[*ú-par-ri-is*] ʳ*ú-za*¹-ʾ*i-iz*	
13′)	[*a-na* UN.MEŠ KUR *aš-šur*].ʳKI¹	
Lacuna		Lacuna
Col. ii		
Lacuna		Lacuna
1′)	ʳŠU.II¹ [*u* GÌR.II *bi-re-tú* AN.BAR *id-di-ma*]	ii 1′–2′) [He (Kamās-ḫaltâ) placed (Ammu-ladīn and his people's)] hands [and feet in iron fetters and sent (them)] t[o Nineveh, before me].
2′)	*a-*ʳ*na*¹ [URU.NINA.KI *a-di maḫ-ri-ia ú-še-bi-la*]	
3′)	^{m}ʳ*na*¹-[*at-nu* LUGAL KUR.*na-ba-a-a-ti*]	ii 3′–9′) Na[tnu, the king of the land of the Nabayateans] — who[se location is remote — heard about the might of the gods Aššur and Marduk], (ii 5′) who [had encouraged me]. The one w[ho had never sent his messenger to the kings, my ancestors, (and) had] nev[er inquired about the well-being of my royal majesty] — a[fter Iautaʾ, the king of the land of the Arabs],
4′)	*ša* [*a-šar-šú ru-ú-qu iš-ma-a da-na-an* AN.ŠÁR *u* ^{d}AMAR.UTU]	
5′)	*ša* [*ú-tak-kil-ú-in-ni*]	
6′)	ʳ*ša*¹ [*ma-ti-ma a-na* LUGAL.MEŠ AD.MEŠ-*ia*]	
7′)	ʳLÚ¹.[A KIN-*šú la iš-pu-ra*]	
8′)	ʳ*la*¹ [*iš-a-lu*$_4$ *šu-lum* LUGAL-*ti-ia*]	
9′)	ʳ*ul*¹-[*tu* ^{m}*ia-u-ta-aʾ* LUGAL KUR.*a-ri-bi*]	
Lacuna		Lacuna
Col. iii		
Completely missing		Completely missing
Col. iv		
Lacuna		Lacuna
Blank		Blank
Lacuna		Lacuna

91

A fragmentary clay tablet from Nineveh bears an archival copy or possibly an earlier draft of one of Ashurbanipal's prism inscriptions, namely text no. 9 (Prism F), which was composed during the eponymy of Nabû-šar-aḫḫēšu (645). From that inscription, the preserved text of the tablet contains only parts of the reports on forcing Baʾalu of Tyre into submission, along

90 Lacuna before i 1′ The translation assumes that the lacuna contained ERIM.ḪI.A-*ia šá ina mi-ṣir* KUR-*šú áš-bu* "troops of mine who were stationed on the border of his land"; see, for example, text no. 3 (Prism B) vii 88.

with the voluntary submission of several Anatolian and Levantine rulers; the succession of the Mannean ruler Uallî, son of Aḫšēri; and the two wars against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam, during the second of which the Elamite royal city Susa was looted and destroyed and a statue of the goddess Nanāya was recovered and brought back to its rightful place in Uruk. Although the building report is not preserved, it most likely recorded work on the House of Succession at Nineveh (see the commentary).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3404 + K 7589 + K 7590 + K 7591 + 79-7-8,207	79-7-8,207	Nineveh, Kuyunjik	13.9×15.8	c

COMMENTARY

K 3404+ preserves part of the top edge, as well as parts of two columns on the obverse and three on the reverse of an originally three-column tablet. R. Borger (BIWA p. 332 and 8°-Heft p. 505) noted that even though K 7589 physically joins with the right side of K 3404, the two fragments were not actually affixed to one another and remain separate; this is likely due to the fact that they are only sub-surface joins in the clay. With respect to K 7590, the similar color of clay, scribal hand, and contents suggest that this fragment also belongs with K 3404+. However, after noting the join of K 7589, which contains the top half of col. iv of the tablet, Borger then stated (ibid. 8°-Heft p. 505) that K 7590 cannot belong here with K 3404+, but it is unclear why Borger came to this conclusion. J. Jeffers identified a sub-surface join between the clay on the left half of K 7590 and the underside of the right half of K 7591, which situates K 7590 as the lower portion of col. iv of the tablet and makes the contents of K 7590 the left edge of that column that nearly abuts the end of col. v on the right edge of K 7591. This is exactly where its contents are expected in the inscription, with a gap of about six lines between K 7590 and K 7589 (see Figure 13). Although K 7589 and K 7590 remain separate from K 3404 + K 7591 + 79-7-8,207, the joins are treated as physical joins here.

When complete the tablet would have contained a full version of text no. 9 (Prism F) (compare text no. 92), thus the approximate date of composition is ca. 645 given that its contents duplicate those of the aforementioned inscription: col. i = F i 60–75, col. ii = F ii 48b–55?, col. iv = F iii 39–54 and 61–68, col. v = F iv 33–75, and col. vi = F v 47–vi 6. Although this tablet would have included the entire Prism F inscription, the variants it contains suggest that it belongs to a discrete recension of that inscription. M. Cogan (JCS 29 [1977] p. 101) classified this tablet as his F_7 recension of the Prism F inscription based on only one of its textual variants (at vi 10–11). However, by taking all of the variant traditions into consideration, it appears that the tablet preserves the earliest version of the Prism F inscription as identified by Jeffers that was then edited and augmented into what became the master text of text no. 9 (see Jeffers, ZA 108 pp. 209–225 and the commentary to text no. 9 [Prism F]). For the specific variants that lead to this tablet being classified as part of the earliest-attested recension of Prism F, see the on-page notes to v 11, v 18–21, vi 12, and vi 14. But in addition to these, the tablet also contains other variant traditions that are not represented in any of the exemplars of the prism inscription (see the on-page notes to iv 9 and vi 10–11), suggesting that this tablet could preserve a slightly earlier version for this material than was contained even in the first version of the prisms themselves (Jeffers, ibid. p. 223).

The building report is not preserved, but given that the Prism F inscription records Ashurbanipal's construction of a replacement House of Succession at Nineveh and that the building reports of three other probable tablet copies of Prism F appear to also describe that building project (see text no. 92 v 5–6, text no. 96 rev. ii′ 1′–8′, and text no. 97 rev. ii′ 1′–6′, although the first two of these accounts are mostly reconstructed), the building account that would have been inscribed on K 3404+ almost certainly commemorated the building of Ashurbanipal's new palace.

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Figure 13. Reverse of K 3404 + K 7591 + 79-7-8,207 (text no. 91) with K 7589 (upper right fragment) and K 7590 (lower right fragment) positioned as joins. Note that K 7591 (lower left fragment) was joined to the bottom of K 3404 (upper center fragment) in a slightly skewed manner.

TEXT

Col. i

Lacuna

1′) [*nap-šat-su-nu ú-si-iq ú*]-*kar-*⌜*ri*⌝

2′) [*a-na* GIŠ.ŠUDUN-*ia ú-šak*]-⌜*ni*⌝-*is-su-nu-ti*

Lacuna

i 1′–2′) [I constricted (and)] cut sho[rt their lives. I made] them (the people of Tyre) [b]ow down [to my yoke].

3′) [DUMU.MUNUS *ṣi-it lìb-bi*]-⌜*šú*⌝ *ù* DUMU.MUNUS.MEŠ ŠEŠ.MEŠ-*šú*
4′) [*a-na e-peš* MUNUS].⌜AGRIG⌝-*ti ú-bi-la* ⌜*a*⌝-*di maḫ-ri-*⌜*ia*⌝
5′) [DUMU-*šú ša ma-ti*]-⌜*ma*⌝ *ti-amtu la e-bi-ra*
6′) [*iš-te-niš ú-še-bi-la*] ⌜*a*⌝-*na e-peš* ARAD-*ti-ia*
7′) [DUMU.MUNUS-*su ù* DUMU.MUNUS.MEŠ ŠEŠ.MEŠ-*šú*] ⌜*it*⌝-*ti ter-ḫa-ti ma-aʾ-a-si*
8′) [*am-ḫur-šú re-e-mu ar-ši-šú-ma*] ⌜DUMU⌝ È *lìb-bi-šú ú-ter-ma a-din-šú*
9′) [^{m}*ia-ki-in-lu-u* LUGAL URU.*a-ru-ú*]-⌜*ad*⌝-*da a-šib* MURUB$_4$ *tam-tim*
10′) [^{m}*mu-gal-lu* LUGAL] KUR.*tab*-URU
11′) [^{m}*sa-an-di-šar-me* KUR.*ḫi*]-*lak-ka-a-a*
12′) [*ša a-na* LUGAL.MEŠ AD.MEŠ-*ia la kan-šú*] ⌜*ik*⌝-*nu-šú* ⌜*a*⌝-*na* GIŠ.⌜ŠUDUN⌝-*ia*
13′) [DUMU.MUNUS.MEŠ *ṣi-it lìb-bi-šú-nu it-ti nu*]-⌜*dun-né*⌝-*e ma-aʾ-*⌜*di*⌝
14′) [*a-na e-peš* MUNUS.AGRIG-*ú-ti a-na* NINA.KI] *ú-bi-*⌜*lu-nim-ma*⌝
15′) [*ú-na-áš-ši-qu*] ⌜GÌR$^{?}$.II-*ia*⌝
16′) [*e-li* ^{m}*mu-gal-li* ANŠE.KUR.RA.MEŠ] ⌜GAL.MEŠ⌝

i 3′–8′) He (Ba'alu) brought before me [(his) daughter], his [own offspring], and the daughters of his brothers [to serve as housekeepers. (i 5′) He sent at the same time his son, who] had n[ever] crossed the sea, to do obeisance to me. [I received from him his daughter and the daughters of his brothers, tog]ether with a large marriage gift. [I had mercy on him and (then)] I gave (his) son, his offspring, back to him.

i 9′–16′) [(As for) Yakīn-Lû, the king of the city Arw]ad, who resides in the middle of the sea, [Mugallu, the king of] the land Tabal, (and) [Sanda-šarme of the land Ḫi]lakku (Cilicia), [who had not bowed down to the kings, my ancestors], they [b]owed down to my yoke. They brought [(their) daughters, their own offspring, to Nineveh to serve as housekeepers, together with a] substantial [dow]ry, and (i 15′) [they kissed] my *f*[*ee*]*t*. [I imposed upon Mugallu an annual payment of lar]ge [horses].

Lacuna

Lacuna

Col. ii

Lacuna

Lacuna

1′) ⌜*ša*$^{?}$⌝ [*šul-me ú-ma-ʾe-er* EDIN-*uš-šú*]
2′) ⌜DUMU.MUNUS⌝ [*ṣi-it lìb-bi-šú ú-še-bi-la*]
3′) ⌜*a-na*⌝ [*e-peš* MUNUS.AGRIG-*ú-ti*]
4′) ⌜*ma-da*⌝-[*at-ta-šú maḫ-ri-ti*]
5′) ⌜*ša ina*$^{?}$⌝ [*ter-ṣi* LUGAL.MEŠ AD.MEŠ-*ia ú-šab-ṭi-lu*]
6′) ⌜*iš-šu*$^{?}$⌝-[*u-ni a-di maḫ-ri-ia*]
7′) ⌜30⌝ [ANŠE.KUR.RA.MEŠ UGU *ma-da-at-ti-šú maḫ-ri-ti*]
8′) ⌜*ú*$^{?}$⌝-[*rad-di-ma e-mì-is-su*]
9′) (traces) [...]
10′) (traces) [...]
11′) (traces) [...]

ii 1′–8′) [I dispatched my messenger] *wi*[*th* (a message of) goodwill to him (Uallî). He sent me] (his) dau[ghter, his own offspring], t[o serve as a housekeeper. (As for) his former] paym[ent], (ii 5′) which [they had discontinued] *i*[*n* the time of the kings, my ancestors], th[ey] carri[ed (it) before me]. *I* [added] thirty [horses to his former payment and imposed (it) upon him].

ii 9′–11′) (No translation possible)

Lacuna

Lacuna

Col. iii

Completely missing

Completely missing

Col. iv

1) UN.MEŠ ⌜URU.*ḫi-il*⌝-[*me* URU.*pil-la-ti*]
2) *ti-ib* MÈ-*ia dan-ni* ⌜*iš*⌝-[*mu-u šá al-la-ku a-na* KUR.ELAM.MA.KI]
3) *nam-ri-ri* AN.ŠÁR *u* ^{d}15 ⌜EN⌝.[MEŠ-*ia*]
4) *pu-luḫ-ti* LUGAL-*ti-ia is-*[*ḫup-šú-nu-ti*]
5) *šu-nu* UN.MEŠ-*šú-nu* GU$_4$.MEŠ-⌜*šú*⌝-*nu* ⌜*ṣe*⌝-[*e-ni-šú-nu*]
6) *a-*⌜*na*⌝ *e-peš* ARAD-*ti-ia* ⌜*a*⌝-*na* KUR ⌜AN⌝.[ŠÁR.KI]
7) *im-qu-tú-nim-ma iṣ-ba-tú* ⌜GÌR⌝.[II LUGAL-*ti-ia*]
8) *ina me-ti-iq ger-ri-ia* URU.É-^{m}⌜*im*⌝-[*bi-i* URU

iv 1–7) The people of the cities Ḫil[mu (and) Pillatu] h[eard about] the assault of my mighty battle array [as I was marching to the land Elam]. The awe-inspiring radiance of (the god) Aššur and the goddess Ištar, [my] lo[rds], (and) fear of my royal majesty over[whelmed them]. (iv 5) They, their people, their oxen, (and) [their] sh[eep and goats], arrived in As[syria] to do obeisance to me and they grasped the f[eet of my royal majesty].
iv 8–13) In the course of my campaign, [I conquered]

Lacuna after i 16′ The translation assumes that the lacuna contained *ma-da-at-tu šat-ti-šam-ma ú-kin* EDIN-*uš-šú* "I imposed upon him an annual payment"; see text no. 9 (Prism F) i 76.
Lacuna before ii 1′ The translation assumes that the now-missing text contained LÚ.A *šip-ri-ia* "my messenger"; see text no. 9 (Prism F) ii 48.

LUGAL-*ti*]
9) É *tuk-la-*ʳ*a*ˀ*-ti šá* ʳKURˀ.ELAM.MA.ʳKIˀ [*ak-šud*]
10) UN.MEŠ *a-šib lìb-bi-šú šá la* ʳ*ú*ˀ-[*ṣu-nim-ma*]
11) *la iš-*ʾ*a-a-lu šu-lum* LUGAL-ʳ*ti*ˀ-[*ia a-nir*]
12) ʳSAG.DUˀ.MEŠ-*šú-nu ak-kis* NUNDUM.ʳMEŠˀ-[*šú-nu ap-ru-u*ʾ]
13) [*a*]-ʳ*na*ˀ *ta-mar-ti* UN.MEŠ ʳKURˀ-[*ia al-qa-a a-na* KUR AN.ŠÁR.KI]
14) [ᵐ*im*]-*ba-ap-pi* LÚ.GAL ʳGIŠˀ.[PAN *šá* KUR.ELAM.MA.KI]
15) [*ša ina*] ʳURUˀ.[É-ᵐ*im-bi-i pa-aq-du a-na* EN.NUN-*u-ti*]

Lacuna

1′) *ú-še-*ʳ*ṣa*ˀ-[*am-ma šal-la-tiš am-nu*]
2′) ᵐ*um-man-*ʳ*al*ˀ-[*da-si* LUGAL KUR.ELAM.MA.KI *e-reb* ERIM.ḪI.A-*ia*]
3′) ʳ*šá*ˀ *qé-reb* KUR.ʳELAM.MAˀ.[KI *e-ru-bu iš-me-e-ma*]
4′) URU.*ma-dak-*ʳ*tu*ˀ URU ʳLUGALˀ-[*ti-šú ú-maš-šir-ma*]
5′) *in-na-bit-ma* ʳKURˀ-[*šú e-li*]
6′) [ᵐ]ʳ*um*ˀ-*ba*-LAGAB-*u-a šá mé-*[*eḫ-ret* ᵐ*um-man-al-da-si*]
7′) [*áš-bu ina* GIŠ].ʳGUˀ.ZA ʳKUR.*e*ʔ*-lam*ʔˀ-[*ti ki-ma šá-a-šú-ma*]
8′) [...] *x x* [...]

Lacuna

Col. v

1) ʳ*bi*ˀ-*rit* ʳÍDˀ *ka-la-mu* URU.*ma-*ʳ*dak*ˀ-[*tú* URU LUGAL-*ti a-di na-ge*]-ʳ*šú*ˀ KUR-ʳ*ud*ˀ
2) URU.*ḫal-te-ma-áš* URU LUGAL-ʳ*ú*ˀ-[*ti-šú ak*]-ʳ*šud*ˀ
3) URU.*šu-šá-an* URU LUGAL-*ú-*ʳ*ti*ˀ-[*šú ak*]-ʳ*šud*ˀ
4) URU.*di-in*-LUGAL URU.*su-mu-un-*ʳ*tu*ˀ-[*na-áš* URU LUGAL-*ti-šú ak*]-ʳ*šud*ˀ
5) URU.*pi-di-il-ma* URU LUGAL-ʳ*ti*ˀ-[*šú ak-šud*]
6) URU.ʳ*bu*ˀ-*bi-lu* URU LUGAL-*ti-šú ak-*ʳ*šud* URUˀ.[*ka-bi-in-ak* URU LUGAL-*ti-šú* KUR-*ud*]
7) *ina* ʳ*tukul*ˀ-*ti* AN.ŠÁR *u* ᵈ15 *ar-de-e-ma al-*ʳ*lik*ˀ [*ṣe-er* ᵐ*um-man-al-da-si*]
8) *ša la ik-nu-šú a-na* GIŠ.ŠUDUN-*ia ina me-*ʳ*ti*ˀ-[*iq ger-ri-ia*]
9) URU.BÀD-ᵐ*un-da-a-si* URU LUGAL-*ti-*[*šú ak-šud*]
10) 1-ʳ*en*ˀ u_4-*me* 2 u_4-*me ul ú-qi pa-an* ʳ*ar*ˀ-[*ke-e ul ad-gul*]
11) *ina* ʳu_4ˀ-*me-šú-ma e-bir* ÍD 14 ʳURUˀ.MEŠ *mu-*ʳ*šab*ˀ [LUGAL-*ti-šú*]

the city Bīt-I[mbî, a royal city (and)] residence upon which the land Elam relied. (iv 10) (As for) the people living inside it, who had not [come out and] inquired about the well-being of [my] royal majest[y, I killed (them)]. I cut off their [h]eads, [sliced off their] lips, [(and) took (them) to Assyria t]o be a spectacle for the people of [my] lan[d].

iv 14–15) [(As for) Im]bappi, the chief [archer of the land Elam, who was stationed as a guard in the ci]ty [Bīt-Imbî],

Lacuna

iv 1′) I brought o[ut and I counted (them) as booty].
iv 2′–5′) (As for) Ummana[ldašu (Ḫumban-ḫaltaš III), the king of the land Elam, he heard about the entry of my troops], who [had entered] inside the land Elam; [he abandoned] the city Madaktu, a ro[yal] city [of his, and] (then) fled and [took to] the mo[untains] (lit. "[ascended his] mo[untain]").

iv 6′–8′) (As for) Umba-LAGABua, who [sat on] the throne of the land *Ela*[*m*] in opp[osition to Ummanaldašu, like him (Ummanaldašu) ...] ... [...]

Lacuna

v 1–6) (As for) the entire (area) between the (Ulāya and Idide) river(s), I conquered the city Madak[tu, a royal city, along with i]ts [district. I con]quered the city Ḫaltemaš, a royal city [of his. I conqu]ered the city Susa, a royal city [of his. I conquer]ed the cities Dinšarri (and) Sumunt[unaš, royal cit(ies) of his. (v 5) I conquered] the city Pidilma, a royal city [of his]. I conquered the city Bubilu, a royal city of his. [I conquered] the city [Kabinak, a royal city of his].

v 7–8a) With the support of (the god) Aššur and the goddess Ištar, I advanced and marc[hed against Ummanaldašu (Ḫumban-haltaš III)], who had not bowed down to my yoke.
v 8b–9) In the cou[rse of my campaign, I conquered] the city Dūr-Undāsi, a royal city of [his].

v 10–11a) I did not wait one day (or) two days, [nor did I wait for] the rea[r guard]. I crossed the river on the (very) day (I reached it).
v 11b–16a) I conquered, destroyed, de[molished], (and) burned with fire fourteen [ci]ties, [his royal]

iv 9 The tablet lacks *šá* GIM BÀD GAL-*e pa-an* KUR.ELAM.MA.KI *par-ku* "that blocks the approach to the land Elam like a great wall" that appears after KUR.ELAM.MA.KI "the land Elam" in text no. 9 (Prism F) iii 48.
v 7 Given the lack of space in the line, the tablet appears to omit MAN KUR.ELAM.MA.KI "the king of the land Elam" after ᵐ*um-man-al-da-si* "Ummanaldašu (Ḫumban-haltaš III)."
v 11 The tablet lacks *dan-nu-ti* "fortified" after ʳURUˀ.MEŠ "settlements" following the first version of text no. 9 (Prism F); see the commentary.

12) ⌜a⌝-*di* URU.MEŠ TUR.MEŠ *šá ni-ba la* ⌜*i*?⌝-*šú-u* ⌜*ù*⌝ [12 *na-ge-e*]
13) *šá qé-reb* KUR.ELAM.MA.KI *ka-*⌜*li-šá ak-šud*⌝ *ap-*⌜*pul aq*⌝-[*qur*]
14) *ina* ⌜d⌝GIŠ.⌜BAR⌝ *aq-mu a-na* DU_6 *u* ⌜*kar*⌝-*me ú-*[*ter*]
15) *ina la-a mì-ni* ⌜*a*⌝-*duk qu-ra-di-šú ina* GIŠ.⌜TUKUL⌝.MEŠ [*ú-ra-sib*]
16) ⌜*mun-daḫ*⌝-*ṣe-*⌜*e*⌝-*šú ṣi-ru-ti* ^{m}*um-man-al-*⌜*da*⌝-[*si*]
17) [LUGAL KUR.ELAM].⌜MA⌝.KI *me-ra-nu-*⌜*uš*⌝-*šú in-na-*<*bit*>-*ma iṣ-*[*ba-ta* KUR-*ú*]
18) [URU.*ba-ši-mu* URU.*ba-nu*]-⌜*nu a*⌝-*di* ⌜*na-ge*⌝-[*e*]
19) ⌜*ša*⌝ URU.*ta-*⌜*sa-ar*⌝-[*ra ka-la-mu ak-šud*]
20) ⌜20⌝.ÀM URU.MEŠ *ina na-*⌜*ge*⌝-[*e ša* URU.*ḫu-un-nir*]
21) *ina* UGU *mì-iṣ-ri ša* ⌜URU⌝.[*ḫi-da-lu ak-šud*]
22) ⌜60⌝ KASKAL.GÍD *qaq-qa-ru ina a-mat* AN.ŠÁR *u* ⌜d⌝15 *ša*⌝ [*ú-ma-ʾe-*(*e*)*-ru-in-ni*]
23) ⌜*qé*⌝-*reb* KUR.*e-lam-ti at-tal-lak* ⌜*šal*⌝-[*ṭiš*]
24) [*ina*] ⌜*ta*⌝-*a-ar-ti-ia šá* AN.ŠÁR *u* d15 *ú-šá-*⌜*zi*⌝-[*zu-in-ni*]
25) [EDIN *ga*]-⌜*re*⌝-*ia* URU.*šu-šá-an ma-ḫa-zu* GAL-*u mu-šab* ⌜DINGIR.MEŠ⌝-[*šú-un*]
26) [*a-šar*] ⌜*pi-riš*⌝-*ti-šú-un ak-šud ina a-mat* AN.ŠÁR *u* d15
27) [*qé-reb* É.GAL].⌜MEŠ⌝-*šú e-ru-ub ú-šib ina* ḪÚL.MEŠ
28) [*ap-te-e-ma* É] ⌜*na*⌝-*kam-a-te-šú-nu šá* KÙ.BABBAR.MEŠ KÙ.GI.MEŠ
29) [NÍG.ŠU.MEŠ NÍG.GA.MEŠ *nu*]-*uk-ku-mu qé-reb-šú-un*
30) [*ša* LUGAL.MEŠ KUR].⌜*e*⌝-*lam-ti maḫ-ru-ú-ti*
31) [...] (traces)

reside[nce(s)], together with small(er) settlements, which *were* without number, and [twelve districts] that were in the land Elam, all of it. I [turned (them)] into mounds of ruins (lit. “mound(s) and ruin(s)”). (v 15) I slew his warriors without number. [I struck down] his elite [fi]ghting men with the sword.

v 16b–17) Ummanald[ašu (Ḫumban-haltaš III), the king of the land Ela]m, fl<e>d naked and t[ook to the mountain(s)].

v 18–21) [I conquered the cities Bašimu (and) Banu]nu together with the dist[rict o]f the city Tasa[rra, all (of it). (v 20) I conquered] twenty villages in the distri[ct of the city Ḫunnir], (which is) on the border of the city [Ḫidalu].

v 22–23) (Over) an area of [si]xty leagues, by the command th[at] (the god) Aššur and the goddess Ištar [had given to me], I marched about tr[iumphantly in]side the land Elam.

v 24–31) [On] my return march, (during) which (the god) Aššur and the goddess Ištar made [me] sta[nd over] my [fo]es, I conquered the city Susa, a great cult center, the residence of [their] gods, [a place of] their [se]cret lore. By the command of (the god) Aššur and the goddess Ištar, I entered its [palace]s (and) stayed (inside them) during celebrations. [I opened up] their [tre]asuries, inside which silver, gold, [possessions, (and) property had been s]tored — (v 30) [which the] former [kings of the land] Elam [...] ...

Lacuna

Lacuna

Col. vi

1) [ERIM.MEŠ MÈ-*ia qé-reb-šin e*]-⌜*ru-bu*⌝
2) [*e-mu-ru pu-uz-ra-šin iq*]-⌜*mu*⌝-*u ina* dGIŠ.BAR
3) [*ki-maḫ-ḫi* LUGAL.MEŠ-*šú-nu maḫ-ru*]-⌜*ti*⌝ *u* EGIR.MEŠ
4) [*la pa*]-⌜*li-ḫu*⌝-[*ti* d15] GAŠAN-*ia*
5) [*mu-nàr*]-⌜*ri*⌝-*ṭu* LUGAL.⌜MEŠ⌝ [AD.MEŠ-*ia ap-pul*] ⌜*aq*⌝-*qur* dUTU *ú-kal-lim*
6) [GÌR.PAD].⌜DU⌝.MEŠ-*šú-nu* ⌜*al*⌝-[*qa-a a-na*] KUR AN.ŠÁR.KI
7) [*e-ṭém-me-šú-nu*] *la ṣa-la-lu e-mid ki-*⌜*is-pu*⌝ [*naq*] ⌜*me-e*⌝ *ú-za-*⌜*am*⌝-*me-šú-nu-ti*
8) [*ma-lak*] ⌜ITI 25⌝ UD.MEŠ *na-ge-e* ⌜KUR⌝.[*e*]-⌜*lam*⌝-*ti ú-šaḫ-rib*
9) [MUN.MEŠ Ú].*saḫ-le-e ú-sap-*[*pi*]-⌜*ḫa*⌝ EDIN-*uš*-(erasure)-*šú*

vi 1–2) [my battle troops en]tered [inside them, saw their secrets, (and) bu]rned (them) with fire.

vi 3–7) [I destroyed (and) de]molished [the tombs of their earlie]r and later [kings, (men) who had not re]ver[ed the goddess Ištar], my lady, (and) who [had distur]bed the kings, [my ancestors]; I exposed (them) to the sun (lit. “the god Šamaš”). I t[ook] their [bon]es [to] Assyria. I prevented [their ghosts] from sleeping (and) deprived them of funerar[y libat]ions.

vi 8–9) [On a march of one mont]h (and) twenty-five days, I devastated the districts of the land [Ela]m (and) scat[te]red [salt] (and) cress over them (lit. “it”).

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v 18–21 These lines contain the shorter report of Ashurbanipal’s victories in Elam that matches the account presented in the first version of text no. 9 (Prism F); see the commentary.

10) [*ri-gim*] ⌜*a*⌝-*me-lu-ti ki-bi-is* ⌜GU_4⌝.MEŠ *u ṣe-e-ni*
11) [*ši-si*]-⌜*it*⌝ ^{d}*a-la-la* DÙG.GA *ap-ru-*⌜*us ú*⌝-*ḫal-li-*⌜*qa e-bur*⌝-*šú*

12) [^{d}*na-na-a*] ⌜*ša*⌝ 1 LIM 5 ME 30.ÀM ⌜MU.AN⌝.[NA].ME *ta-as-bu-su tal-li-ku*
13) [*tu-ši-bu qé*]-⌜*reb* KUR⌝.*e-lam-*⌜*ti*⌝ [*a*]-⌜*šar*⌝ *la si-ma-te*$_9$-*e-šá*
14) [*ù ina* u_4-*me-šú tab-bu-u šu-mì a-na be-lut* KUR.KUR] ⌜*ta*⌝-*a-a-rat* EN-*ti-šá*
15) [*tu-šad-gi-la pa-nu-u-a um-ma* ^{m}AN.ŠÁR-DÙ]-A *ul-tú qé-reb* KUR.ELAM.KI
16) [*lem-né-ti ú-še-ṣa-an-ni-ma ú-še-rab-an-ni qé-reb é*]-⌜*an*⌝-*na a-mat qí-bit*
17) [DINGIR-*ti-šá* ...] *x x*

Lacuna

vi 10–11) I cut of[f the clamor of] humans, (the sound of) the treading of [ox]en, sheep and goats, (and) [the cr(ie)s) of pleasant work song(s) (and so) ruined his harvest.
vi 12–16a) [(As for) the goddess Nanāya], who 1,530 ye[ar]s (ago) became angry (and) went [to live i]n the land Elam, [a plac]e not befitting her, [*then*, at that time (when) she nominated me for ruling over the lands, (vi 15) she entrusted me with the r]eturn of her lordly majesty, [saying: "Ashurbani]pal [will bring me out] of the [evil] land Elam [and make me enter E]anna (again)."
vi 16b–17) The word(s) of [her divine] command [...] ...

Lacuna

92

This clay tablet fragment contains a possibly defective archival copy or draft of text no. 9 (Prism F), an annalistic inscription written on clay prisms in 645 (eponymy of the governor of Samaria). The text, as far as it is preserved, contains parts of the reports of the voluntary submission of the Lydian king Gyges after he won a battle against the Cimmerians; the defeat and beheading of the Elamite king Teumman at Tīl-Tūba; the capture of the Gambulian capital Ša-pī-Bēl; the dethronements of Ummanigaš (Ḫumban-nikas II) and Tammarītu in Elam; and the end of Ashurbanipal's second war against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam, which ended in the sack and destruction of the city Susa. The building report, of which only a few signs of the first two lines are preserved, appears to have recorded work on the House of Succession, Ashurbanipal's palace at Nineveh.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2697 + K 3077 + K 6356 + K 6361	Nineveh, Kuyunjik	15.1×11	p

91 vi 10–11 The tablet lacks lines 57–69 of col. v of text no. 9 (Prism F) that appear immediately before this line of text in the prism inscription; M. Cogan classified K 3404 as his F_7 recension of Prism F because of this absent material (JCS 29 [1977] p. 101). *ap-ru-*⌜*us ú*⌝-*ḫal-li-*⌜*qa e-bur*⌝-*šú* "I cut of[f] ... (and so) ruined his harvest": Text no. 9 (Prism F) v 71b instead ends the line with *ú-za-am-ma-a* A.GÀR.MEŠ-*šú* "I deprived his fields of ...." These two variant traditions might suggest that this text contains a slightly earlier version of the Prism F material (see the commentary); these variants are also represented in text no. 198 rev. 5′ (the latter variant probably appeared in text no. 199 rev. 1′, although this line is almost completely restored).
91 vi 12 1 LIM 5 ME 30.ÀM ⌜MU.AN⌝.[NA].ME "1,530 ye[ar]s (ago)": The number of years given here for Nanaya's departure matches the one presented in the first version of text no. 9 (Prism F); see the commentary.
91 vi 14 There is insufficient space for the tablet to have included *ši-i ù* DINGIR.MEŠ AD.MEŠ-*šá* "she and the gods, her fathers," before *tab-bu-u šu-mì* "she nominated me," and thus this account would match the one in the first version of text no. 9 (Prism F); see the commentary.

COMMENTARY

K 2697+ preserves part of the bottom edge, as well as portions of two columns on both the obverse and reverse of what was originally a three-column tablet. The approximate date of composition is ca. 645 since its contents duplicate those of text no. 9 (Prism F): col. ii = F ii 8b–17, col. iii = F ii 52–iii 23, col. iv = F iii 24–30, and col. v = F vi 15b–25a.

The contents and format of K 2697+ would lead one to expect a full version of text no. 9 (Prism F) (compare text no. 91), but it appears that a large portion of that inscription was not included on the tablet. The contents of the first four columns of this text roughly correspond to the contents preserved in the first four columns of text no. 91, a tablet that originally contained the Prism F inscription in full. However, the contents of K 2697+ unexpectedly jump from col. iii of Prism F at the top of its fourth column to col. vi of Prism F at the top of its fifth column, leaving cols. iv and v of Prism F generally unrepresented on the present tablet. For comparison, text no. 91 begins its col. v with F iv 33 and its col. vi with F v 47. Without more of the inscription preserved, it is impossible to determine the reason for the missing text unless it was simply the result of gross scribal negligence by omitting an entire column's worth of content. One should note that the inscription on K 2697+ would have concluded in col. v of the tablet, presumably leaving the remainder of that column and col. vi uninscribed. If the deviation in the tablet's contents was due to scribal error, there is a possibility that the scribe might have noticed the error once he had finished copying the inscription, and there would have been sufficient room to include the missing contents at the end of the text as an editorial correction, but this is only speculation.

Although only a tiny portion of the building report (v 5–6) survives, it — like the Prism F inscriptions of text nos. 91 and 96–97 — gave an account of the construction of Ashurbanipal's palace at Nineveh, the House of Succession; see the commentaries of those three texts for further details.

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TEXT

Col. i

Completely missing

Col. ii

Lacuna

1′) [ḪAR.MEŠ KÙ.GI *áš-kun ina maḫ-ri-ia ul-zi-is-su-nu*]-⌜*ti*⌝

2′) [^{m}*gu-ug-gu* LUGAL KUR.*lu-ud-di na-gu-ú šá né-ber-ti* A.AB].BA

3′) [*áš-ru ru-u-qu ša* LUGAL.MEŠ AD.MEŠ-*ia la iš-mu-u zi-kir*] ⌜MU⌝-*šú*

4′) [*ni-bit* LUGAL-*ti-ia ina* MÁŠ.GI$_6$ *ú-šab-ri-šú-ma* AN.ŠÁR] ⌜DINGIR⌝ *ba-nu-u-a*

5′) [u_4-*mi* MÁŠ.GI$_6$ *an-ni-ta e-mu-ra* LÚ.*rak*]-⌜*bu-šú iš*⌝-*pu-ra*

6′) [*a-na šá-'a-al šul-mì-ia* LÚ].⌜*gi-mir*⌝-*ra-a-a* ⌜LÚ⌝.KÚR *ek-ṣu*

7′) [*ša la ip-tal-la-ḫu*] AD.MEŠ-*ia*

8′) [*ù at-tu-u-a la iṣ-ba-tú* GÌR].⌜II⌝ LUGAL-*ti-ia*

Col. iii

Lacuna

Completely missing

Lacuna

ii 1′) [(and) placed gold bracelets (around their wrists). I made the]m [stand before me].

ii 2′–6′a) [(As for) Gyges, the king of the land Lydia — a region on the opposite shore of the se]a, [a remote place, the mention of who]se [n]ame [none of the kings, my ancestors, had (ever) heard — (the god) Aššur, the g]od who created me, [made him see in a dream my royal name. (ii 5′) On the (very) day he saw this dream], he sent his [mounted messen]ger [to inquire about my well-being].

ii 6′b–8′) [(As for) the C]immerians, a dangerous enemy [who had never feared] my ancestors, [and, with regard to me, had not grasped the fee]t of my royal majesty,

Lacuna

1′) [30 ANŠE.KUR.RA.MEŠ UGU *ma-da-at*]-⌜*ti-šú maḫ*⌝-[*ri-ti ú-rad-di-ma e-mì-is-su*]
2′) [*ina* 4-*e ger-ri-ia*] ⌜*a*⌝-*na* ⌜KUR⌝.ELAM.MA.KI *uš-te-eš-še-*⌜*ra*⌝ [*ḫar-ra-nu*]
3′) [*ina qí-bit* AN.ŠÁR ^{d}30] ⌜^{d}UTU⌝ ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}⌜15⌝ [*šá* LÍMMU-DINGIR.KI]
4′) [^{d}MAŠ ^{d}U.GUR] ^{d}*nusku* [(...)]
5′) [*ina* ITI.KIN-^{d}INANNA *ši-pir*] ⌜^{d}15⌝.MEŠ ITI LUGAL DINGIR.MEŠ AN.ŠÁR AD ⌜DINGIR⌝.[MEŠ ^{d}*nun-nam-nir*]
6′) [GIM *ti-ib me-ḫe*]-⌜*e*⌝ *ez-zi* ⌜*ak*⌝-*tùm* KUR.ELAM.MA.KI ⌜*a*⌝-[*na si-ḫir-ti-šá*]
7′) [*ak-kis* SAG.DU] ⌜^{m}⌝*te-um-man* LUGAL-*šú-*⌜*nu*⌝ *mul-tar-ḫu šá* ⌜*ik-pu*⌝-[*da* ḪUL-*tu*]
8′) [*ina la mì-ni a-duk*] ⌜*qu-ra*⌝-*di-šú ina* ŠU.II.MEŠ TI.MEŠ *uṣ-ṣab-*⌜*bit*⌝ [*mun-daḫ-ṣe-e-šú*]
9′) [*šal-ma-a-ti-šú-nu*] *ki-ma* GIŠ.DÌḪ GIŠ.⌜KIŠI$_{16}$⌝ *ú-mal-la-*⌜*a*⌝ [*ta-mir-ti* URU.*šu-šá-an*]
10′) [ÚŠ.MEŠ-*šú-nu* ÍD].⌜*ú*⌝-*la-a-a ú-šar-*⌜*di*⌝ A.⌜MEŠ-*šá*$^{?}$ *aṣ*$^{?}$⌝-[*ru-up* GIM *na-ba-as-si*]
11′) [^{m}*um-man-i-gaš* DUMU ^{m}]⌜*ur*⌝-*ta-ki* MAN KUR.ELAM.⌜MA⌝.[KI *ša la-pa-an* ^{m}*te-um-man*]
12′) [*a-na* KUR AN.ŠÁR.KI] ⌜*in*⌝-*nab-*⌜*tu iṣ*⌝-[*ba-tu* GÌR.II-*ia*]
13′) [*it-ti-ia ú-bil*]-⌜*šú*⌝ *a-na* KUR.⌜ELAM⌝.[MA.KI *ú-še-šib-šú ina* GIŠ.GU.ZA ^{m}*te-um-man*]
14′) [^{m}*tam-ma-ri-tu*] ⌜ŠEŠ⌝-*šú šal-šá-a-*⌜*a*⌝ [*šá it-ti-šú in-nab-ta*]
15′) [*ina* URU.*ḫi*]-⌜*da*⌝-*lu áš-*⌜*kun*⌝ [*a-na* LUGAL-*u-ti*]
16′) [*ul-tu* GIŠ.TUKUL] ⌜AN⌝.ŠÁR *u* ^{d}15 [UGU KUR.ELAM.MA.KI *ú-šam-ri-ru*]
17′) [*áš-tak*]-⌜*ka*⌝-*nu da-na-*⌜*nu*⌝ [*u li-i-tu*]
18′) [*ina ta-a-a*]-*ar-ti-ia* UGU ^{m}*du-*⌜*na*⌝-[*ni* KUR.*gam-bu-la-a-a*]
19′) [*ša a*]-⌜*na*⌝ KUR.ELAM.MA.KI *it-tak-*⌜*lu*⌝ [*áš-ku-na pa-ni-ia*]
20′) [URU.*šá*]-⌜*pi*⌝-*i-*^{d}EN URU *tukul-ti* KUR.*gam-bu-*⌜*li*⌝ [*ak-šú-ud qé-reb* URU *šu-a-tu e-ru-ub*]
21′) [UN.MEŠ]-⌜*šú*⌝ *as-liš ú-ṭab-bi-iḫ* ⌜^{m}*du*⌝-[*na-nu* ^{m}*sa-am-gu-nu*]
22′) [*mu-nàr*]-⌜*ri*⌝-*ṭu e-peš* LUGAL-*ti-ia* ⌜*ina*⌝ [GIŠ.*ṣi-iṣ-ṣi iš-qa-ti* AN.BAR]
23′) [*bi-re*]-*ti* AN.BAR *ú-*⌜*tam*⌝-[*me-ḫa* ŠU.II *u* GÌR.II]
24′) [UN.MEŠ] ⌜GU$_4$⌝.MEŠ US$_5$.UDU.ḪI.A ⌜ANŠE⌝.[MEŠ ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ]
25′) [*ul*]-⌜*tu qé*⌝-*reb* KUR.⌜*gam*⌝-[*bu-li áš-lu-la a-na* KUR AN.ŠÁR.KI]
26′) [URU.*šá-pi*]-⌜*i-*^{d}EN URU *tukul*⌝-*ti-šú* ⌜*ap*⌝-[*pul aq-qur ina* A.MEŠ *uš-ḫar-miṭ*]
27′) ⌜^{m}*um*⌝-*man-i-gaš šá* MUN *ma-a'-as-su* ⌜*e*⌝-[*pu-šú qé-reb* KUR.ELAM.MA.KI]
28′) *áš-*⌜*ku*⌝-*nu-uš a-na* LUGAL-*u-ti* ⌜*ša*⌝ [*a-de-ia la iṣ-ṣu-ru*]
29′) *it-*⌜*ti*⌝ ^{md}GIŠ.NU$_{11}$-MU-GI.NA ⌜ŠEŠ⌝ [*nak-ri iš-ku-na pi-i-šú*]

iii 1′) [I added thirty horses to] his f[ormer paymen]t [and imposed (it) upon him].
iii 2′–10′) [On my fourth campaign], I took the direct [road] to the land Elam. [By the command of the deities Aššur, Sîn], Šamaš, Bēl (Marduk), Nabû, Ištar of Nineveh, Iš[tar of Arbela, Ninurta, Nergal], (and) Nusku, (iii 5′) [in the month Ulūlu (VI) — "the work of] the goddesses," the month of the king of the gods, (the god) Aššur, the father of the go[ds, the god Nunnamnir — like the assault of a] fierce [stor]m, I covered the land Elam i[n its entirety. I cut off the head of] Teumman, their presumptuous king who had plo[tted evil (deeds). I slew] his [w]arriors [without number]. I captur[ed his fighting men] alive. I filled [the plain of the city Susa] with [their bodies] like *baltu*-plant(s and) *ašāg*[*u*]-plant(s). I made the Ulāya [River] flow [with their blood]; *I dy*[*ed*] *its* water [red like a red-dyed wool].

iii 11′–15′) [I took Ummanigaš (Ḫumban-nikaš II), a son of U]rtaku — a (former) king of the land Elam — [who h]ad fled [from Teumman to Assyria] (and) ha[d grasped my feet, with me] to the land El[am (and) I placed him on Teumman's throne]. I instal[led Tammarītu], his third [br]other [who had fled to me with him, as king in the city Ḫid]alu.

iii 16′–26′) [After I had made the weapon(s) of] (the god) Aššur and the goddess Ištar [prevail over the land Elam (and) had continually esta]blished might[y victories, on] my [retu]rn march, [I set out towards] Dunā[nu, a Gambulian who] had put his trust [i]n the land Elam. (iii 20′) [I conquered the city Ša-p]ī-Bēl, a city upon which the land Gambul[u] relied. [I entered that city (and)] slaughtered [i]ts [people] like lambs. (As for) D[unānu (and) Samgunu, the ones who had distu]rbed my exercising the kingship, I c[lamped (their) hands and feet] i[n iron manacles (and) handcuffs (and)] iron [fett]ers. (iii 25′) [I carried off people, ox]en, sheep and goats, d[onkeys, horses, (and) mules ou]t of the land G[ambulu to Assyria. (As for) Ša-p]ī-Bēl, the city upon which he (Dunānu) relied, I d[estroyed, demolished, (and) dissolved (it) with water].

iii 27′–31′) (As for) U[m]manigaš (Ḫumban-nikaš II), for who[m] I ha[d performed] many act(s) of kindness (and) whom I had installed as king [in the land Elam], w[ho did not honor my treaty (and) sided] with Šamaš-šuma-ukīn — (my) [hostile] br[other] — (iii 30′) Tamm[ar]ītu rebel[led] against him [and s]truck him,

30′) ^{m}*tam-*^{r}*ma-ri*^{1}*-tu* EDIN-*uš-šú ib-bal-*^{r}*kit*^{1}-[*ma šá-a-šú ga-du kim-ti-šú*]
31′) *ú-*^{r}*ra*^{1}*-as-sib-šú* [*ina* GIŠ.TUKUL]
32′) ^{m}*tam-*^{r}*ma-ri*^{1}*-tu šá* EGIR ^{m}*um-man-i-*[*gaš ú-ši-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI]
33′) *ša a-*^{r}*na re*^{1}*-ṣu-u-ti* ^{md}GIŠ.^{r}NU$_{11}$^{1}-[MU-GI.NA ŠEŠ *la ke-e-nu*]
34′) *il-*^{r}*lik-am*^{1}*-ma a-na mit-ḫu-ṣi* ERIM.^{r}ḪI^{1}.[A-*ia ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*šú*]
35′) *ina su-up-*^{r}*pe-e šá*^{1} AN.ŠÁR *u* ^{d}15 *ú-sap-pu-*[*u iš-mu-ú un-ni-ni-ia*]
36′) ^{m}*in-da-*^{r}*bi-bi*^{1} ARAD-*su* EDIN-[*uš-šú ib-bal-kit-ma*]
37′) *ina* MÈ EDIN [BAD$_5$].^{r}BAD$_5$^{1}*-šú iš-kun* [*ú-šib ina* GIŠ.GU.ZA-*šú*]
38′) ^{m}*tam-ma-*^{r}*ri*^{1}-[*tu*] ^{r}ŠEŠ^{1}.MEŠ-*šú qin-nu-*^{r}*šú*^{1} [NUMUN É AD-*šú it-ti* 85 NUN.MEŠ]
39′) ^{r}*a-li-kut*^{1} [Á.II-*šú*] ^{r}*la-pa-an*^{1} [^{m}*in-da-bi-bi* ARAD-*šú*]

Col. iv

1) *mi-ra-*^{r}*nu*^{1}-[*uš*]-^{r}*šú*^{1}*-nu* UGU *lìb-*^{r}*bi*^{1}-[*šú-nu ip-ši-lu-nim-ma a-na* KUR AN.ŠÁR.KI]
2) *in-nab-*^{r}*tu*^{1}-[*nim*]-^{r}*ma*^{1} *iṣ-ba-tu* ^{r}GÌR.II^{1}-[*ia* ^{m}*tam-ma-ri-tu a-na e-peš* ARAD-*ti-ia*]
3) ^{r}*ra*^{1}*-man-šú* [*im-nu*]-^{r}*u-ma*^{1} *áš-šú* ^{r}*e-peš*^{1} [*di-ni-šú a-lak* Á.TAḪ-*šú*]
4) [*ina*] ^{r}*qí-bit*$^{?1}$ [AN.ŠÁR *u* ^{d}15 *ú-ṣal-la-a* EN-*ú-ti ina maḫ-ri-ia i-zi-iz-ma*]

Lacuna

Col. v

1) [*re-še-e-ti a-na* DINGIR.MEŠ-*ia áš-ruk*] ^{r}LÚ.ERIM^{1}.MEŠ GIŠ.^{r}PAN^{1} [GIŠ.*a-rit*]
2) [LÚ.*um-ma-ni* LÚ.*kit-kit-tu-u šá áš*]-^{r}*lu*^{1}*-la ul-tu* ^{r}*qé-reb*^{1} [KUR.ELAM.MA.KI]
3) [UGU *ki-ṣir* LUGAL-*ti-ia ú-rad-di*] ^{r}*si-it-tu-ti*^{1} [*a-na* LÚ.NAM.MEŠ-*ia*]
4) [LÚ.GAL.MEŠ-*ia ma-ḫa-za-ni-ia gi-mir*] ^{r}KARAŠ-*ia*^{1} [GIM *ṣe-e-ni ú-za-iz*]
5) [*ina u*$_4$*-me-šú* É *ri-du-ti te-né-e* É.GAL] ^{r}*ša qé*^{1}-[*reb* NINA.KI URU *ṣi-i-ru*]
6) [*na-ram* ^{d}NIN.LÍL *šá* ^{md}30-PAP].^{r}MEŠ^{1}-[SU MAN KUR AN.ŠÁR.KI AD AD *ba-ni-ia*]

Lacuna

Col. vi

Completely missing

[together with his family], down [with the sword].

iii 32′–37′) (As for) Tamm[ar]ītu, who [sat on the throne of the land Elam] after Ummani[gaš (Ḫumbannikaš II) (and)] who ca[m]e t[o the a]id of Šam[aš-šuma-ukīn — (my) unfaithful brother — he hastily sent his weapons] to fight with [my] troops. (iii 35′) As a result of the supplications [th]at I had address[ed to] (the god) Aššur and the goddess Ištar, [they listened to my prayers]. Indab[ib]i, a servant of his, [rebelled] against [him and] brought about his [defe]at in a pitched battle. [He sat on his throne].

iii 38′–iv 2a) Tammarī[tu], his [br]others, hi[s] family, [(and) the seed of his father's house, together with eighty-five nobles] who marc[h at his side, (fled) f]ro[m Indabibi — his (Tammarītu's) servant — (iv 1) crawled] nak[e]d on [their] belli[es and (then)] fle[d to Assyria] and grasped [my] feet.

iv 2b–4) [Tammarītu handed] himself [ov]er [to do obeisance to me] and, [by] the *com*[*mand* of (the god) Aššur and the goddess Ištar, he made an appeal to my lordly majesty] to dec[ide his case (and) to come to his aid. He stood before me and]

Lacuna

v 1–4) [I gave the best (of them) to my gods. I added th]e arch[e]rs, [shield bearers, artisans, (and) engineers whom I had carr]ied off from [the land Elam to my royal contingent. I divided up th]e res[t like sheep and goats among my governors, my nobles, my cult centers, (and)] my [entire ca]mp.

v 5–6) [At that time, the replacement House of Succession, the palace th]at is in[side Nineveh — the exalted city loved by the goddess Mullissu — which Sennach]e[rib, king of Assyria, the father of the father who had engendered me],

Lacuna

Completely missing

93

The extant text of this small fragment of a clay tablet contains the final lines of a report on the king's second Egyptian campaign, specifically the plundering of Thebes, and the beginning of an account about Ashurbanipal setting up outposts to deprive the anti-Assyrian Phoenician coastal city of Tyre of food and fresh water.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3402	Nineveh, Kuyunjik	7.1×5.4	c

COMMENTARY

K 3402 is a fragment that preserves part of one face of a clay tablet, as well as part of its left edge. The approximate date of this text is ca. 645 since its contents duplicate material from text no. 9 (Prism F) i 52–67a.

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TEXT

Lacuna

1′) (traces) [...]

2′) 2 GIŠ.ᶠ*tim*ᵀ-*me* MAḪ.ᶠMEŠᵀ [*pi-tiq za-ḫa-le-e eb-bi ša* 2 LIM 5 ME GUN KI.LÁ-*šú-nu man-za-az* KÁ É.KUR]

3′) *ul-tu man-zal-*ᶠ*ti-šú*ᵀ-[*nu as-suḫ-ma al-qa-a a-na* KUR AN.ŠÁR.KI]

4′) *i-na* 2-*e ger-ri-*ᶠ*ia* UGUᵀ [ᵐ*ba-*ʾ*a-li* LUGAL KUR.*ṣur-ri a-šib* MURUB$_4$ *tam-tim al-lik*]

5′) *ša a-mat* LUGAL-*ti-ia la iṣ-ṣu-*ᶠ*ru la iš-mu*ᵀ-[*u zi-kir šap-ti-ia*]

6′) URU.ḪAL.ṢU.MEŠ UGU-*šú ú-rak-kis ina tam-tim* ᶠ*na*ᵀ-*ba-li* ᶠ*ger*ᵀ-[*re-e-te-šú ú-ṣab-bit*]

7′) ᶠ*nap*ᵀ-*šat-su-nu ú-si-iq ú-kar-ri a-na* GIŠ.ᶠŠUDUN-*ia ú-šak*ᵀ-[*ni-is-su-nu-ti*]

8′) ᶠDUMUᵀ.MUNUS *ṣi-it lìb-bi-šú ù* DUMU.MUNUS.MEŠ ᶠŠEŠᵀ.[MEŠ-*šú*]

9′) [*a-na*] ᶠ*e*ᵀ-*peš* MUNUS.AGRIG-*ú-ti ú-*ᶠ*bi-la a-di maḫ*ᵀ-[*ri-ia* DUMU-*šú*]

Lacuna

1′–3′) ... [...] two tall obelisks [cast with shiny *zaḫalû*-metal, whose weight was 2,500 talents (and which) stood at a temple gate, I ripped (them)] from where th[ey] were erected [and took (them) to Assyria].

4′–7′) On my second campaign, [I marched] ag[ainst Baʾalu, the king of the land Tyre who resides in the middle of the sea]. Because he did not honor my royal command(s and) did not obe[y the pronouncement(s) from my lips], I set up outposts against him. By sea (and) dry land, [I took control of (all of) his] r[outes]. I constricted (and) cut short their lives. I made [them (the people of Tyre)] bo[w down] to my yoke.

8′–12′) He brought bef[ore me] (his) daughter, his own offspring, and the daughters of [his] broth[ers to] serve as housekeepers. (10′) [He sent] at the same ti[me his son, who] had n[ever] crossed [the s]ea, [to

10′) [*ša ma-ti*]-⌜*ma ti-amtu*⌝ *la e-bi-ra iš-*⌜*te-niš*⌝ [*ú-še-bi-la a-na e-peš* ARAD-*ti-ia*]
11′) [DUMU.MUNUS-*su ù* DUMU.MUNUS.MEŠ ŠEŠ].⌜MEŠ-*šú it-ti ter*⌝-[*ḫa-ti ma-a'-a-si am-ḫur-šú*]
12′) [...] *x* [...]
Lacuna

do obeisance to me. I received from him his daughter and the daughters of] his [brother]s, together wi[th] a [large] m[arriage gift. ...]

Lacuna

94

This summary inscription of Ashurbanipal is known from a poorly-preserved, two-column clay tablet. The extant text contains part of the report of the king's fifth Elamite campaign, which describes the looting of Susa and the carrying off of royal statues, including one of Ḫallušu (Ḫallušu-Inšušinak I), a rival of Ashurbanipal's grandfather Sennacherib. The inscription records that because of the sedition that Ḫallušu had committed against Sennacherib, Ashurbanipal had that Elamite's statue mutilated as a posthumous punishment for his actions. Although the text is broken, it appears that the Assyrian king — as a final act of vengeance — put this statue on display in the gateway of Sennacherib's "Palace Without a Rival" (Egalzagdinutuku) in Nineveh so that it could publicly praise the god Aššur and the goddess Ištar.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3062 + 82-3-23,20	82-3-23,20	Nineveh, Kuyunjik	14.2×10	p

COMMENTARY

K 3062+ preserves parts of two columns on the obverse and reverse of a multi-column tablet, including a portion of its right edge. Given that the second column on the reverse, as far as it is preserved, is uninscribed, this fragment most likely originated from a two-column tablet.

The *terminus post quem* for the inscription is Ashurbanipal's fifth Elamite campaign in 646. For col. ii, compare text no. 9 (Prism F) iv 34b–48 and text no. 11 (Prism A) v 82–94; and for iii 1′–11′, compare text no. 9 (Prism F) v 34–39 and text no. 11 (Prism A) vi 48–57.

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TEXT

Col. i

Lacuna		Lacuna
1′)	[...] *x* [...]	i 1′–12′) [...] his [...] Babylo[n ... (i 5′) ... *I tore*] *out* and [... *qui*]*ckly* [... hi]s [... *my temper*] turned ho[t ...] *who dwells in* [...] he sent [...] (and) quickly [... (i 10′) ...] ... [...] his ... [...]
2′)	[...] *x-šú x* [...]	
3′)	[...] AN [...]	
4′)	[...] *x* KÁ.DINGIR.ᵀRAᵀ.[KI ...]	
5′)	[... *as-su*?]-*ḫa-am-ma x* [...]	
6′)	[... *ḫa*]-ᵀ*an*ᵀ-*ṭiš*? *x* [...]	
7′)	[...]-ᵀ*šú*ᵀ *iṣ-ṣa-ru-*ᵀ*uḫ*ᵀ [*ka-bat-ti*?]	
8′)	[...] *x* ᵀ*a*?ᵀ-*šib*? *x* [...]	
9′)	[... *ú*]-ᵀ*ma*ᵀ-ʾ*e-er* ᵀ*ḫa*ᵀ-*an-*ᵀ*ṭiš*ᵀ	
10′)	[...] *x x x x*	
11′)	[...] *x-bi-šú*	
12′)	[...] *x*	
Lacuna		Lacuna

Col. ii

Lacuna		Lacuna
1′)	[URU LUGAL-*ti a-di na-ge-šú* KUR]-ᵀ*ud*ᵀ	ii 1′–8′) [(As for) the entire (area) between the (Ulāya and Idide) river(s), I conquere]d [the city Madaktu, a royal city, along with its district. I conque]red [the city Ḫaltemaš, a royal city of his. I co]nquered [the city Susa, a royal city of his. I conqu]ered [the city Dinšarri, a royal city of his. (ii 5′) I con]qu[e]red [the city Sumuntunaš, a royal city of his]. I conquered [the city Pidilma, a royal city of] his. I conquered [the city Bubilu, a royal city of his]. I conquered [the city Kabinak, a ro]yal [city] of his.
2′)	[URU.*ḫal-te-ma-áš* URU LUGAL-*ti-šú* KUR]-*ud*	
3′)	[URU.*šu-šá-an* URU LUGAL-*ti-šú*] ᵀKURᵀ-*ud*	
4′)	[URU.*di-in*-LUGAL URU LUGAL-*ti-šú ak*]-ᵀ*šu*ᵀ-*ud*	
5′)	[URU.*su-mu-un-tu-na-áš* URU LUGAL-*ti-šú ak*]-ᵀ*šu-ud*ᵀ	
6′)	[URU.*pi-di-il-ma* URU LUGAL-*ti*]-*šú ak-*ᵀ*šu-ud*ᵀ	
7′)	[URU.*bu-bi-lu* URU LUGAL-*ti-šú*] *ak-šu-ud*	
8′)	[URU.*ka-bi-in-ak* URU] ᵀLUGALᵀ-*ti-šú* KUR-*ud*	
9′)	[*ina tukul-ti* AN.ŠÁR *u* ᵈ15 *ar-de-e-ma*] ᵀ*al*ᵀ-*lik*	ii 9′–11′) [With the support of (the god) Aššur and the goddess Ištar, I advanced and m]arched [*against* Ummanaldašu (Ḫumban-haltaš III), the king of the land Ela]m [who had not bowed down to] my [yoke].
10′)	[EDIN? ᵐ*um-man-al-da-si* MAN KUR.ELAM].ᵀMAᵀ.KI	
11′)	[*ša la ik-nu-šú a-na* GIŠ.ŠUDUN]-*ia*	
12′)	[...] *x-ud*?	ii 12′–16′) (No translation possible)
13′)	[...]-*šú*?	
14′)	*x* [...] *x*	
15′)	[...] ᵀ*i*?ᵀ-*šú*?-*u*?	
16′)	[...] *x*	
Lacuna		Lacuna

Col. iii

Lacuna		Lacuna
1′)	ᵀ32ᵀ [ALAM.MEŠ LUGAL.MEŠ *pi-tiq* KÙ.GI KÙ.BABBAR URUDU NA$_4$.GIŠ.NU.GAL]	iii 1′–11′) Thirty-t[wo statues of kings fashioned from silver, gold, copper, (and) alabaster] from i[nside the cities Susa, Madaktu, (and) Ḫurādi], along with a
2′)	*ul-tu* ᵀ*qé*ᵀ-[*reb* URU.*šu-šá-an* URU.*ma-dak-tu*	

Lacuna before ii 1′ The translation assumes that the now-missing line before ii 1′ contained *bi-rit* ÍD *ka-la-mu* URU.*ma-dak-tú*, "(As for) the entire (area) between the (Ulāya and Idide) river(s), the city Madaktu."

ii 1′–8′ These lines are tentatively restored from the parallel passages in text no. 9 (Prism F) iv 34b–40 and text no. 11 (Prism A) v 82–89. Note, however, that it is possible that this inscription might have marginally deviated from those two texts: this inscription appears to have listed the cities Dinšarri and Sumuntunaš separately, rather than as a single unit. If this was not the case, and this text followed exactly the list of Elamite royal cities in text nos. 9 (Prism F) and 11 (Prism A), then ii 1′–5′ should be read as [*bi-rit* ÍD *ka-la-mu* URU.*ma-dak*]-ᵀ*tú*ᵀ / [URU LUGAL-*ti a-di na-ge-šú* KUR]-*ud* / [URU.*ḫal-te-ma-áš* URU LUGAL-*ti-šú*] ᵀKURᵀ-*ud* / [URU.*šu-šá-an* URU LUGAL-*ti-šú ak*]-ᵀ*šu*ᵀ-*ud* / [URU.*di-in*-LUGAL URU.*su-mu-un-tu-na-áš* URU MAN-*ti-šú ak*]-ᵀ*šu-ud*ᵀ, "[I conque]red [the city Madakt]u, [a royal city, along with its district. I co]nquered [the city Ḫaltemaš, a royal city of his. I conqu]ered [the city Susa, a royal city of his. I co]nqu[e]red [the cities Dinšarri (and) Sumuntunaš, royal cit(ies) of his]."

URU.*ḫu-ra-di*]
3′) *a-di* ⌜ALAM⌝ [^{m}*um-man-i-gaš* DUMU ^{m}*um-ba-da-ra-a*]
4′) ⌜ALAM⌝ $^{m⌜}$*iš*⌝-[*tar-na-an-ḫu-un-di* ALAM ^{m}*ḫal-lu-si*]
5′) *ša ina* ⌜*ter*⌝-[*ṣi* LUGAL.MEŠ AD.MEŠ-*ia*]
6′) *e-pu-*⌜*šú*⌝ [...] *x* [*x*]
7′) ⌜*ù* ALAM⌝ [^{m}*tam-ma-ri-tu*] ⌜EGIR⌝-[*u*]
8′) *ša ina* ⌜*qí*⌝-[*bit*] ⌜AN.ŠÁR⌝ [*u*] ⌜^{d}15⌝
9′) *ul-tu* ⌜*qé*⌝-[*reb*] ⌜KUR⌝.ELAM.⌜MA.KI
in-nab⌝-*tam-ma*
10′) GÌR.II-*ia* [*iṣ-ba*]-*tu e-pu-šú* ARAD-*ú-ti*
11′) ⌜*ul-tu* KUR⌝.ELAM.MA.KI *al-qa-a a-na* KUR AN.ŠÁR.KI
12′) [ALAM ^{m}]*ḫal-lu-su* LUGAL KUR.ELAM.MA.KI *an-nu-u*
13′) [*ša a*]-⌜*na*$^{?}$⌝ KUR AN.ŠÁR.KI *ik-pu-du le-mut-tu*
14′) [*it*$^{?}$-*ti*$^{?}$] ⌜^{m}⌝^{d}30-PAP.MEŠ-SU MAN KUR AN.ŠÁR.KI AD AD DÙ-*ia*
15′) ⌜*e-pu*⌝-*šú ṣe-lu-ú-tú*
16′) ⌜EME⌝-[*šú*] *ša iš-ni-iṣ-ṣu ak-kis*
17′) NUNDUM.⌜MEŠ⌝-*šú ša iq-ba-a me-re-eḫ-tú* ⌜*ap*⌝-*ru-u*ʾ
18′) ŠU.II-*šú ú-kar-ri-it ša* GIŠ.⌜PAN⌝ *iṣ-ba-tú*
19′) *a-na mit-ḫu-ṣi* KUR AN.ŠÁR.KI
20′) *a-na da-la-*⌜*li*⌝ *ta-nit-ti* AN.ŠÁR *u* ^{d}15
21′) DINGIR.⌜MEŠ⌝ *ti-ik-le-ia*
22′) *ina* ⌜KÁ⌝ [*é-gal*]-⌜*zag-di-nu-tuku*⌝
23′) *ša qé*-[*reb* NINA.KI ...]

sta[tue of Ummanigaš (Ḫumban-nikaš I), son of Umbadarâ], a sta[t]ue of I[štar-Nanḫūndi (Šutur-Naḫūndi II), a statue of Ḫallušu (Ḫallušu-Inšušinak I)], (iii 5′) who in the ti[me of the kings, my ancestors], had done [...], and a sta[tue of the la]te[r Tammarītu], who by the c[ommand of (the god) A]šš[ur and] the goddess Ištar fled to me from i[nside] the land Elam and (then) (iii 10′) [grasp]ed my feet (and) did obeisance to me — I took (them) ou[t] of the land Elam to Assyria.

iii 12′–23′) (As for) this [statue of] Ḫallušu (Ḫallušu-Inšušinak I), king of the land Elam — [who] had plotted evil (deeds) [*agains*]*t* Assyria (and) (iii 15′) init[ia]ted sedition [*against*] Sennacherib, king of Assyria, the father of the father who had engendered me — I cut out [its] tong[ue] that had scoffed, sliced off its lips that had spoken insolent word(s), and cut off its hands that had seized the bow to fight with Assyria. (iii 20′) To sing the praise(s) of (the god) Aššur and the goddess Ištar, the gods who support me, [*I ...* (*it*)] in the gateway of [Egalza]gdinutuku ("Palace Without a Rival"), which is ins[ide Nineveh].

Blank space for 2 lines
Lacuna
Col. iv
Lacuna
Blank
Lacuna

Blank space for 2 lines
Lacuna

Lacuna
Blank
Lacuna

95

A small fragment from a corner of a multi-column clay tablet preserves part of an excerpt of an annalistic text of Ashurbanipal that largely duplicates two inscriptions written on clay prisms: text nos. 9 (Prism F) and 11 (Prism A). This piece (K 2640+) belongs to the second tablet of a multi-tablet series; this is confirmed by the number "2" written on the left edge. The tablet, when complete, would have included parts of the accounts of Ashurbanipal's third and fifth Elamite campaigns, as well as a complete description of the fourth Elamite campaign, events that took place between ca. 651 and 646. Because the third and final tablet of the series has not yet been identified, it is uncertain exactly when the inscription was composed. However, since the preserved text duplicates the military narration of known dated texts, the tablet series was likely inscribed ca. 645–642.

94 iii 5′–6′ These two lines are not present in the accounts of text no. 9 (Prism F) and text no. 11 (Prism A).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2640 + Sm 2121	Nineveh, Kuyunjik	4.7×6.8×2.2	p

COMMENTARY

Parts of the obverse, reverse, top edge, and left edge are preserved. Its extant contents duplicate (with variation) small portions of the military narration of text nos. 9 (Prism F) and 11 (Prism A). For the obverse, compare text no. 9 (Prism F) iii 6–17 and text no. 11 (Prism A) iii 136–iv 9; and for the reverse, see text no. 9 (Prism F) iv 74–v 3a and text no. 11 (Prism A) vi 1–7a.

K 2640+ is a small fragment from Tablet II of a multi-tablet series. This is evident from the fact that i 1 begins in the middle of an account describing the events of the third Elamite campaign and ends partway through a report of the sack of the Elamite city Susa, which took place during Ashurbanipal's fifth Elamite campaign. The final preserved line (rev. i′ 6′) is the catch line of Tablet III, on which the last part of the inscription would have been written; that tablet began with KÙ.BABBAR.MEŠ KÙ.GI.MEŠ NÍG.ŠU.MEŠ NÍG.GA *šá* KUR EME.GI$_7$ URI.KI "silver, gold, possessions, (and) property of the land of Sumer (and) Akkad" (text no. 9 [Prism F] v 3 and text no. 11 [Prism A] vi 7–8a). The subscript, which is now completely broken away and was written on the top edge, likely read 2-*ú nis-ḫu* NU AL.TIL "second extract, (inscription) not complete"; compare the subscript of text no. 79 (iv 15′), which is the third extract of a four-tablet series. The fact that K 2640+ belongs to part of Tablet II is confirmed by the fact that the scribe who wrote it inscribed the number "2" on the upper part of the left edge. At present, the other tablets in this series have not yet been positively identified.

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1996 Borger, BIWA pp. 41, 52, 329, and 343; and LoBl pp. 11 and 89 (transliteration, study)

TEXT

Obv.
Col. i

1) EGIR-*nu il*-[...]
2) *ša* ⌜MUN *im*⌝-*šu*-[*ma* ...]
3) [m]*tam-ma-*⌜*ri*⌝-*tú šá* ⌜EGIR⌝ [[m]*um-man-i-gaš ú-ši-bu*]
4) *ina* ⌜GIŠ⌝.GU.ZA KUR.ELAM.⌜MA⌝.KI *x* [...]
5) KUD-*is-ma id-da*-[...]
6) [m]*tam-ma-ri-tú ša* EGIR [[m]*um-man-i-gaš ú-ši-bu ina* GIŠ.GU.ZA]
7) KUR.*e-lam-ti la iš*-[*a-lu šu-lum* LUGAL-*ti-ia*]
8) *a-na re-ṣu-u-ti* [md]⌜GIŠ⌝.[NU$_{11}$-MU-GI.NA ŠEŠ *nak-ri*]
9) *il-lik-am-ma a-na mit-*[*ḫu-ṣi* ERIM.ḪI.A-*ia ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*šú*]
10) *ina su-up-pe-e ša* ⌜AN⌝.[ŠÁR [d]30 [d]UTU [d]IŠKUR [d]EN [d]AG]

i 1–5) Afterwards, [... *Ummanigaš* (*Ḫumban-nikas II*)], who forgot my kindness [and ...]. Tamma[r]ītu, who [sat] on the throne of the land Elam aft[er Ummanigaš], cut down [...] and ... [...].

i 6–11) Tammarītu, who [sat on the throne of] the land Elam after [Ummanigaš (Ḫumban-nikas II)] (and) who did not inq[uire about the well-being of my royal majesty], came to the aid of Ša[maš-šuma-ukīn — (my) hostile brother] — and [hastily sent his weapons] to fig[ht with my troops]. (i 10) As a result of the supplications that [I had addressed to] the deities Aš[šur, Sîn, Šamaš, Adad, Bēl (Marduk), Nabû], Ištar of Nineveh, I[štar of Arbela, Ninurta, Nergal, (and) Nusku]

11) ^{d}15 *šá* NINA.^{r}KI ^{d}15^{1} [*šá* URU.LÍMMU-DINGIR ^{d}MAŠ ^{d}U.GUR ^{d}*nusku*]

Lacuna

One or two columns completely missing

Rev.

One or two columns completely missing

Col. i′

Lacuna

1′) ^{r}*ša* LUGAL.MEŠ^{1} [KUR.ELAM.MA.KI *maḫ-ru-u-ti*]

2′) *a-di* ^{r}LUGAL.MEŠ^{1} [*šá a-di* ŠÀ u_4-*me an-né-e*]

3′) *ú-paḫ-*^{r}*ḫi-ru*^{1} [*iš-ku-nu*]

4′) *ša* ^{r}LÚ^{1}.[KÚR *šá*]-^{r}*nam*^{1}-*ma e-*^{r}*li a-a-ši*^{1} ŠU.II-^{r}*su la*^{1} [*ú-bi-lu ina lìb-bi*]

5′) ^{r}*ú*^{1}-[*še-ṣa*]-*am-ma šal-la-tiš* [*am-nu*]

6′) ^{r}KÙ.BABBAR.MEŠ^{1} [KÙ.GI].^{r}MEŠ NÍG.ŠU^{1}.MEŠ NÍG.[GA (...)]

Lacuna

One or two columns completely missing

One or two columns completely missing

Lacuna

Rev. i′ 1′–5′) (the contents of Susa's treasuries) which the [former] kings of [the land Elam] down to the kin[g]s [of this time] had coll[e]cted (and) [deposited] — (and) where[in (the treasuries)] no [oth]er [enemy] apart from me [had laid] his hands, (and) I [brought] (all of this) out and [counted (it)] as booty.

Rev. i′ 6′) Silver, [gold], possessions, (and) prop[erty (...)].

96

Rm 2,274 is a small clay tablet fragment that contains only part of what was likely a full draft or archival copy of text no. 9 (Prism F), an annalistic inscription that was written on clay prisms and vertical cylinders in 645 (the eponymy of the governor of Samaria). However, the extant text of the tablet only preserves part of a report about the Assyrian king's troops looting Susa during his second war against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam and part of Ashurbanipal's advice to future rulers.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,274	Nineveh, Kuyunjik	4.2×4.7	p

COMMENTARY

Rm 2,274 preserves the lower part of two columns of text from the reverse of a tablet, as well as a small portion of its top edge; i′ 13′ is written on the top edge. The tablet likely contained a full version of text no. 9 (Prism F) that would have originally been written in three columns on each side (see text no. 91, but compare text no. 92). The two columns preserved on the fragment are possibly the final two columns of the inscription, although it is unclear if there is sufficient room at the end of col. ii′ and on the top edge of the tablet to finish the inscription and then include a subscript without having to start another column. The approximate date of composition is ca. 645 since its contents duplicate Prism F: col. i′ = F v 32–44, and col. ii′ = F vi 63–70a.

Even though the building report (rev. ii′ 1′–8′) is mostly reconstructed — given that the Prism F

95 Lacuna after i 11 The translation assumes that the lacuna contained *ú-sap-pu-ú* "I had addressed to"; see, for example, text no. 9 (Prism F) iii 17b.

inscription was written to commemorate work on the House of Succession at Nineveh and that the building reports of two other probable tablet copies of Prism F appear to report on this work (see text no. 92 v 5–6 and text no. 97 rev. ii′ 1′–6′, although the former account is mostly reconstructed) — the inscription written on Rm 2,274 likely also described the construction of Ashurbanipal's palace.

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1996 Borger, BIWA pp. 11, 13–14, and 346; and 8°-Heft p. 329 (transliteration, study)

TEXT

Obv.

Obverse completely missing

Rev.

Col. i′

Lacuna

1′) ⌜*it-ti šu*⌝-[*kut-ti-šú-nu* NÍG.GA-*šú-nu ú-na-a-ti-šú-nu*]

2′) *a-*⌜*di*⌝ *šá-an-*⌜*ge*⌝-[*e bu-uḫ-la-le-e áš-lu-la a-na* KUR AN.ŠÁR.KI]

3′) 32 ⌜ALAM.MEŠ⌝ [LUGAL.MEŠ *pi-tiq* KÙ.GI KÙ.BABBAR URUDU NA_4.GIŠ.NU.GAL]

4′) *ul-tú qé-*⌜*reb*⌝ [URU.*šu-šá-an* URU.*ma-dak-tu* URU.*ḫu-ra-di*]

5′) *a-*⌜*di*⌝ ALAM ^{m}⌜*um*⌝-[*man-i-gaš* DUMU ^{m}*um-ba-da-ra-a*]

6′) ALAM ^{m}*iš-tar-*⌜*na*⌝-[*an-ḫu-un-di* ALAM ^{m}*ḫal-lu-si*]

7′) *ù* ALAM ^{m}⌜*tam*⌝-[*ma-ri-tu* EGIR-*ú*]

8′) *šá ina qí-bit* AN.ŠÁR *u* ⌜^{d}⌝[15 *e-pu-šú* ARAD-*ú-ti al-qa-a a-na* KUR AN.ŠÁR.KI]

9′) *ad-ka-a* ^{d}ALAD ^{d}⌜LAMMA⌝.[MEŠ EN.NUN.MEŠ *šu-ut* É.KUR *ma-la ba-šú-u*]

10′) *ú-na-as-*⌜*si*⌝-*ḫa* AM.[MEŠ *na-ad-ru-ti si-mat* KÁ.MEŠ-*ni*]

11′) *eš-*⌜*re-e-ti*⌝ KUR.*e-*⌜*lam*⌝-[*ti a-di la ba-še-e ú-šal-pit*]

12′) DINGIR.MEŠ-*šú* ^{d}15.MEŠ-[*šú am-na-a a-na za-qí-qí*]

13′) [GIŠ.TIR].⌜MEŠ⌝-*šú-nu* ⌜*pa*⌝-[*az-ra-a-ti*]

Col. ii′

Lacuna

1′) [*a-na be-lut* KUR *u* UN.MEŠ *i-nam-bu-u zi-kir*]-*šú*

2′) [*e-nu-ma* É UŠ-*u-ti šu-a-tú i-lab-bi-ru-ma e*]-*na-ḫu*

3′) [*an-ḫu-us-su lu-ud-diš* MU.SAR-*ú ši-ṭir* MU]-⌜*ia*⌝ AD-*ia*

Obverse completely missing

Lacuna

Rev. i′ 1′–2′) [I carried off to Assyria those gods (and) goddesses] together with [their] j[ewelry, their property, (and) their equipment], along with *šang*[û-priests (and) *buḫlalû*-priests].

Rev. i′ 3′–8′) Thirty-two statues [of kings fashioned from gold, silver, copper, (and) alabaster] from inside [the cities Susa, Madaktu, (and) Ḫurādi], (rev. i′ 5′) along with a statue of U[mmanigaš (Ḫumban-nikaš I), son of Umbadarâ], a statue of Ištar-N[anḫūndi (Šutur-Naḫūndi II), a statue of Hallušu (Ḫallušu-Inšušinak I)], and a statue of the [later] T[ammarītu], who [did obeisance to me] by the command of (the god) Aššur and the goddess [Ištar — I took (them) to Assyria].

Rev. i′ 9′–13′) I removed *šēdu*(s and) *lam*[*assu*s, as many protectors of the temple as there were]. I ripped out the [raging] wild bull[s that adorned gateways. I had] the sanctuaries of the land El[am utterly destroyed (and) I counted] its gods (and) [its] goddesses [as ghosts]. (As for) their s[ecret grove]s,

Lacuna

Rev. ii′ 1′–8′a) [In the future, may one of the kings, my descendants, who]m [(the god) Aššur and the goddess Ištar nominate for ruling over the land and people, renovate its dilapidated section(s) when this House of Succession becomes old and dil]apidated. [May] he find [an inscribed object bearing m]y [name], (the name

Lacuna before rev. i′ 1′ The translation assumes that the now-missing line before rev. i′ 1′ contained DINGIR.MEŠ ^{d}15.MEŠ *šá-a-tu-nu* "those gods (and) goddesses"; see text no. 9 (Prism F) v 31b.

Lacuna before rev. ii′ 1′ The translation assumes that the lacuna contained *a-na* EGIR UD.MEŠ *ina* LUGAL.MEŠ DUMU.MEŠ-*ia šá* AN.ŠÁR *u* ^{d}15 "In the future, one of the kings, my descendants, who(m) (the god) Aššur and the goddess Ištar"; see text no. 9 (Prism F) vi 62.

4′) [AD AD-*ia* NUMUN *da-ru-u šá* LUGAL-*ti*] ⌜*li*⌝-*mur-ma*
5′) [Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-*qí it*]-⌜*ti*⌝ MU.⌜SAR⌝-*e*
6′) [*ši-ṭir* MU-*šú liš-kun* DINGIR.MEŠ GAL.MEŠ *ma-la ina*] MU.SAR-*e*
7′) [*an-né-e šaṭ-ru ki-ma ia-a-ti-ma liš-ru*]-⌜*ku*⌝-*šú*
8′) [*da-na-nu u li-i-tu ša* MU.SAR-*ú ši-ṭir* MU]-⌜*ia*⌝

Lacuna

of) my father, [(and the name of) my grandfather — the eternal seed of kingship] — and (then) (rev. ii′ 5′) [anoint (it) with oil, make an offering, (and) place (it) wit]h an inscribed [object bearing his name. May the great gods, as many as are recorded on this] inscribed object, [gra]nt him [mighty victories, just like me].

Rev. ii′ 8′b) [(As for) the one who destroys an inscribed object bearing] my [name],
Lacuna

97

A small clay tablet fragment preserves only part of what was possibly a full archival copy or draft of text no. 9 (Prism F), one of Ashurbanipal's prism inscriptions, when complete. From that inscription, however, the extant text of the tablet only preserves a portion of the report on probably the king's first war against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam, as well as part of the building account, which appears to pertain to work on the House of Succession at Nineveh.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,490	Nineveh, Kuyunjik	3.5×5.1	p

COMMENTARY

Rm 2,490 preserves only small portions of probably the final two columns of text from the reverse of a tablet. The tablet likely contained a full version of text no. 9 (Prism F) that would have originally been written in three columns on each side (see text no. 91, but compare text no. 92). The approximate date of composition is ca. 645 since its contents duplicate Prism F: col. i′ = F v 13?–16?, and col. ii′ = F vi 43–49a. The authors would like to thank E. Jiménez for bringing this fragment to their attention.

Although only a tiny portion of the building report (rev. ii′ 1′–6′) is preserved, it mostly likely recorded the construction of the replacement House of Succession at Nineveh; for details, see the commentary of text no. 96.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1679 (study)

96 Lacuna after rev. ii′ 8′ The translation assumes that the lacuna contained *ib-ba-tú* "destroys"; see text no. 9 (Prism F) vi 70b.

TEXT

Obv.
Obverse completely missing
Rev.
One column likely completely missing
Col. i′
Lacuna
1′) *x x* [...]
2′) *iš-*˹*tu*˺-[*ú* ...]
3′) GIŠ.˹*ṣu*?-*um*?˺-[*bi*?.MEŠ? ...]
4′) *x x* (*x*) [...]
Lacuna
Col. ii′
Lacuna
1′) [*pi-ti-iq-tú ap-ti-iq*] ˹*tam-la**-*a ú-mal*˺-[*li*]
2′) [*ina* ITI DÙG.GA u_4-*me še-me-e ṣe*]-˹*er*˺ *tam-le-e šu-a*-[*tú*]
3′) [$UŠ_8$-*šú ad-di ú-kin lib*]-*na-as-su*
4′) [*ina* KAŠ.SAG GEŠTIN *ka-lak-ka-šú ab*]-˹*lu*˺-*ul am-ḫa-ṣa šal-la-ar-šú*
5′) [*la-bi-in* SIG_4.ḪI.A-*šú za-bi*]-˹*lu*˺ *tup-šik-ki-šú*
6′) [*ina e-le-li ni-gu-tú ú-bal* u_4-*um-šú ina*] ˹ḪÚL.MEŠ *ri-šá-a-ti*˺

Lacuna

Obverse completely missing

One column likely completely missing

Lacuna
Rev. i′ 1′–4′) ... [...] dra[nk ...] *wag*[*ons* ...] ... [...]

Lacuna

Lacuna
Rev. ii′ 1′–6′) [On the site of its (original) structure, I fashioned its brickwork fifty courses of brick (high)]. I fi[lled in (its) t]errace. [In a favorable month, (on) an auspicious day, I laid its foundation(s) o]n tha[t] terrace (and thereby) [secured] its [bri]ckwork. [I mix]ed [its *kalakku*-mortar with beer (and) wine]; I blended its *šallaru*-plaster. (rev. ii′ 5′) [Its brick maker(s and)] hod [carrie]r(s) [spent their days in rejoicing (and) singing. While there were] joyous celebrations,
Lacuna

98

A small flake from a clay object, probably a multi-column tablet, contains part of the prologue of an inscription of Ashurbanipal. The extant text preserves a portion of the report on the completion and decoration of Esagil ("House whose Top is High") in Babylon — specifically the return of the statues of Marduk and his entourage — and the enlargement of Marduk's dais.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 17901	Nineveh, Kuyunjik	1.8×2.7×0.4	c

97 Lacuna before rev. ii′ 1′ and rev. ii′ 1′ The translation assumes that the lacuna before rev. ii′ 1′ contained 50.ÀM *ti-ik-pi maš-kán ši-kit-ti-šú* "On the site of its (original) structure ... fifty courses of brick (high)"; see text no. 9 (Prism F) vi 42. ˹*tam-la**-*a*˺ "[t]errace": The ˹*la*˺ sign lacks its initial horizontal and thus looks like ˹MA˺.

COMMENTARY

The fragment probably originated from the middle of col. i of the obverse of a multi-column (most likely a three-column) clay tablet, although it is not impossible that the flake could have also come from a clay prism. The contents of the flake duplicate text no. 5 (Prism I) i 10′–13′, text no. 6 (Prism C) i 20′–24′, and text no. 10 (Prism T) i 23–27.

The inscription is not sufficiently preserved to determine its date of composition. What little of the text is extant on the flake appears in the prologues of Ashurbanipal's prism inscriptions that date from 648 to 645. However, it is not certain how long this description of the king's deeds in Babylon remained in circulation at Nineveh after the composition of text no. 10 (Prism T) in 645. It is possible that this text (see also text nos. 99 and 104) was composed as late as ca. 641 given that text no. 215 — an inscription known from a fragmentary tablet composed sometime around the eponymy of Šamaš-da''inanni in ca. 644–642 — almost certainly includes in its prologue (although it is mostly in a lacuna) the return of the statues of Marduk and his entourage and the enlargement of Marduk's raised dais. Therefore, it is possible that the inscription written on the object of which K 17901 is part could have been composed after 645, but before 640 (or perhaps slightly earlier) when the king's scribes began composing new descriptions of his deeds for Marduk in Babylon, as in text no. 22, whose date of composition is ca. 642–640.

BIBLIOGRAPHY

1992 Lambert, Cat. p. 15 (study)
1996 Borger, BIWA pp. 133, 138, and 340; and LoBl p. 68 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxi, 21, 69, and 94 no. 7 (copy, transliteration, study)

TEXT

Obv.
Col. i
Lacuna
1′) [...] *x* [...]
2′) [^{d}EN ^{d}GAŠAN]-ᵀMUᵀ ^{d}ᵀ*be-let*-KÁᵀ.[DINGIR.RA.KI]
3′) [^{d}*é*]-ᵀ*a*ᵀ ^{d}[DI.KU$_5$]
4′) [*ul-tú*] ᵀ*qé*ᵀ-*reb é-šár-ra* ᵀúᵀ-[*bil*]
5′) [*ú*]-ᵀ*še*ᵀ-*rib qé-reb šu-*ᵀ*an*ᵀ-[*na*.KI]
6′) [BÁRA].ᵀMAḪ$^{?}$-*ḫu*$^{?}$ *šu-bat* DINGIRᵀ-[*ti-šú ṣir-ti*]

Lacuna
Two columns likely completely missing
Rev.
Reverse completely missing

Lacuna
i 1′–5′) [...] I [brought the deities Bēl (Marduk), Bēltīy]a (Zarpanitu), the Lad[y of] B[abylon, E]a, (and) [Mandānu ou]t of Ešarra [(and) made (them) e]nter into Šuan[na (Babylon)].

i 6′) [(As for) the *throne-da*]*is*, the seat of [his (Marduk's) exalted] divi[nity],
Lacuna
Two columns likely completely missing

Reverse completely missing

99

A fragment from a multi-column clay tablet preserves a portion of the prologue of an inscription of Ashurbanipal. The extant text includes reports on the enlargement of Marduk's raised dais in Esagil ("House whose Top is High") in Babylon and the construction of a *musukkannu*-wood canopy, as well as part of a passage describing Ashurbanipal's creation of temple appurtenances, returning statues of his tutelary deities to their inner

sanctums, and providing them with offerings when he rebuilt the sanctuaries of Assyria and Babylonia. Because these passages duplicate verbatim material included in text no. 10 (Prism T), an inscription written on prisms in 645 (the eponymy of the governor of Samaria, Nabû-šar-aḫḫēšu), R. Borger (BIWA p. 137) designated this text as "T Tablet 5" ("TTaf 5").

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,322	Nineveh, Kuyunjik	4.9×3.6×1.8	c

COMMENTARY

Rm 2,322 is a fragment that preserves parts of cols. i and ii from the obverse of a three-column clay tablet. The extant text duplicates text no. 5 (Prism I) i 14′–16′, text no. 6 (Prism C) i 24′b–30′a, text no. 7 (Prism Kh) i 69′–72′a, text no. 8 (Prism G) i 5′–10′a, text no. 10 (Prism T) i 27b–34 and iii 40–47a, and text no. 215 i 1′–6′ and ii 9′–15′.

The inscription is not sufficiently preserved to determine its exact date of composition. Although the extant text of Rm 2,322 duplicates the contents of the prologues of inscriptions written on clay prisms that date from 648 to 645, it is possible that this object (see also text nos. 98 and 104) was inscribed as late as ca. 641. For further details, see the commentary of text no. 98.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1667 (study)
1996 Borger, BIWA pp. 137–139, 145, and 346; and LoBl p. 98 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxi, 23, 69–70, and 94 no. 8 (copy, transliteration, study)

TEXT

Obv.
Col. i
Lacuna

1′)	[DINGIR-*ti-šú*] ⌜*ṣir*⌝-*ti*	Lacuna
2′)	[50 GUN *za*]-⌜*ḫa*⌝-*lu-u*	i 1′–5′) [(As for) the throne-dais, the seat of his (Marduk's) exa]lted [divinity, I cast fifty talents of shiny *zaḫ*]*alû*-silver [into] bricks and (thereby) [enlarge]d it.
3′)	[*eb-bu a-na*] ⌜*a*⌝-*gúr-ri*	
4′)	[*ap-ti-iq*]-*ma*	
5′)	[*ú-rab-ba*]-⌜*a*⌝ EDIN-*uš-šú*	
6′)	[*ú-še*]-⌜*piš*⌝-*ma*	i 6′–11′) [I had a canopy, which rival]s the heavens,
7′)	[GIŠ.*er-me a-nu*] GIŠ.MES.MÁ.KAN.NA	[ma]de from *musukkannu*-wood, [a dur]able [wood. (i
8′)	[*iṣ-ṣi da*]-*re-e*	10′) I] clad [its perimeter with thirty-four talents (and)
9′)	[*šá šit-nu*]-⌜*nu*⌝ *šá-ma-meš*	twenty min]as of reddish gold
10′)	[34 GUN 20 MA].⌜NA⌝ KÙ.GI ḪUŠ.A	
11′)	[*kip-pat-su ú*]-⌜*šal*⌝-*biš*	
Lacuna		Lacuna
Col. ii		
Lacuna		Lacuna

Lacuna before i 1′ The translation assumes that the lacuna contained BÁRA.MAḪ-*ḫu šu-bat* "(As for) the throne-dais, the seat of"; see, for example, text no. 10 (Prism T) i 27.

1′) ⌜*e-li*⌝ [*ša* LUGAL.MEŠ AD.MEŠ-*ia*]
2′) ⌜*ú*⌝-[*rad-di*]
3′) DINGIR.MEŠ [GAL.MEŠ]
4′) *ti-*⌜*ik*⌝-[*le-ia*]
5′) *ina at-ma-*⌜*ni*⌝-[*šú-nu ṣi-i-ri*]
6′) *ú-še-*[*šib-šú-nu-ti*]
7′) UDU.SISKUR.⌜MEŠ⌝ [*taš-ri-iḫ-ti*]
8′) *ma-ḫar-*[*šu-un aq-qí*]
9′) ⌜*ú*⌝-[*šam-ḫi-ra kàd-ra-a-a*]
10′) ⌜*sat*⌝-[*tuk-ku gi-nu-ú*]
Lacuna
One column likely completely missing
Rev.
Reverse completely missing

ii 1′–10′) I [added (temple appurtenances)] to [those of the kings, my ancestors]. I made the [great] gods who sup[port me reside] in [their exalted] inner sanctum[s. I offered sumptuous] offerings before [them (and) presented (them) with my gifts. *I made*] re[gular offerings (and) contributions *more plentiful than those of distant days*].

Lacuna
One column likely completely missing

Reverse completely missing

100

A small fragment of a multi-column clay tablet is inscribed with an inscription whose extant contents are identical to a text written on clay prisms during the eponymy of Nabû-šar-aḫḫēšu, the governor of Samaria (645). Since the description of Ashurbanipal's fifth Elamite campaign duplicates verbatim the report of that event in text no. 10 (Prism T), R. Borger (BIWA p. 137) designated this inscription as "T Tablet 3" ("TTaf 3").

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4520	Nineveh, Kuyunjik	6.9×4.6×1.2	c

COMMENTARY

K 4520 preserves parts of ten lines of text from two columns on the obverse of a multi-column tablet; given the relatively short length of the preserved lines, the fragment likely originally belonged to a three-column tablet. The approximate date of composition is ca. 645 since the inscription duplicates the contents of text no. 10 (Prism T): obv. i′ = T iv 15–22 and obv. ii′ = T iv 47–v 1.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 639 (study)
1933 Bauer, Asb. p. 61 with n. 2 and pl. 41 (copy; obv. i′ 5′–9′, transliteration; study)
1996 Borger, BIWA pp. 137, 146, 167–168, and 333 (study)
2014 Novotny, SAACT 10 pp. xxi–xxii, 27, 71, and 94 no. 10 (copy, transliteration, study)

99 Lacuna after ii 10′ The translation assumes that the now-missing text contained *e-li ša* u_4*-me ul-lu-ti ú-šá-tir-ma* "I made more plentiful than those of distant days"; see, for example, text no. 10 (Prism T) iii 47b–48.

TEXT

Obv.		
Col. i′		
Lacuna		Lacuna
1′)	[*ú-šat-li-mu-in*]-⌜*ni*⌝	i′ 1′–10′) [granted m]e [power, virility, (and) outstanding strength]. They [place]d [lands that had not bowed down to] me [into my hands (and) allowed] me [to achieve] (i′ 5′) my [he]art's [desire]. I marched [from the] Upper [Se]a [to the] Lower [S]ea, [where the k]ings, my ancestors, had regularly [tr]aveled.
2′)	[KUR.KUR *la ma-gi-re*]-*ia*	
3′)	[*ina* ŠU.II-*ia im*]-⌜*nu*⌝-*u*	
4′)	[*ú-šam-ṣu*]-⌜*in*⌝-*ni*	
5′)	[*ma-la*] ⌜*lìb*⌝-*bi-ia*	
6′)	[*ul-tu tam*]-*tim e-*⌜*li*⌝-*ti*	
7′)	[*a-di*] ⌜*tam*⌝-*tim šap-li-ti*	
8′)	[*ša*] ⌜LUGAL⌝.MEŠ AD.MEŠ-*ia*	
9′)	[*ir*]-*te-ed-du-ú*	
10′)	[*a-na-ku lu*]-⌜*u ar-de*⌝	
Lacuna		Lacuna
Col. ii′		
Lacuna		Lacuna
1′)	*ina* ⌜*na*⌝-[*ge-e šá* URU.*Ḫu-un-nir*]	ii′ 1′–6′a) [I conquered ...] in the di[strict of the city Ḫunnir], (which is) on [the border] of the city Ḫid[alu]. (ii′ 5′) I destr[oyed] (and) demolished the city Bašimu and [the villages] in its environs.
2′)	*ina* ⌜UGU⌝ [*mi-iṣ-ri*]	
3′)	*ša* URU.*Ḫi-*⌜*da*⌝-[*lu ak-šu-ud*]	
4′)	URU.*ba-ši-mu* ⌜*ù*⌝ [URU.MEŠ]	
5′)	*ša li-me-ti-šú ap-*⌜*pul*⌝	
6′)	⌜*aq*⌝-*qur ša* UN.MEŠ	ii′ 6′b–10′) As for the people living inside them, I annihilat[ed] them. I smashed thei[r] gods [...] ... [...]
7′)	*a-*⌜*šib*⌝ *lìb-bi-šú-un*	
8′)	*ka-mar-šú-nu áš-*⌜*kun*⌝	
9′)	*ú-šab-bir* DINGIR.MEŠ-*šú-*⌜*un*⌝	
10′)	[...] *x x* [...]	
Lacuna		Lacuna
Rev.		
Reverse completely missing		Reverse completely missing

101

This inscription of Ashurbanipal, of which only a small portion is preserved, duplicates verbatim the contents of text no. 10 (Prism T), the known copies of which were inscribed in 645 (the eponymy of the governor of Samaria). Because the extant portions of the prologue and the description of Ashurbanipal's second war against the Elamite king Ummanigaš (Ḫumbannikaš II) are identical to those in Prism T, R. Borger (BIWA p. 137) designated this text as "T Tablet 4" ("TTaf 4").

100 Lacuna before i′ 1′ The translation assumes that the lacuna contained *dun-nu zik-ru-ú-tu e-mu-qí ṣi-ra-a-ti* "power, virility, (and) outstanding strength"; see text no. 10 (Prism T) iv 13–14.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 11610	Nineveh, Kuyunjik	6.7×4.1×2.5	c

COMMENTARY

K 11610 preserves parts of two columns from the reverse of a multi-column tablet, probably originally a three-column tablet. The approximate date of composition is ca. 645 since it duplicates materials from text no. 10 (Prism T): rev. i′ = T iv 4–15 and rev. ii′ = T v 5?–8?.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1180 (study)
1924–39 Geers, Heft A p. 126 (transliteration)
1996 Borger, BIWA pp. 137, 145–146, 168, and 337; and LoBl p. 47 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxi, 25, 70–71, and 94 no. 9 (copy, transliteration, study)

TEXT

Obv.
Obverse completely missing
Rev.
Col. i′
Lacuna
1′) ⌜*ul*?⌝-[*tu ṣe-ḫe-ri-ia a-di ra-bé-ia*]
2′) ⌜*áš*?⌝-[*te-ʾa-a áš-rat* DINGIR.MEŠ GAL.MEŠ]
3′) ⌜LÚ?⌝.[*šá-an-gu-ti iḫ-šu-ḫu*]
4′) ⌜*i*?-*ram*?⌝-[*mu na-dan zi-bi-ia*]
5′) ᵈ⌜IŠKUR⌝ ŠÈG.⌜MEŠ⌝-[*šú ú-maš-ši-ra*]
6′) ᵈ*é-a ú-*⌜*paṭ*⌝-[*ṭi-ra* IDIM.MEŠ-*šú*]
7′) *šat-ti-šam-*⌜*ma*⌝ [*ina ṭuḫ-di mi-šá-ri*]
8′) *ar-te-ʾa* ⌜*ba*⌝-[*ʾu-lat* ᵈEN.LÍL]
9′) DINGIR.MEŠ ⌜GAL⌝.MEŠ *ša* ⌜*ap*⌝-[*tal-la-ḫu* DINGIR-*us-su-un*]
10′) ⌜*dun*⌝-*nu* [*zik-ru-u-tu*]
11′) *e-mu-qí* [*ṣi-ra-a-ti*]
12′) *ú-šat-*⌜*li*⌝-[*mu-in-ni*]
Lacuna
Col. ii′
Lacuna
1′) [60 KASKAL.GÍD *qaq-qa*]-*ru*
2′) [*qé-reb* KUR.ELAM.MA.KI *ú-šaḫ*]-⌜*rib*?⌝
3′) [MUN Ú.ZAG.ḪI.LI].⌜SAR?⌝
4′) [*ú-sap-pi-ḫa* EDIN-*uš-šú*]-⌜*un*?⌝
5′) [...] *x*
6′) [...] *x*
7′) [...] *x*
Lacuna
One column likely completely missing

Obverse completely missing

Lacuna
Rev. i′ 1′–4′) *F*[*rom* my childhood until I became an adult], *I* w[as assiduous towards the sanctuaries of the great gods. They required my priestly services (and)] *th*[*ey* (now)] *enj*[*oy* my giving (them) food offerings].
Rev. i′ 5′–8′) The god Adad [released his] rains (and) the god Ea op[ened up his springs]. Year after year, I shepherded the s[ubjects of the god Enlil in prosperity (and) with justice].
Rev. i′ 9′–12′) The great gods, who[se divinity] I [constantly] r[evered], generously gra[nted me] power, [virility, (and) outstanding] strength.

Lacuna

Lacuna
Rev. ii′ 1′–4′) [I *devastat*]*ed* [an are]a [of sixty leagues inside the land Elam (and) scattered salt (and) *cress* over *the*]*m*.

Rev. ii′ 5′–7′) (No translation possible)

Lacuna
One column likely completely missing

102

A tiny fragment from a multi-column clay tablet contains an inscription whose extant contents duplicate text no. 10 (Prism T), a text written on prisms during the eponymy of Nabû-šar-aḫḫēšu, the governor of Samaria (645). The description of Ashurbanipal's fifth campaign (his second war against Ummanigaš [Ḫumban-nikaš II]), as far as it is preserved, matches the report of that event included in the aforementioned inscription. For that reason, this text is sometimes referred to as "T Tablet 2" ("TTaf 2"; Borger, BIWA p. 137).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3101A	Nineveh, Kuyunjik	4.8×3.4×2.2	c

COMMENTARY

K 3101A is a fragment that preserves parts of both faces from the bottom right corner of a multi-column tablet; given the relatively short length of lines the fragment likely originally belonged to a three-column tablet. The approximate date of composition is ca. 645 since it duplicates materials from text no. 10 (Prism T) iv 46–v 11. For rev. i 10, note that this version has 5 ME instead of 6 ME for the length of the goddess Nanāya's residence at Susa (see the on-page note to text no. 9 [Prism F] v 72).

BIBLIOGRAPHY

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1871 G. Smith, Assurbanipal pp. 249–250 (rev. i 4–12, conflated copy and edition with text no. 215 [K 2664])
1891 Bezold, Cat. 2 p. 503 (study)
1916 Streck, Asb. pp. XXXVIII–XXXIX no. 16 and 218–221 no. 16a (obv. i′ 2′b–rev. i 10, edition; study)
1927 Luckenbill, ARAB 2 p. 365 §941 (rev. i 4–10, translation)
1933 Bauer, Asb. p. 62 and pl. 36 (copy, study)
1996 Borger, BIWA pp. 57, 137, 167–168, and 332 (study)
2005 Potts, IrAnt 40 p. 174 (obv. i′ 2′–4′, study)
2014 Novotny, SAACT 10 pp. xxii, 29, 72, and 94 no. 11 (copy, transliteration, study)

TEXT

Obv.
Two columns likely completely missing
Col. i′
Lacuna
1′) [*a-di* 20.ÀM] ⌜URU⌝.[MEŠ]
2′) [*ina na-ge-e šá*] ⌜URU⌝.*ḫu-un-*⌜*nir*⌝
3′) [*ina* UGU] *mì-iṣ-ri*
4′) [*šá* URU].*ḫi-da-lu* KUR-*ud*
5′) [URU].⌜*ba*⌝-*ši-mu ù* URU.MEŠ
6′) [*šá*] ⌜*li*⌝-*me-ti-šú ap-pul*

Two columns likely completely missing

Lacuna
i′ 1′–7′a) I conquered [fourteen fortified cities, his royal residence(s), and small(er) settlements, which were without number, together with twenty] village[s, in the district of t]he city Ḫunnir, [(which is) on] the border [of the city] Ḫidalu. (i′ 5′) I destroyed (and) [demolis]hed [the city B]ašimu and the villages [in] its

Lacuna before i′ 1′ The translation assumes that the lacuna contained 14 URU.MEŠ *dan-nu-ti mu-šab* LUGAL-*ti-šú ù* URU.MEŠ TUR.MEŠ *šá ni-i-ba la i-šu-ú* "fourteen fortified cities, his royal residence(s), and small(er) settlements, which were without number"; see text no. 10 (Prism T) iv 44–45.

7′) [*aq*]-⌜*qur ša*⌝ UN.MEŠ
8′) [*a*]-⌜*šib*⌝ *lìb-bi-šú-un*
9′) [*ka*]-⌜*mar*⌝-*šú-nu áš-kun*
10′) ⌜*ú*⌝-*šab-bir* DINGIR.MEŠ-*šú-un*
11′) ⌜*ú*⌝-*šap-ši-iḫ*
12′) ⌜*ka*⌝-*bat-ti* EN EN.EN
13′) [DINGIR].⌜MEŠ⌝-*šú* ᵈ15.⌜MEŠ⌝-*šú*

[e]nvirons.
i′ 7′b–Rev. i 8) As for the people [livi]ng inside them, I [an]nihilated them. I smashed their gods (and thus) placated [the m]ood of the lord of lords. (rev. i 1) [I] carried off to [Assyria] its [god]s, its goddesses, its [possessions, (and) its] prop[erty, (as well as) pe]ople, young and [old]. I devastated an area of [sixt]y leagues [in]side the land Elam (and) scattered [s]alt (and) cress over them.

Rev.
Col. i
1) [NÍG.ŠU]-*šú* NÍG.[GA-*šú*]
2) ⌜UN⌝.MEŠ TUR ⌜*u*⌝ [GAL]
3) ⌜*áš*⌝-*lu-la a-na* ⌜KUR⌝ [AN.ŠÁR.KI]
4) ⌜60⌝ KASKAL.GÍD *qaq-qa-*⌜*ru*⌝
5) ⌜*qé-reb*⌝ KUR.ELAM.MA.KI
6) ⌜*ú*⌝-*šaḫ-rib*
7) ⌜MUN⌝ Ú.ZAG.ḪI.LI.SAR
8) ⌜*ú*⌝-*sap-pi-ḫa* EDIN-*uš-šú-un*
9) ⌜ᵈ⌝*na-na-a*
10) ⌜*ša*⌝ 1 LIM 5 ME 30.ÀM 5 MU.AN.NA.MEŠ
11) ⌜*ta*⌝-*as-bu-us-*⌜*su-ma*⌝
12) [*tal-li*]-⌜*ku tu-ši-bu*⌝

Rev. i 9–12) (As for) the goddess Nanāya, [w]ho 1,535 years (ago) [be]came angry and [wen]t to live

Lacuna
Two columns likely completely missing

Lacuna
Two columns likely completely missing

103

This multi-column clay tablet, of which only a small portion remains, was inscribed with a long, annalistic inscription of Ashurbanipal. The tablet, when complete, contained reports of at least three different military expeditions, including an account of the king's fifth Elamite campaign in 646, during which Assyrian troops discovered a statue of the goddess Nanāya while they were looting and destroying the storerooms of Susa's palaces and temples.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4455 + DT 257	Nineveh, Kuyunjik	9.4×4.7×2.3	c

COMMENTARY

K 4455+ preserves parts of two columns on one face and only part of one column on the opposite face of a multi-column tablet; a portion of the bottom and right edges are also preserved. At present, it is not certain which face is the obverse and which is the reverse, but based on the limited curvature of the fragment, the assignment of the faces in the present edition seems the most probable.

For obv.? ii′ 1′–8′, compare text no. 10 (Prism T) v 1–11. Note that the version on the tablet adds a reference to the god Aššur and the goddess Ištar in obv.? ii′ 5′ that is lacking in the prism inscription, and it also has 5 ME instead of 6 ME in obv.? ii′ 7′ for the length of the goddess Nanāya's residence at Susa (see the on-page note to text no. 9 [Prism F] v 72).

BIBLIOGRAPHY

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1896 Bezold, Cat. 4 p. 1564 (DT 257, study)
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1933 Bauer, Asb. p. 61 and pl. 53 (DT 257, copy; study)
1996 Borger, BIWA pp. 57, 137, 168, and 332; and LoBl p. 24 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxii, 31, 72–73, and 94 no. 12 (copy, transliteration, study)

TEXT

Obv.?
One column possibly completely missing
Col. i′
Lacuna
1′) [...] *x* [...]
2′) [...] *x x* [...]
3′) [...] *x qa-bal-*⌜*šú*⌝
4′) [...] *x it-ti-šú*
5′) [... *áš-ku*]-⌜*nu*⌝ BAD_5.BAD_5-*šú*
6′) [...] *ina* $MURUB_4$ *tam-ḫa-ri*
Col. ii′
Lacuna
1′) [... *ú*]-⌜*šab-bir* DINGIR.MEŠ⌝-[*šú-un*]
2′) [*ú-šap-ši-iḫ*] ⌜*ka*⌝-*bat-ti* EN ⌜EN.EN⌝
3′) [DINGIR.MEŠ-*šú*] ⌜^{d}⌝15.MEŠ-*šú* NÍG.ŠU-*šú* NÍG.GA-⌜*šú*⌝
4′) [UN.MEŠ] ⌜TUR⌝ [*u*] ⌜GAL⌝ *áš-lu-la a-na* KUR AN.ŠÁR.KI
5′) [60 KASKAL].⌜GÍD *qaq*⌝-*qa-ru* ⌜*qé-reb* KUR⌝.ELAM.MA.KI *ina a-mat* AN.ŠÁR *u* ^{d}15 *ú-*⌜*šaḫ-rib*⌝
6′) ⌜MUN⌝ Ú.ZAG.ḪI.LI.⌜SAR⌝ *ú-sap-pi-ḫa* EDIN-*uš-*⌜*šú-un*⌝
7′) ⌜^{d}⌝*na-na-a ša* 1 LIM 5 ME 30.⌜ÀM⌝ 5 MU.AN.NA.⌜MEŠ⌝
8′) ⌜*ta-as*⌝-*bu-*⌜*su-ma tal-li-ku*⌝
Rev.?
Col. i
Completely missing
Col. ii
1) [...] *x x x x* [*x*]
2) [(...) ^{md}30-PAP.MEŠ-SU MAN KUR AN.ŠÁR].KI AD AD DÙ-⌜*ia*⌝

One column possibly completely missing

Lacuna
Obv.? i′ 1′–6′) [...] ... [...] his battle array [...] with him [... I brought abo]ut his defeat [...] in the thick of battle.

Lacuna
Obv.? ii′ 1′–6′) [... I sma]shed [their] gods (and thus) [placated the m]ood of the lord of lord[s]. I carried off to Assyria [its gods], its goddesses, its possessions, (and) its property, (as well as) [people, yo]ung [and ol]d. (obv.? ii′ 5′) By the command of (the god) Aššur and the goddess Ištar, I devasta[ted] an area of [sixty leag]ues insi[d]e the land Elam (and) scattered [sal]t (and) cress over them.

Obv.? ii′ 7′–8′) (As for) the goddess Nanāya, who 1,535 years (ago) became angry and wen[t]

Completely missing

Rev.? ii 1–6) [...] ... [... (whom) Sennacherib, the king of Assyria], the father of the father who had engendered me, [... A]ssyria [...] his battle array (rev.? ii 5)

3) [... KUR] ⌜AN⌝.ŠÁR.⌜KI⌝
4) [...] *qa-bal-*⌜*šú*⌝
5) [... *it*]-⌜*ti-šú*⌝
6) [...] ⌜BAD_5.BAD_5-*šú*⌝
Lacuna
One column possibly completely missing

[... wit]h him [...] hi[s de]feat

Lacuna
One column possibly completely missing

104

Part of the epilogue of an inscription of Ashurbanipal is preserved on the reverse of a small fragment from a clay tablet. The extant text records part of the king's appeals for blessings from his divine patrons for a building project he had carried out on their behalf that is unfortunately no longer preserved, as well as the beginning of Ashurbanipal's advice to future rulers. The inscription is not sufficiently preserved to know what project the text's building account commemorated.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 10039	Nineveh, Kuyunjik	5.2×3.4×1.4	c

COMMENTARY

The fragment K 10039 comes from the middle of a column on the reverse side of a multi-column (possibly a two-column) tablet. Rev. i′ 3′–9′ duplicate text no. 5 (Prism I) v 1–4, text no. 10 (Prism T) vi 18–30, and text no. 215 v 24–35.

The inscription is not sufficiently preserved to determine its date of composition. The few extant contents of the fragment appear in the epilogues of Ashurbanipal's prism inscriptions that date from 648 to 645. However, it is not certain how long this material remained in circulation at Nineveh after the composition of text no. 10 (Prism T) in 645. It is possible that this text (see also text nos. 98–99) was composed as late as ca. 641 given that text no. 215 — an inscription known from a fragmentary tablet composed sometime around the eponymy of Šamaš-da''inanni in ca. 644–642 — includes in its epilogue this version of the king's appeals for blessings from the gods. Therefore, it is possible that the inscription written on the object to which K 10039 belongs could have been composed after 645, but before 640 at the latest.

BIBLIOGRAPHY

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1996 Borger, BIWA pp. 137, 170–171, and 336; and LoBl p. 46 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxii, 33, 73, and 94 no. 13 (copy, transliteration, study)

TEXT

Obv.
Obverse completely missing
Rev.
One column likely completely missing
Col. i′
Lacuna
1′) [*x x*] *x* [...]
2′) [*x*] ⌜KI⌝ KI *x* [...]
3′) ⌜UD⌝.MEŠ-*ia* ⌜*li*⌝-[*šá-ri-ku lu-uš-bi bu-ʾa-a-ru*]
4′) ⌜SUḪUŠ⌝ GIŠ.GU.ZA LUGAL-⌜*ti*⌝-[*ia lu-kin-nu lu-šal-bi-ru* BALA.MEŠ-*ia*]
5′) ⌜LÚ⌝.KÚR.MEŠ-*ia* ⌜*li*⌝-[*né-e-ru li-šam-qí-tu ga-re-ia*]
6′) ⌜*ina*⌝ *tukul-ti-šú-nu* GAL-[*ti e-ma a-qab-bu-u la-be-el*]
7′) ⌜*a*⌝-*šar ú-ṣar-ra-*⌜*mu*⌝ [*lik-šu-da* ŠU.II-*a-a*]
8′) [*a*]-⌜*na*⌝ EGIR.⌜MEŠ⌝ [u_4-*me* DUMU.MEŠ DUMU DUMU.MEŠ]
9′) [DUMU.MEŠ] ⌜*ù*?⌝ [DUMU.MEŠ *ina* LUGAL.MEŠ DUMU.MEŠ-*ia*]
Lacuna

Obverse completely missing

One column likely completely missing

Lacuna
Rev. i′ 1′–7′) [...] ... [...] May [they (the gods) lengthen] my [d]ays [(so that) I may be fully satisfied with (my) good fortune. May they make the f]oundation(s) of [my] royal throne [endure (and) make my reign last for a long time]. (rev. i′ 5′) May [they kill] my enemies [(and) cut down my foes. W]ith their great support, [may I rule wherever I desire (lit. "I say") (and) achieve] whatever (lit. "the place") I strive for.

Rev. i′ 8′–9′) [I]n the futu[re, *may* (one of) the sons, grandsons, (great grand)sons], *or* [(great, great grand)sons, one of the kings, my descendants],

Lacuna

105

This fragment, which comes from the right side of a clay tablet, bears part of an inscription of Ashurbanipal. The extant text contains a small portion of an account of Šamaš-šuma-ukīn's rebellion against the Assyrian king, his younger brother.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 15151	Nineveh, Kuyunjik	11.4×5.1	p

COMMENTARY

K 15151 preserves parts of both faces and the right edge of a tablet. Given the length of lines, the fragment probably originally belonged to a two- or possibly three-column tablet.

The restorations to rev.? i 9′–12′a are taken from text no. 11 (Prism A) iii 115–117. The *terminus post quem* for the inscription is likely 648, which is the date for Ashurbanipal's defeat of his brother and the capture of Babylon, but since the language of the text appears to follow that of text no. 11 (Prism A), the date of composition could be ca. 644–642.

BIBLIOGRAPHY

1914 King, Cat. p. 161 (study)

1996 Borger, BIWA pp. 40 and 338; and LoBl pp. 53–54 (transliteration, study)

TEXT

Obv.?

One or two columns completely missing

Col. i′

Lacuna

1′) [...] *x x* [*x*] ⌜*ṣir*?⌝-*tú*

2′) [...] *x x* SI [*x*]-*ti*

3′) [...] *x-šú ap-pul*

4′) [... *an*]-⌜*zil*⌝-*lu e-pu-šú*

5′) [...] ⌜d?15?⌝

6′) [...] *x*

7′) [...] *x*

8′) [...]-*ti*

9′) [...]-*nu*

10′) [... KÁ?.DINGIR?].RA.KI

11′) [...] *x-šú*

12′) [...]-*ma*

13′) [...] *x*

14′) [...] *x*

Lacuna

One or two columns completely missing

Lacuna

Obv.? i′ 1′–5′) [...] ... [*exal*]*ted* [...] ... [...] I destroyed his/its [...] who had performed [an abo]mination [...] *the goddess Ištar*

Obv.? i′ 6′–9′) (No translation possible)

Obv.? i′ 10′–11′) [... *Babyl*]*on* [...] *his* [...]

Obv.? i′ 12′–14′) (No translation possible)

Lacuna

Rev.?

Col. i

Lacuna

1′) [...] *x*

2′) [...] *x*

3′) [...] *x*

4′) [...] *x*

5′) [...] *x*

6′) [...] *x*

7′) [... d*šar*]-*rat*-⌜*kid*?⌝-[*mu*]-⌜*ri*⌝

8′) [d15 *šá* LÍMMU-DINGIR.KI d]⌜MAŠ⌝ dU.⌜GUR⌝ [d*nusku*]

9′) [*a-na e-kem ma-ḫa-zi šu*]-*bat* DINGIR.⌜MEŠ⌝ [GAL].⌜MEŠ⌝

10′) [*ša eš-re-e-ti-šú-nu ud-di-šú ú-za-ʾi*]-*i-nu* KÙ.⌜GI⌝ [KÙ.BABBAR]

11′) [*qé-reb-šú-nu áš-tak-ka*]-*nu si-ma*-⌜*a*?⌝-[*te*]

12′) [*ik-pu-ud* ḪUL-*tú* ...] *x x x x* [*x x*]

13′) [...] *x x* TE *x* [...]

14′) [...] *x* NU *x* [...]

15′) [...] *x x* [...]

16′) [...] *x x* [...]

17′) [...] *x x* [...]

18′) [...] *x x* [...]

19′) [...] GI? *x* [...]

20′) [...] *x* [...]

Lacuna

One or two columns completely missing

Lacuna

Rev.? i 1′–6′) (No translation possible)

Rev.? i 7′–12′a) [... the deities ... *Šar*]*rat-K*[*idmur*]*i*, [Ištar of Arbela, Ninurt]a, Nerga[l, (and) Nusku. He (Šamaš-šuma-ukīn) plotted evil (ways) to deprive (me) of the cult centers, the dwel]ling place(s) of the [great] gods [whose sanctuaries I had renovated (and) decor]ated with gol[d (and) silver, (and) in whose midst I constantly establis]hed appropriate procedu[res].

Rev.? i 12′b–20′) (No translation possible)

Lacuna

One or two columns completely missing

106

A flake from a clay tablet preserves part of a report about events in Elam that took place ca. 651–650, during the Šamaš-šuma-ukīn rebellion. The extant text describes how Indabibi revolted against Tammarītu and how the recently-dethroned Elamite king fled to the Assyrian capital Nineveh with his family and the nobles who were still loyal to him. The inscription states that this situation was brought about by the god Aššur and the goddess Mullissu as a consequence of Tammarītu speaking ill of the Assyrian king for allowing a common soldier to behead Teumman, a previous king of Elam, and for questioning how Ummanigaš (Ḫumban-nikaš II), his immediate predecessor and own brother, could be friendly towards Assyria.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 2119	Nineveh, Kuyunjik	3.5×2.2×0.6	c

COMMENTARY

This small fragment, of which only a tiny portion of one face and the left edge are preserved, comes from a broad single-column tablet. Regarding the extant text, for lines 1′–6′, see text no. 8 (Prism G) viii 23′′b–32′′, and then compare text no. 3 (Prism B) vii 43–54, text no. 6 (Prism C) viii 18′′–24′′, text no. 7 (Prism Kh) vii 34′–46′, and text no. 11 (Prism A) iv 12b–27.

The exact date of composition cannot be determined since the inscription is not sufficiently preserved. Its *terminus post quem* can be established as the flight of Tammarītu with his family and eighty-five Elamite nobles to Nineveh in ca. 651–650. However, even though Prisms B, C, Kh, and A all contain similar descriptions of Indabibi seizing power, what little is preserved on the tablet fragment duplicates the account of Prism G. Specifically, the accounts of the present tablet and Prism G include two direct quotations of Tammarītu, while Prisms B, C, and Kh do not, and the tablet and Prism G mention the deities Aššur and Mullissu instead of Aššur and Ištar as in the other prism accounts. Since the tablet follows the tradition of Prism G, this might suggest that the tablet had a similar date of composition as that prism inscription, 646. The reconstruction of lines 1′–5′ is taken from Prism G until that text breaks off, and then the reconstruction of line 6′ is taken from Prism A.

BIBLIOGRAPHY

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1996 Borger, BIWA pp. 110–113, 132, and 343; and 8°-Heft p. 222 (transliteration, study)

TEXT

Lacuna

1′) [^{m}]⌜*tam-ma-ri-tu*⌝ [MAN KUR.ELAM.MA.KI *ša* UGU *ni-kis* SAG.DU ^{m}*te-um-man me-re-eḫ-tu iq-bu-u šá ik-ki-su a-ḫu-ru-ú* ERIM.ḪI.A-*ía*]

2′) ⌜*um*⌝-*ma i-*⌜*nak*⌝-[*ki-su-u* SAG.DU MAN

Lacuna

1′–6′) [(As for) Ta]mmarīt[u, the king of the land Elam who had spoken insolent word(s) on account of the cutting off of the head of Teumman — which a low-ranking soldier of my army had cut off] — saying:

KUR.ELAM.MA.KI *ina qé-reb* KUR-*šú ina* UKKIN ERIM.ḪI.A-*šú šá-ni-ia-a-nu iq-bi*]

3′) *ù* ^{m}*um-*[*man-i-gaš ke-e ú-na-áš-šiq qaq-qa-ru ina pa-an* LÚ.A KIN.MEŠ *ša* ^{m}*aš-šur-*DÙ-A MAN KUR AN.ŠÁR.KI *bi-nu-ut*]

4′) ⌜AN.ŠÁR⌝ *u* ^{d}⌜NIN⌝.[LÍL UGU *a-ma-a-ti an-na-a-ti šá il-zi-nu* AN.ŠÁR *u* ^{d}NIN.LÍL$^{?}$ *e-ri-ḫu-šú-ma* ^{m}*tam-ma-ri-tú* ŠEŠ.MEŠ-*šú qin-nu-šú* NUMUN É AD-*šú*]

5′) <<⌜*ù*⌝>> *it-ti* ⌜85⌝ [NUN.MEŠ *a-li-kut i-di-šú* ...]

6′) ⌜*ul*⌝*-tu* ^{m}⌜*in*⌝-[*da-bi-bi in-nab-tú-nim-ma mi-ra-nu-uš-šú-un ina* UGU ŠÀ.MEŠ-*šú-nu ip-ši-lu-nim-ma il-lik-u-ni a-di* NINA.KI]

7′) ⌜DUMU.MEŠ KUR⌝ AN.ŠÁR.⌜KI⌝ [...]

8′) [^{m}]⌜*in*⌝-*da-*⌜*bi*⌝-[*bi* ...]

9′) [*ina*] ⌜ŠU.II⌝ LÚ.⌜A⌝ [KIN-*šú* ...]

10′) [...] *x x* [...]

Lacuna

"Will they cu[t off the head of the king of the land Elam in his (own) land, in the assembly of his troops?" He spoke a second time]: "Moreover, [how could] Um[manigaš kiss the ground before the messengers of Ashurbanipal, king of Assyria, the creation of] (the god) Aššur and the goddess Mul[lissu?" On account of these words that he had slanderously uttered, (the god) Aššur and the goddess *Mullissu* attacked him and (then) Tammarītu, his brothers, his family, (and) the seed of his father's house], (5′) together with eighty-[five nobles who march at his side, ... fled to me f]rom Indab[ibi, and (then) crawled naked on their bellies and came to Nineveh].

7′–10′) (As for) the Assyrians [... I]ndadb[ibi ... in the ha]nds of [his] mes[senger ...] ... [...]

Lacuna

107

This copy of an annalistic inscription is written on a multi-column clay tablet, which is now very fragmentarily preserved. The surviving contents, what little remains, duplicate the account of the Assyrian king's third Elamite campaign that was included in text no. 11 (Prism A), a lengthy inscription that was written on ten-sided clay prisms ca. 644–642. The extant text records how Indabibi, with support from the god Aššur and the goddess Ištar, seized the throne of Elam from Tammarītu, forcing the deposed Elamite king, his family, and other members of the ruling elite to flee to Assyria for safety.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 2040	Nineveh, Kuyunjik	3.9×3.9	p

COMMENTARY

Sm 2040 is a small fragment that preserves parts of two columns of text from one face of a tablet, although at present it is unclear to which face these belong. The approximate date of composition is ca. 644–642 since the contents of col. ii′ duplicate material from text no. 11 (Prism A) iv 21–33.

106 line 5′ Unfortunately, the parallel account in text no. 8 (Prism G) breaks off after viii 32′′ at this point in the narrative, so it is unknown what should be restored in the second half of the line.

BIBLIOGRAPHY

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1933 Bauer, Asb. p. 60 and pl. 51 (copy, study)
1996 Borger, BIWA pp. 5 and 342 (study, i′ 9′, collations)

TEXT

Col. i′

Lacuna

1′) [...] *x*
2′) [...] *x*
3′) [...]-*šú*
4′) [...] *x* KI
5′) [...] *x*
6′) [...]-⌜*ta*?⌝
7′) [...]-*u-ti*
8′) [...] ⌜*ak*⌝-*šu-ud*
9′) [... *aq*]-⌜*mu*⌝

Lacuna

Col. ii′

Lacuna

1′) [UGU] ⌜*a*⌝-[*ma-a-ti an-na-a-te šá il-zi-nu*]
2′) ⌜AN⌝.ŠÁR *u* [^{d}15 *e-ri-ḫu-šú-ma*]
3′) ⌜^{m}⌝*tam-ma-ri-*⌜*tú*⌝ [ŠEŠ.MEŠ-*šú qin-nu-šú* NUMUN É AD-*šú*]
4′) *it-ti* ⌜85⌝ [NUN.MEŠ *a-li-kut i-di-šú*]
5′) *la-pa-an* ⌜^{m}⌝[*in-da-bi-bi in-nab-tú-nim-ma*]
6′) *mi-ra-*⌜*nu*⌝-[*uš-šú-un ina* UGU ŠÀ.MEŠ-*šú-nu*]
7′) *ip-ši-lu-*⌜*nim*⌝-[*ma il-lik-u-ni a-di* NINA.KI]
8′) ^{m}*tam-ma-ri-tú* ⌜GÌR⌝.[II LUGAL-*ti-ia ú-na-áš-šiq-ma*]
9′) *qaq-qa-ru* ⌜*ú*⌝-[*še-šir ina ziq-ni-šú*]
10′) *man-za-az* ⌜GIŠ⌝.[*ma-gar-ri-ia iṣ-bat-ma*]
11′) *a-na e-*⌜*peš*⌝ [ARAD-*ti-ia ra-man-šú im-nu-ma*]
12′) *áš-*⌜*šú*⌝ [*e-peš di-ni-šú a-lak re-ṣu-ti-šú*]
13′) ⌜*ina*⌝ [*qí-bit* AN.ŠÁR *u* ^{d}15 *ú-ṣal-la-a* EN-*u-ti*]

Lacuna

Lacuna

i′ 1′–7′) (No translation possible)

i′ 8′–9′) [... I] conquered [...] I burned

Lacuna

Lacuna

ii′ 1′–7′) [On account of these] w[ords that he had slanderously uttered, (the god) A]ššur and [the goddess Ištar attacked him and (then)] Tammarīt[u, his brothers, his family, (and) the seed of his father's house], together with eighty-f[ive nobles who march at his side, (ii′ 5′) fled to me] from [Indabibi, and (then)] crawled nake[d on their bellies and came to Nineveh].

ii′ 8′–13′) Tammarītu [kissed] the feet [of my royal majesty and swept] the ground [with his beard. (ii′ 10′) He took hold of] the platform of [my chariot and (then) handed himself over] to d[o obeisance to me]. B[y the command of (the god) Aššur and the goddess Ištar, he then made an appeal to my lordly majesty] to [decide his case (and) to come to his aid].

Lacuna

108

A clay tablet fragment, as far as it is preserved, contains a text of Ashurbanipal that duplicates a portion of an annalistic inscription written on clay prisms, text no. 11 (Prism A). The extant text includes a description of the fifth Elamite campaign, during which Assyria's armies conquered and destroyed numerous cities, including Bunanu, one of the royal cities of Ummanaldašu (Ḫumban-haltaš III); the Elamite king is said to have fled (naked) into the mountains.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2659 + K 2677	Nineveh, Kuyunjik	11.9×7.7	p

COMMENTARY

K 2659+ preserves parts of both faces of a tablet, as well as a portion of its left edge. All of the tablet's content comes from one face, except for a handful of signs from a few lines on the opposite face. Based on the curvature of the fragment, the face with the majority of the inscription is most likely the reverse, but this is not absolutely certain. Traces of what appear to be one of the two vertical rulings that scribes use to delineate the column divisions on a tablet are probably visible at the end of rev.? i′ 5′–7′, suggesting that this fragment originally belonged to a multi-column tablet.

The contents of the rev.? duplicate text no. 11 (Prism A) v 90b–114; compare also text no. 9 (Prism F) iv 41b–56. Given the inscription's correlation to text no. 11 (Prism A), the approximate date of composition is probably ca. 644–642.

BIBLIOGRAPHY

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1996 Borger, BIWA pp. 6 and 329; and 8º-Heft pp. 144–145 (transliteration, study)

TEXT

Obv.?
Col. i
Lacuna
1′) AN.ŠÁR ⌜d⌝[...]
2′) ⌜dMAŠ d⌝U.⌜GUR⌝ [...]
3′) *x x x* [...]
Lacuna
One or two columns likely completely missing
Rev.?
One or two columns likely completely missing
Col. i′
Lacuna
1′) [...] *x* [...]
2′) [*ar-de-e-ma al-lik*] *ṣe-*⌜*er*⌝ [m*um-man-al-da-si*]
3′) [MAN KUR.ELAM.MA.KI *ša*] ⌜*la*⌝ *ik-*⌜*nu*⌝-[*šá a-na* GIŠ.ŠUDUN-*ia*]
4′) [*ina*] ⌜*me*⌝-*ti-*⌜*iq*⌝ [*ger-ri*]-⌜*ia*⌝ URU.BÀD-⌜m⌝*un-da-*⌜*a-si*⌝
5′) URU LUGAL-*u-ti-šú ak-šu-ud* ERIM.ḪI.⌜A⌝-*ia* ÍD.*id-id-*⌜*e*⌝
6′) *a-gu-u šam-ru e-mu-ru ip-la-ḫu a-na né-ba-ar-ti*
7′) d15 *a-ši-bat* LÍMMU-DINGIR.⌜KI⌝ [*ina*] ⌜*šat*⌝ GE_6 *a-*⌜*na*⌝ ERIM.ḪI.A-*ia*
8′) $MÁŠ.GI_6$ *ú-šab-ri-*[*ma*] ⌜*ki*⌝-*a-*⌜*am*⌝ *iq-*⌜*bi*⌝-[*šú-nu-ti*]
9′) *um-ma a-na-ku al-lak ina* ⌜*ma*⌝-*ḫar*

Lacuna
Obv.? i 1′–3′) the deities Aššur, [...], Ninurta, Ner[gal, ...] ... [...]

Lacuna
One or two columns likely completely missing

One or two columns likely completely missing

Lacuna
Rev.? i′ 1′–3′) [... I advanced and marched] against [Ummanaldašu (Ḫumban-haltaš III), the king of the land Elam who had n]ot bowe[d down to my yoke].

Rev.? i′ 4′–5′a) [In the c]ours[e of m]y [campaign], I conquered the city Dūr-Undās[i], a royal city of his.
Rev.? i′ 5′b–11′) My troops saw the Idide River, a raging torrent (and) were afraid to cross (it). [During the n]ight, the goddess Ištar who resides in Arbela showed a dream to my troops [and] said [the f]ollowing [to them], saying: "I myself will go before Ashur[banipal], (rev.? i′ 10′) the king that my (own) two hands created." My troops trusted [this dream (and) they safely crossed] the Idide River.

^{m}ᵀAN.ŠÁRᵀ-[DÙ-A]
10′) LUGAL *šá ib-na-a* ŠU.II-*a-a e-li* [MÁŠ.GI$_6$ *an-ni-ti*]
11′) ERIM.ḪI.A-*ia ir-ḫu-ṣu* ᵀÍDᵀ.*id-id-*ᵀ*e*ᵀ [*e-bi-ru šal-meš*]
12′) 14 URU.MEŠ ᵀ*mu*ᵀ-*šab* LUGAL-*ti-šú* ᵀ*a*ᵀ-*di* URU.MEŠ ᵀTURᵀ.[MEŠ *šá ni-i-ba la i-šu-u*]
13′) ᵀ*ù*ᵀ 12 *na-ge-e šá qé-*ᵀ*reb*ᵀ [KUR.ELAM.MA.KI *ka-li-šá ak-šu-ud*]
14′) ᵀ*ap-pul*ᵀ *aq-qur ina* ^{d}GIŠ.BAR *aq-*ᵀ*mu*ᵀ [*a-na* DU$_6$ *u kar-me ú-ter ina la mì-ni a-duk*]
15′) [LÚ].ᵀ*qu*ᵀ-*ra-a-di-*ᵀ*šú*ᵀ *ina* ᵀGIŠᵀ.[TUKUL.MEŠ *ú-ras-sib mun-daḫ-ṣe-e-šú* MAḪ.MEŠ]
16′) [^{m}*um*]-ᵀ*man*ᵀ-*al-da-*ᵀ*si*ᵀ [MAN KUR.ELAM.MA.KI]
17′) [*mi*]-ᵀ*ra*ᵀ-*nu-*ᵀ*uš*ᵀ-[*šú in-na-bit-ma iṣ-ba-ta* KUR-*ú*]
18′) [URU].ᵀ*ba*ᵀ-*nu-*ᵀ*nu*ᵀ [*a-di na-ge-e šá* URU.*ta-sa-ar-ra*]
19′) [*ka*]-ᵀ*la-mu*ᵀ [*ak-šu-ud* ...]
Lacuna

Rev.? i′ 12′–15′) [I conquered], dest[royed], demolished, (and) burne[d] with fire fourteen cities, his royal residence(s), together with s[mall(er)] settlements, [which were without number], and twelve districts that were i[n the land Elam, all of it. I turned (them) into mounds of ruins (lit. "mound(s) and ruin(s)"). I slew] his [w]arriors [without number. I struck down his elite fighting men] with the [sword].
Rev.? i′ 16′–17′) [Umma]naldaš[u (Ḫumban-haltaš III), the king of the land Elam, fled n]ake[d and took to the mountain(s)].
Rev.? i′ 18′–19′) [I conquered the city B]anun[u, together with the district of the city Tasarra, a]ll [(of it). ...]
Lacuna

109

This clay tablet fragment contains only a small portion of an Ashurbanipal inscription. What little there is of the text reports on punishments meted out to those who had sided against Ashurbanipal and to one of the Arab rulers, namely Uaiteʾ, the king of the land Sumuʾel.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13650	Nineveh, Kuyunjik	3.5×4.4	p

COMMENTARY

K 13650 preserves parts of two columns from a single face of a tablet, although only a few signs in the right column of the tablet are extant. Regarding restorations to the text, for i′ 3′–5′, see text no. 6 (Prism C) ix 8′′b–10′′, text no. 7 (Prism Kh) viii 76′–79′, and text no. 134 lines 20′b–21′; for i′ 6′–7′, compare text no. 23 (IIT) lines 111b–112a; and for i′ 8′–9′, compare text no. 11 (Prism A) ix 107–111.

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1898 Winckler, OLZ 1 col. 72 (study)
1933 Bauer, Asb. p. 95 and pl. 46 (copy, transliteration, study)
1935–36 Schawe, AfO 10 p. 171 (i′ 6′a, transliteration; study)
1973 Weippert, WO 7/1 p. 50 n. 43 (i′ 6′–7′, edition; i′ 9′, transliteration; study)
1996 Borger, BIWA pp. 153 and 337 (study, i′ 8′, collations)

TEXT

Col. i′		
Lacuna		Lacuna
1′)	[...] *x x x x*	i′ 1′–5′) [...] ... [...] royal [..., I imposed a harsh punishment] upon them, and I destroyed their [face]s, [flayed them], (and) chopped up their flesh.
2′)	[...] ⌜LUGAL⌝-*ú-ti*	
3′)	[*an-nu kab-tu e-mid*]-*su-nu-ti-ma*	
4′)	[*bu-un-na-an*]-⌜*ni*⌝-*šú-nu at-bal*	
5′)	[KUŠ.MEŠ-*šú-nu áš-ḫu-uṭ*] ⌜*ú*⌝-*nak-ki-sa* UZU.MEŠ-*šú-un*	
6′)	[^{m}*ú-a-a-te-e*’ LUGAL KUR].⌜*su*⌝-*mu-ìl šá it-ti-šú*	i′ 6′–9′) [(As for) Uaite’, the king of the land S]umu’il, who [had sided] with him [(and) had cast o]ff the yoke of my lordship, [... h]e was placed [*in a dog collar*] and (then) [I made him guard th]e gate [...].
7′)	[*iš-ku-nu pi-i-šú iṣ-lu*]-⌜*ú*⌝ GIŠ.*ni-ri* EN-*ú-ti-ia*	
8′)	[... *ul-li*? UR.GI$_7$?] ⌜*iš*⌝-*šá-kin-ma*	
9′)	[... *ú-šá-an-ṣir-šú*] ⌜GIŠ.*ši*⌝-*ga-ru*	
10′)	[...] *x*	i′ 10′) [...]
Lacuna		Lacuna
Col. ii′		
Lacuna		Lacuna
1′)	*x* [...]	ii′ 1′–4′) (No translation possible)
2′)	^{m}*x* [...]	
3′)	*me-x* [...]	
4′)	*x* [...]	
Lacuna		Lacuna

110

This summary inscription is known from a small fragment of a single-column clay tablet. The extant text contains a short description of the Assyrian king’s changing relationship with the Urarṭian Ištar-dūrī (Sarduri III), as well as a military expedition to the land Bīt-Ḫumbê, a place presently mentioned only in this text of Ashurbanipal within the corpus of Neo-Assyrian royal inscriptions.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
DT 237	Nineveh, Kuyunjik	4.4×5.1	p

COMMENTARY

The fragment only preserves about a dozen lines of text from one face of a clay tablet. For the contents of lines 6′–9′, compare text no. 11 (Prism A) x 40–50. Line 6′ is reconstructed from the prism account. However, it is unclear how to reconstruct lines 7′–9′ fully given that the contents of line 7′ are different from those of the prism inscription and that there appears to be insufficient space in lines 8′–9′ to incorporate all of the contents from the prism account. Given that the fragment's contents relate to text no. 11 (Prism A), its approximate date of composition is ca. 644–642.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1562 (study)

1996 Borger, BIWA pp. 71–72 and 343; and LoBl p. 91 (transliteration, study)

TEXT

Lacuna

1′ [...] *x* [...]
2′ [...] *x* NU *x* [...]
3′ [...] ^{d}NIN.ᵀLÍL$^{?}$ᵀ [...]
4′ [...] ᵀ*ka*ᵀ-*bit-ti* ᵀ*ù*ᵀ *x* [...]
5′ [... *ú-bi*]-ᵀ*la*ᵀ-*am*-ᵀ*ma*ᵀ *ú-na-áš*-[*ši-qa* GÌR.II-*ia*]
6′ [^{m}15-BÀD LUGAL KUR.*ur-ar-ṭi ša* LUGAL.MEŠ AD.MEŠ-*šú a-na*] ᵀAD.MEŠᵀ-*ia iš-ta-nap-pa*-ᵀ*ru*ᵀ-[*u-ni* ŠEŠ-*ú-tú*]
7′ [...] *x* KID *ša iš*$^{?}$-*mu-u* [...]
8′ [...] *ù šu-ú ki-i pi*-[*i an-nim-ma*]
9′ [... *ta-mar-ta-šú*] ᵀ*ka-bit*ᵀ-*tu uš-te-né-eb*-ᵀ*ba*ᵀ-[*la a-di maḫ-ri-ia*]
10′ [...] *x* KUR.É-*ḫu-um-bé-e šá* GIŠ *x* [...]
11′ [...] *x šá-a-šú bal*-ᵀ*ṭu-us*ᵀ-[*su* ...]
12′ [...] ᵀ*áš*ᵀ-*lu-la* [*a-na* KUR AN.ŠÁR.KI]
13′ [...] (*x*) *x x x-ti* [...]

Lacuna

Lacuna

1′–5′) [...] ... [...] the goddess *Mulli*[*ssu* ... s]ubstantial [...] and [... he brough]t to me and kis[sed my feet].

6′–9′) [(As for) Ištar-dūrī (Sarduri III), the king of the land Urarṭu, whose kings, his ancestors], used to regularly send [(messages of) brotherly relations to] my [an]cestors, [...] ... who *heard* [...]. Moreover, he, accord[ing to this wording, ...] was (now) always sendi[ng his sub]stantial [audience gift(s) before me].

10′–13′) [...] the land Bīt-Ḫumbê, which ... [...] that [...] him alive [...] I carried off [to Assyria ...] ... [...]

Lacuna

111

A flake from one face of a (multi-column) clay tablet preserves parts of seven lines of text from an inscription of Ashurbanipal. The only discernible content of the fragment appears to be a list of gods who aided the Assyrian king while he was on campaign.

110 line 10′ KUR.É-*ḫu-um-bé-e* "the land Bīt-Ḫumbê": This is the only attestation of a KUR.É-*ḫu-um-bé-e* in the corpus of Neo-Assyrian royal inscriptions. However, a ruler of the city Bīt-Zualzaš by the name of Ḫumbê appears in Sargon II's eighth-campaign inscription (Frame, RINAP 2 p. 281 no. 65 line 46), which reports on that king's incursion into Urarṭu. Given this, A. Bagg (Rép. Géogr. 7/3–1 p. 131) has suggested that Bīt-Ḫumbê here is a reference to Bīt-Zualzaš.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 15428	Nineveh, Kuyunjik	3.5×2.7	p

COMMENTARY

Because there is a vertical ruling line on the right side of the fragment and because each line of text was relatively short, the tablet to which K 15428 originally belonged had more than one column. The narrow width of columns is based on i′ 4′, whose now-missing content, can be securely restored from other inscriptions.

BIBLIOGRAPHY

1914 King, Cat. p. 188 (study)
1924–39 Geers, Heft D p. 73 (copy)
1996 Borger, BIWA p. 339; and LoBl p. 57 (transliteration)

TEXT

Col. i′

Lacuna

1′) [...] *x*
2′) [...] *x-a-a*
3′) [... ^{d}]ᵀ*šar*ᵀ-*rat-kid-mu-ri*
4′) [^{d}15 *šá* LÍMMU-DINGIR.KI ^{d}MAŠ ^{d}U.GUR] ^{d}*nusku*
5′) [...] ḪÚL.MEŠ
6′) [...]-ᵀ*te*ʔᵀ-*šú-nu*
7′) [...] *x*.MEŠ

Lacuna

Col. ii′

Completely missing

Lacuna

i′ 1′–7′) [...] ... [the deities ..., Š]arrat-Kidmuri, [Ištar of Arbela, Ninurta, Nergal], (and) Nusku (i′ 5′) [...] celebrations [...] their [...]s

Lacuna

Completely missing

112

A fragment from a multi-column clay tablet preserves a portion of one of Ashurbanipal's annalistic texts; the tablet was presumably part of a series. The inscription, which is poorly-preserved, contains parts of reports on his third, fourth, and fifth Elamite campaigns, military expeditions that took place between 651 and 647.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3043 + K 13670	Nineveh, Kuyunjik	8.6×6.2	p

COMMENTARY

K 3043+ preserves parts of both faces from the upper right corner of a broad two-column tablet, including a portion of its top and right edges. For col. ii, see text no. 6 (Prism C) ix 28′′–51′′, text no. 7 (Prism Kh) viii 98′–ix 8, and text no. 8 (Prism G) ix 9′–36′; for iii 1′–8′, compare text no. 7 (Prism Kh) ix 37′′–50′′; and for iii 9′–16′, compare text no. 9 (Prism F) iv 17b–20 and text no. 11 (Prism A) v 63b–67a. The *terminus post quem* for this inscription's composition is 646 since it includes the beginning of a report on Ashurbanipal's fifth Elamite campaign.

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1893 Bezold, Cat. 3 p. 1330 (K 13670, study)
1916 Streck, Asb. p. XXVIII (K 3043, study)
1933 Bauer, Asb. pp. 18–19 and 70, and pls. 32 and 46 (copy; K 3043, transliteration; study)
1935–36 Schawe, AfO 10 p. 169 (K 3043, study)
1996 Borger, BIWA pp. 49, 127, 154–155, 162–163, and 331; and 8°-Heft pp. 528–529 (transliteration, study)

TEXT

Col. i

Completely missing

Col. ii

1) [*ù si-it-ti*] ⌜DUMU$^{?}$.MEŠ$^{?}$⌝ [KUR *aš-šur*.KI *ša*] ⌜^{m}⌝⌜^{d}⌝MUATI-⌜EN-MU.MEŠ⌝

2) [*ina pi-ir-ṣa-a-ti*] ⌜*ú-ṣab*⌝-*bi*-⌜*tu ú-bi*⌝-*lu* ⌜*it*⌝-[*ti*]-⌜*šú*⌝

3) [*ina* ŠU.II LÚ.A KIN-*šú a*]-*na* ^{m}*in-da-bi-bi ki-a-am* [*áš-pur-šu-ma*]

4) [*áš-šú* UN.MEŠ *an-nu-te*] *la tu-še-bi-la um-ma* ⌜*al*⌝-[*la-kam-ma*]

5) [URU.MEŠ-*ka a-na-qar* UN].MEŠ URU.*šu-šá-an* URU.*ma-dak-tu* ⌜URU⌝.[*ḫi-da-lu*]

6) [*a-šal-lal ul-tu* GIŠ.GU.ZA] ⌜LUGAL⌝-*ti-ka a-dak*-[*ke-ka-ma*]

7) [*šá-nam-ma ina* GIŠ].⌜GU⌝.ZA-*ka ú*-[*še-šab*]

8) [*ep-šet ina* IGI ^{m}*te-um-man*] *ú-šap-ri-ku ú-šam*-[*ḫar-ka*]

9) [*ka-a-ta a-di* LÚ.A KIN-*šú*] ⌜*ma*⌝-*ḫar-šú la i*-⌜*kaš*⌝-[*šá-du*]

10) [*la ú-šá-an-nu*]-⌜*šú*⌝ *ši-kin ṭè*-⌜*e*⌝-[*me-ia*]

11) [*ina tukul-ti* AN.ŠÁR ^{d}30 ^{d}]⌜UTU$^{?}$⌝ ^{d}EN ^{d}AG ⌜^{d}⌝[15 *šá* NINA].⌜KI⌝

12) [^{d}15 *šá* URU.LÍMMU-DINGIR ^{d}MAŠ ^{d}*nusku* ^{d}U.GUR] *ša it*-⌜*tal-la*⌝-*ku* ⌜Á⌝.II-*a-a*

13) [*i-na-ar-ru ga-re-ia a-lak*$^{?}$] ⌜LÚ⌝.DUMU *šip-ri-ia*

Completely missing

ii 1–9a) [and (with regard to) the rest of the *Assyria*]*ns* [whom] Nabû-bēl-šumāti had seized [by guile] (and) taken (to Elam) w[ith] him, [I sent (a message) t]o Indabibi [by the hands of his messenger], (saying) as follows: "[Since] you have not sent me [those people], I [will come and (ii 5) tear down your cities. I will carry off the peopl]e of the cities Susa, Madaktu, (and) [Ḫidalu]. I will remo[ve you from] your [r]oyal [throne and make someone else sit on] your [th]rone. [The (same) actions that] I used to thwart [Teumman], I will make ha[ppen to you]."

ii 9b–18) [Before his messenger] had arr[ived in] his [p]resence (and before) [he could report] the issuing of [my] decisi[on] to him, [with the support of the deities Aššur, Sîn], *Šamaš*, Bēl (Marduk), Nabû, [Ištar of Nineveh, Ištar of Arbela, Ninurta, Nusku, (and) Nergal], who march at my side (and) [kill my foes, in]side the land Elam, [they (the Elamites) heard about the *progress of*] the messenger of mine [whom I had

14) [*ša a-na* URU.*de-ri áš-pu-ru iš-mu-u*] ⌜*qé*⌝-*reb* KUR.ELAM.⌜MA⌝.KI
15) [*pu-luḫ-ti* LUGAL-*ti-ia šá ú-za-ʾi-nu*]-⌜*in*⌝-*ni* DINGIR.MEŠ GAL.⌜MEŠ⌝
16) [KUR.ELAM.MA.KI *is-ḫup-ma* UN.MEŠ KUR.ELAM.MA].⌜KI⌝ EDIN ^{m}*in-da-bi-*[*bi*]
17) [*ib-bal-ki-tu i-na-ru-uš i-na* GIŠ.TUKUL.MEŠ ^{m}*um-man*]-⌜*al*⌝-*da-si* DUMU ^{m}*at-*⌜*ta-me*⌝-[*tu*]
18) [...] *x x* (*x*) [*x x* (*x*)]

Lacuna

Col. iii

Lacuna

1′) [...] ⌜^{d}⌝[...]
2′) [... ^{d}15 *šá* LÍMMU-DINGIR].⌜KI⌝ ^{d}MAŠ ⌜^{d}⌝[*nusku* ^{d}U.GUR]
3′) [... *ú*]-⌜*ra-a a-na* KUR⌝ AN.ŠÁR.KI *áš-*⌜*ḫu-ṭa*⌝ [KUŠ-*šú-un*]
4′) [UN.MEŠ UNUG.KI NIBRU.KI UD.UD.AG].⌜KI⌝ KUR.É-^{m}*dak-ku-ri* KUR.⌜É⌝-[^{m}*a-muk-ka-ni*]
5′) [... KUR *aš-šur*.KI *i-ḫar*]-⌜*ra*⌝-*ṣu il-la-ku i-ṭap-*⌜*pu*⌝-[*ú a-na* KUR.ELAM.MA.KI]
6′) [*it-ti šal-lat* KUR.ELAM.MA.KI *áš*]-⌜*lu*⌝-*la a-*⌜*na* KUR⌝ [*aš-šur*.KI]
7′) [*e-li* UN.MEŠ *šá-a*]-⌜*tu*⌝-*nu áš-*⌜*al*⌝ [*uṣ*]-⌜*ṣi-iṣ*⌝
8′) [*ki-i ḫi-iṭ-ṭi-šu*]-⌜*nu-ma*⌝ *a-*⌜*nir*⌝-[*šú-nu-ti*] *ina* GIŠ.TUKUL.MEŠ
9′) [...] ⌜^{d}⌝30 ^{d}⌜*nin*⌝-[*gal*] ⌜^{d}⌝UTU
10′) [...] ^{d}AG ^{d}⌜15⌝ [*šá*] ⌜NINA⌝.KI
11′) [^{d}*šar-rat-kid*]-*mu-ri* ^{d}⌜15⌝ *šá* LÍMMU-DINGIR.KI
12′) [^{d}MAŠ ^{d}U.GUR ^{d}]*nusku ad-*⌜*ke*⌝ ERIM.ḪI.A.MEŠ-*ia*
13′) [EDIN ^{m}*um-man*]-⌜*al*⌝-*da-si* ⌜MAN⌝ KUR.ELAM.MA.KI
14′) [*uš-te-eš-še*]-⌜*ra ḫar*⌝-*ra-nu*
15′) [URU.É-^{m}*im-bi*]-*i*
16′) [*ša ina ger-ri-ia maḫ-re*]-⌜*e*⌝ *ak-šú-*⌜*du*⌝

Col. iv

Completely missing

sent to the city Dēr. (ii 15) Fear of my royal majesty — with which] the great gods [had endowed] me — [overwhelmed the land Elam and (then) the people of the land Elam rebelled] against Indabi[bi (and) killed him with the sword. *They placed* Ummana]ldašu (Ḫumban-ḫaltaš III), son of Atta-m[etu, ...] ... [...].

Lacuna

Lacuna

iii 1′–3′) [*I captured them with the support of* the deities ..., Ištar of Arbela], Ninurta, [Nusku, (and) Nergal, ..., I brou]ght (them) to Assyria (and) flaye[d them].

iii 4′–8′) [(As for) the people of Uruk, Nippur, Larak], Bīt-Dakkūri, (and) Bīt-[Amukkāni, *who* had broken] away [*from* the ... of Assyria] (and) gone (and) attach[ed (themselves) to the land Elam, I car]ried (them) off t[o Assyria, together with booty of the land Elam. With regard to tho]se [people], I questio[ned (and) inte]rrogated (them). I kille[d them] with the sword [because of thei]r [crime(s)].

iii 9′–16′) [*By the command of* the deities ...], Sîn, N[ingal], Šamaš, [...], Nabû, Išt[ar of Ni]neveh, [Šarrat-Kid]muri, Ištar of Arbela, [Ninurta, Nergal], (and) Nusku, I mustered my troops (and) [took the direc]t [r]oad [against Ummana]ldašu (Ḫumban-haltaš III), the ki[ng] of the land Elam. (iii 15′) [(Like) the city Bīt-Imb]î, [which] I had conquere[d during a previo]us [campaign of mine],

Completely missing

113

This clay tablet fragment is inscribed with a draft or archival copy of a text of Ashurbanipal that was engraved on a stele or a rock face. The text, of which only parts the first twenty-seven lines survive, comprises a list of the deities who had selected Ashurbanipal to be king, the king's genealogy, and a statement about having stone steles inscribed. The contents, as far as they are preserved, are similar to a stele inscription of Ashurbanipal's father, Esarhaddon, which is also known from copies written on clay tablets (compare Leichty, RINAP 4 pp. 103–109 no. 48).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Rm 2,243 + 81-2-4,251	81-2-4,251	Nineveh, Kuyunjik	9.2×5.7	p

COMMENTARY

Rm 2,243+ originates from the upper left section of a single column tablet and preserves parts of both faces, as well as a portion of the left and top edges; the reverse, as far as it is preserved, is uninscribed. The fragment 81-2-4,251 was originally attributed to Esarhaddon by R. Borger (Asarh. p. 120 §102[a]). However, E. Weissert joined this fragment with Rm 2,243 in 1991, and the inscription on the latter fragment confirms that the tablet dates to the reign of Ashurbanipal.

BIBLIOGRAPHY

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1956 Borger, Asarh. p. 120 §102[a] (81-2-4,251, transliteration, study)
1996 Borger, BIWA pp. 71 and 346; 8°-Heft pp. 328–329; and LoBl p. 97 (transliteration, study)

TEXT

Obv.

1) *i-nu-um* AN.ŠÁR AD DINGIR.MEŠ [...]
2) ^{d}*a-nu-um tiz-qa-ru id-*⌜*di*⌝-[...]
3) ^{d}EN.LÍL *be-lum šá-qu-ú x* [...]
4) ^{d}NIN.LÍL AMA DINGIR.MEŠ GAL.MEŠ *x* [...]
5) ^{d}*é-a pa-*⌜*ti-iq*⌝ UN.MEŠ *x* [...]
6) ^{d}30 *na-áš ṣa-ad-di ar-*[...]
7) ^{d}*iš-tar* ⌜DUMU⌝.MUNUS ^{d}30 *qa-rit-tu* [...]
8) ^{d}UTU *pa-ri-is* EŠ.BAR *ina an-ni-šu ke-*⌜*e*⌝-[*ni* ...]
9) ^{d}IŠKUR LUGAL Ḫ É.GÁL-*li* ŠÈG *x* [...]
10) ^{d}AMAR.UTU ABGAL DINGIR.MEŠ *ši-*⌜*mat*⌝ [...]
11) ^{d}AG DUB.SAR *gim-ri iḫ-*⌜*ze*⌝ [...]
12) ^{d}*dil-bat na-baṭ* MUL.MEŠ GIŠ.*til-*⌜*pa*⌝-[(*a*)*-nu* ...]
13) ^{d}U.⌜GUR⌝ *dan-dan-ni* DINGIR.MEŠ DU [...]
14) ^{d}⌜IMIN⌝.[BI] ⌜*qar-rad*⌝ *la šá-na-an* ME [...]
15) DINGIR.MEŠ ⌜GAL?⌝.[MEŠ ...] *x* NU *x x* [...]
16) *a-na-ku* ^{m}[*aš-šur*-DÙ-A ...]
17) DUMU ^{m}*aš-šur*-PAP-⌜AŠ⌝ [...]
18) DUMU DUMU ^{md}[30-PAP.MEŠ-SU ...]
19) *ša ul-*⌜*tu*⌝ [...]
20) DA? *x x* [...]
21) [...]
22) [...]
23) *x x* [...] *x x* [...]

1–15) When (the god) Aššur, the father of the gods [...]; the god Anu, the supreme one ... [...]; the god Enlil, the exalted lord [...]; the goddess Mullissu, the mother of the great gods [...]; (5) the god Ea, who fashions the people [...]; the god Sîn, who bears signs [...]; the goddess Ištar, the daughter of the god Sîn, the female warrior [...]; the god Šamaš, who renders decision(s) through his fir[m] "yes" [...]; the god Adad, the king of abundance (and) rain [...]; (10) the god Marduk, the sage of the gods, the fat[e of ...]; the god Nabû, the scribe of everything, the precep[ts of ...]; the goddess Dilbat (the planet Venus), the brightest of the stars, the bo[w ...]; the god Nergal, mightiest of the gods [...]; the Sebet[ti, war]rior(s) without equal [...], the *g*[*reat*] gods [...] ... [...]:

16–25a) I, [Ashurbanipal, ...]; son of Esarhaddo[n ...]; grandson of [Sennacherib ...]; who fro[m ...] (20) ... [...] ... [...] ... [...] *together with* ... [...] (25) *I had written upon* steles.

obv. 12 ^{d}*dil-bat* "the goddess Dilbat (the planet Venus)": This deity is a manifestation of the goddess Ištar (see text no. 156). In the present list, the scribe has placed her after the god Nabû, the location where Ištar of Nineveh and Ištar of Arbela usually appear in such lists in Ashurbanipal's inscriptions (see, for example, text no. 11 [Prism A] i 14–17). It is possible that this manifestation of Ištar is invoked here since the scribe had already mentioned Ištar by name earlier in the list of deities (obv. 7).

24) ⌜*a-di*?⌝ (traces) [...]
25) *ina* NA_4?.NA.RÚ.A.MEŠ? ⌜*ú*?-*šá*?-*áš-ṭir*?⌝ *x* [...]
26) ⌜*ina* ḪÚL.MEŠ *ri*⌝-*šá-a-ti e*-[*ru-ub* ...]
27) [...] *x x* [...]
Lacuna
Rev.
Lacuna
Blank

25b–27) I e[ntered ...] in (the midst of) joyous celebration, [...] ... [...]

Lacuna

Lacuna
Blank

114

This inscription of Ashurbanipal is known from a badly-damaged, single-column clay tablet. The extant text, of which only a small portion is preserved, contains part of the inscription's prologue, which included the king's genealogy, as well as a short affirmation that his divine patrons had granted him a favorable lot and unrivaled power.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4514	Nineveh, Kuyunjik	5.3×4.8×1.9	c

COMMENTARY

K 4514 is a fragment from the upper right corner of a wide single-column tablet that preserves parts of both faces and some of its top and right edges; the reverse, as far as it is preserved, is uninscribed. For obv. 1–3, see text no. 3 (Prism B) i 1–5, text no. 5 (Prism I) i 1–7, text no. 7 (Prism Kh) i 1–5, and text no. 10 (Prism T) i 1–8; and for obv. 8–11, see text no. 5 (Prism I) iv 1–iv 8, text no. 6 (Prism C) ii 1′–3′, text no. 7 (Prism Kh) i 94′–101′, and text no. 10 (Prism T) iv 19–35; and compare text no. 3 (Prism B) i 39–47.

This prologue is significantly shorter than the prologues that are found in Prisms B, I, C, Kh, and T, although it incorporates the summary statement in obv. 8–11 about the king's victories over widespread lands from those texts, with only obv. 4–7 containing unique material that is not in the prism inscriptions. Given that the longer summary statement only appears in prism inscriptions after Prism B, the date of composition for the text on the fragment is probably sometime around 648–645, although possibly as late as ca. 641 (compare text nos. 98–99 and 104). Without knowing the building project for which this inscription was composed, the gods that are mentioned in obv. 11 cannot be restored.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 638 (study)

1996 Borger, BIWA pp. 92, 137, 146–147, and 333; and LoBl p. 29 (transliteration, study)

TEXT

Obv.		
1)	[*a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL GAL-*u* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR] *aš-šur*.KI ⌜LUGAL⌝ *kib-rat* ⌜LÍMMU-*tim*?⌝	1–3) [I, Ashurbanipal, great king, strong king, king of the world, king of] Assyria, king of the fo[ur] quarters (of the world); [offspring of Esarhaddon, king of Assyria, governor of Babylo]n, king of the land of Sumer and Akkad; [descendant of Sennacherib, king of the world], king of Assyria —
2)	[È *lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR AN.ŠÁR.KI GÌR.NÍTA KÁ.DINGIR].⌜RA⌝.KI LUGAL KUR EME.GI$_7$ *u* URI.⌜KI⌝	
3)	[ŠÀ.BAL.BAL ^{md}30-PAP.MEŠ-SU LUGAL ŠÚ] LUGAL KUR *aš-šur*.KI	
4)	[...]-⌜*aḫ*⌝ *ṣip-pa-a-ti* DINGIR.MEŠ GAL.MEŠ *i-ši-mu šim-*⌜*ti*⌝	4–7) [...] of fruit orchards the great gods determined [my] lot [...] they entrusted me with the carrying off of their [*plunder* ...] they attired my head with awe-inspiring radiance [...] had no rival (lit. “there was no one to rival (me)”).
5)	[... *šal-lat*?]-*su-nu šá-la-lu ú-mal-lu-u* ŠU.II-*u-a*	
6)	[...] *nam-ri-ru e-pí-ru ina* SAG.DU-*ia*	
7)	[...] *x la i-šú-u ma-ḫi-*(erasure)*-ru*	
8)	[*ul-tu tam-tim e-liti a-di tam-tim šap-liti šá* LUGAL.MEŠ AD.MEŠ-*ia ir*]-⌜*te-ed*⌝*-du-u a-na-ku lu-u ar-de*	8–11) I marched [from the Upper Sea to the Lower Sea, where the kings, my ancestors, had reg]ularly [tr]aveled. [At a distance of one month (and) twenty days (journey) into the midst of the sea and on dry land], I added [territory to that of the king]s, my ancestors, and ruled (it). (10) [I made the people living in those lands bow down to my yoke (and)] imposed upon th[e]m annual [tribute payme]nt. [By the command of the deities ..., the kings who sit upon (royal) daises kiss my feet (and) great rulers from (both) eas]t and west are anxious for me to be their ally.
9)	[*ma-lak* ITI UD.20.KÁM *ina* MURUB$_4$ *tam-tim u na-ba-li mi-iṣ-ru e-li šá* LUGAL].⌜MEŠ⌝ AD.MEŠ-*ia ú-rad-di-ma a-bel*	
10)	[UN.MEŠ *a-ši-bu-ti* KUR.KUR *šá-a-ti-na ú-šak-ni-šá a-na* GIŠ.ŠUDUN-*ia* GUN *man-da-at*]-⌜*tu*⌝ *šat-ti-šam-ma ú-*⌜*kin*⌝ EDIN-*uš-šú-*⌜*un*⌝	
11)	[*ina qí-bit* ^{d}... LUGAL.MEŠ *a-šib pa-rak-ki ú-na-áš-šá-qu* GÌR.II-*ia mal-ki* GAL.MEŠ *šá ṣi*]-⌜*taš u ši*?⌝*-la-an a-na kit-ri-šú-nu* ⌜*ú*⌝*-pa-qu-ni*	
12)	[...] ⌜*taš*?*-ri*?⌝*-iḫ-tú x* (*x*) *x* ⌜MA⌝	12–15) (No translation possible)
13)	[...] *x* ⌜SAL⌝ *x*	
14)	[...] *x* ⌜LÚ?.KÚR?⌝	
15)	[... *taš*?]-⌜*ri-iḫ-tú*?⌝	
Lacuna		Lacuna
Rev.		
Lacuna		Lacuna
Blank		Blank

115

Two fragments originating from separate clay tablets contain the beginning of an inscription. The extant text preserves only the first fourteen lines of the inscription’s prologue, which consists of the king’s titles and genealogy, a short statement concerning his nomination as king by the gods, and brief descriptions about him completing and decorating Eḫursaggalkurkurra (“House of the Great Mountain of the Lands”), the temple of the god Aššur at Aššur, and refurbishing a divine emblem of the goddess Šarrat-Kidmuri (presumably at Nineveh).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 134557	1932-12-12,552	Nineveh, Kuyunjik	5.2×6.6	1–13	p
2	Rm 2,329	—	As ex. 1	3.8×4.4	2–14	p

COMMENTARY

The present inscription is preserved on two duplicate tablet fragments, both of which come from the upper right portion of single-column tablets. Ex. 1 preserves the top and right edges of one tablet, as well as both of its faces, although the reverse, as far as it is preserved, is uninscribed. Ex. 2 only preserves the right edge and obverse of another tablet.

For obv. 1–4, compare the introductions of text nos. 3 (Prism B), 5 (Prism I), and 10 (Prism T). The description of the work on the Eḫursaggalkurkura temple at Aššur in obv. 5–7 has parallels with text no. 5 (Prism I) i 1′–7′, text no. 6 (Prism C) i 11′–17′, and text no. 10 (Prism T) i 14–20, although the account presented in this inscription more closely relates to that of an earlier prism inscription, text no. 15 ii 3–7, from which the restorations are taken. As with text no. 15, the present inscription makes no mention of placing tall columns in the "Gate of the Abundance of the Lands," and this omission suggests a probable date for the composition of this text. Given that such a reference appears in the parallel accounts of the prism inscriptions beginning with text no. 5 (Prism I), and given that text no. 3 (Prism B) i 16–19 contains the first reference to installing tall columns in the sanctuaries of the great gods (although the Eḫursaggalkurkura temple is not specifically mentioned), it is likely that the inscription dates slightly earlier than these prism inscriptions, probably to ca. 652–650. For obv. 8–13, compare the parallel passages in text no. 6 (Prism C) i 50′–58′, text no. 7 (Prism Kh) i 21′–31′, and text no. 10 (Prism T) ii 9–20.

A complete score of the inscription is presented on Oracc. This text, however, is not included in the minor variants section at the back of the book since the two exemplars do not contain any orthographic variants.

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1896 Bezold, Cat. 4 p. 1668 (ex. 2, study)
1924–39 Geers, Heft D p. 23 (ex. 2, copy)
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1968 Millard, Iraq 30 p. 111 and pl. XXV (ex. 1, copy, study)
1996 Borger, BIWA pp. 39, 92, 137–138, 141, 176, 346, and 367; and LoBl p. 98 (exs. 1–2, transliteration, study)
2014 Novotny, SAACT 10 pp. xxii–xxiii, 35, 73–74, and 94 no. 14 (exs. 1–2, conflated copy, conflated edition, study)

TEXT

Obv.

1) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN] ⌜GAL⌝ MAN *dan*-[*nu*] MAN ŠÚ MAN KUR *aš-šur*.KI MAN ⌜*kib*⌝-*rat* ⌜LÍMMU-*tim*⌝

2) [*ṣi-it lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR] ⌜*aš*⌝-*šur*.KI ŠÀ.BAL.BAL ^{md}30-PAP.MEŠ-SU MAN KUR *aš-*⌜*šur*.KI⌝

3) [DINGIR.MEŠ GAL.MEŠ *ina* UKKIN-*šú-nu ina*$^{?}$ *ṣe*$^{?}$]-⌜*eḫ*$^{?}$-*ri*⌝-*ia ši-mat da-mì-iq-ti i-ši-mu ši-im-*⌜*ti*⌝

4) [...] ⌜*muš*⌝-*te-e'-ú* ⌜*áš*⌝-*ri-šú-un iš-ru-ku ši-rik-*⌜*ti*⌝

5) [... *é-ḫur-sag-gal-kur*]-⌜*kur*⌝-*ra* É AN.ŠÁR LUGAL

1–2) [I, Ashurbanipal, gre]at [king], stro[ng] king, king of the world, king of Assyria, king of the f[o]u[r] quarters (of the world); [offspring of Esarhaddon, king of A]ssyria; descendant of Sennacherib, king of Assyria —

3–4) [The great gods in their assembly] determined a favorable destiny as my lot [*when*] *I* [*was a ch*]*ild* (and) granted [...] as a gift to me, [(...)] the one who is assiduous towards their places (of worship).

5–7) [...] I completed [Eḫursaggalkur]kurra, the tem-

DINGIR.MEŠ EN-*ia ú-šak-ʳlilʾ*
6) [É.GAR$_8$.MEŠ-*šú* KÙ.GI *ḫu-uš-šu-ú*] ʳ*ú-šal*ʾ-*bi-iš ú-nam-mir ki-ma u*$_4$-ʳ*me*ʾ
7) [AN.ŠÁR (EN GAL-*ú*) *ina é-ḫur-sag-gu-la*] ʳ*ú*ʾ-*še-rib ú-šar-me pa-rak da-ra-a-*ʳ*ti*ʾ
8) [... *šit*]-*ra-ḫu šá-qu-ú* EN *gim-*ʳ*ri*ʾ
9) [...]-ʳ*piš*ʾ *mim-*ʳ*ma*ʾ *pa-az-ru si-mat be-lu-ti-šá*
10) [*ina* MÁŠ.GI$_6$ *ši-pir maḫ-ḫe*]-*e iš-tap-pa-ra ka-a-a-na*
11) [... *e-ger-re*]-ʳ*e*ʾ *ša ud-du-uš* DINGIR-*ti-šá* GAL-*ti*

12) [^{d}UTU *ù* ^{d}IŠKUR *áš-al-ma e-pu*]-ʳ*lu*ʾ-*in-ni an-nu ke-e-nu*
13) [*si-mat* DINGIR-*ti-šá* GAL-*ti ú*]-ʳ*šar*ʾ-*ri-iḫ ú-šal-lim qí-*ʳ*bit pi-i*ʾ-*šá*
14) [...] *x x x x x* [...]

Lacuna

Rev.

Lacuna

Blank

ple of (the god) Aššur, king of the gods, my lord. I clad [its walls with reddish gold] (and) made (them) shine like daylight. I made [(the god) Aššur, (the great lord,)] enter [into Eḫursaggula ("House, Big Mountain")] (and) made (him) dwell on (his) eternal dais.

8–11) [... the sple]ndid (and) exalted one, the lord of everything, [...] everything that was hidden, the emblem of her (Šarrat-Kidmuri's) lordly majesty. (10) She constantly kept sending me (instructions) [through dream(s and) message(s) from ecstatic]s, [... *egirrû*-oracl]e(s) concerning the renovation of (the image of) her great divinity.

12–14) [I asked the gods Šamaš and Adad and] they [answered] me with a firm "yes." [I re]furbished [the emblem of her great divinity] (and thus) fulfilled her command. [...] ... [...]

Lacuna

Lacuna

Blank

116

A clay tablet fragment, presumably from Nineveh, preserves a small portion of the prologue of an inscription of a late Neo-Assyrian king, almost certainly Ashurbanipal since the extant text appears to record that ruler's completion of the Aššur temple at Aššur (Eḫursaggalkurkurra), the refurbishment of several objects for Marduk's temple at Babylon (Esagil), and possibly the rebuilding and enlargement of the Sîn temple at Ḫarrān (interpretation conjectural); see the commentary for further details.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 1834	Nineveh, Kuyunjik	5.8×4.8×1.5	p

COMMENTARY

K 1834 is a multi-column tablet for which the right side of col. i and the traces of a few signs of the left side of a second column (that are not included in T. Bauer's copy [Asb. pl. 20]) are preserved; the reverse is completely broken away. When complete, the tablet to which K 1834 belonged probably had two columns on each face, based on the estimated width of col. i.

What little of the text remains appears to duplicate (verbatim) text no. 222 obv. 6–15; that text is a dedicatory inscription written on a single-column clay tablet. The extant contents include brief summaries of Ashurbanipal's building activities, probably the completion of Eḫursaggalkurkurra at Aššur (com-

pare text no. 15 ii 3–7 and text no. 115 obv. 5–7) and the refurbishment of at least two objects displayed in Esagil at Babylon (compare text no. 10 [Prism T] i 31–38 and 46–54). Based on other texts written on multi-column tablets, the inscription likely began with the king's name, titles, and genealogy (Esarhaddon and Sennacherib as his father and grandfather). These now-missing lines would have been followed by descriptions of construction (starting with the completion of the Aššur temple at Aššur); compare, for example, text nos. 5 (Prism I), 6 (Prism C), 7 (Prism Kh), 8 (Prism G), 10 (Prism T), 13 (Prism J), 61, 115, 215, 229, and 232. Because the text breaks off in the (first part of the) prologue, nothing can be said with certainty about the remaining contents, including which historical events it narrated and which structure or object's rebuilding or construction was described in its building account. Therefore, it is unknown where copies of the text preserved on K 1834 were intended to be deposited or displayed.

As for the contents of i 1′–15′, which appear to duplicate text no. 222 obv. 6–15 (as mentioned above), it seems that i 1′ (= text no. 222 obv. 6) records work on Aššur's temple Eḫursaggalkurkurra and that i 2′–9′a (= text no. 222 obv. 7–14a) describe the refurbishment of objects for Marduk's temple Esagil. Although i 9′b–15′ (= text no. 222 obv. 14b–15) are not sufficiently preserved to be able to determine which building project they commemorate, it is not impossible that they include an account of the rebuilding of Eḫulḫul, the temple of Sîn at Ḫarrān. The report of construction at Aššur in this inscription (as well as in text no. 222) might duplicate verbatim text no. 115 obv. 5–7 and the reconstruction of the missing portions of those lines are based on that inscription; compare also text no. 15 ii 3–7. Col. i 2′–9′a are presently unique to this text and text no. 222 (obv. 7–14a), although the contents of i 4′–5′a have clear parallels in numerous other inscriptions of Ashurbanipal. For longer reports about the reconstruction of Marduk's pleasure bed (*mayyāl taknê*), see, for example, text no. 10 (Prism T) i 46–54, text no. 23 (IIT) lines 48b–51a, text no. 61 obv. 29–31, and text no. 223 iv 14′–19′. It is unclear if i 5′b–9′a (= text no. 222 obv. 10b–14a) record the refurbishment of one or two objects. Col. i 5′b–6′a (= text no. 222 obv. 10b–11a) appear to describe Ashurbanipal's construction of a canopy (*erme anu*), but it is unknown if i 6′b–9′a (= text no. 222 obv. 11b–14a) continue to describe work on that movable architectural feature of Esagil or if that passage gives an account of the king's renovation and redecoration of Marduk's chariot (*narkabtu*). Because the Assyrian king created the canopy anew for Babylon's tutelary deity and since he refurbished that god's chariot, a cherished object of Marduk that existed before Ashurbanipal became king, it is very likely that this passage gives an account of the creation of a new canopy and the rebuilding of an existing chariot. This supposition can be support by the fact that the stative forms in i 5′ (= text no. 222 obv. 10) (*šu-ut-ru-ṣu* and *šu-pu-u*) are masculine, the grammatical gender of the canopy (*erme anu*), while the possessive suffixes attached to nouns in i 7′ and 8′ (= text no. 222 obv. 12 and 13) are feminine (NA_4.MEŠ-*šá*, *tam-lit-sa*, and *si-ḫi-ir-ti-šá*), the grammatical gender of the chariot (*narkabtu*). Therefore, it seems likely that i 2′–9′a (= text no. 222 obv. 7–14a) gave brief descriptions of three objects dedicated to Marduk in his temple. As for the contents of i 9′b–15′ (= text no. 222 obv. 14b–15), it is uncertain which building project(s) this passage records. Note that [*ú*]-ˈ*rad*ˈ-*di ina muḫ-ḫi* ("[I a]dded to it") in i 12′ is attested only one other time in the extant Ashurbanipal corpus: text no. 207 (LET) rev. 48, a report recording the enlargement of Eḫulḫul, the temple of the moon-god Sîn at Ḫarrān. Could this text also include an account of work at Ḫarrān in its prologue? Possibly, but that passage is not sufficiently preserved to confirm that suggestion. See the on-pages notes for further details.

With regard to the date of composition, it is possible that the inscription was written ca. 655–650, perhaps earlier than or around the same time as text nos. 115 and 222. Assuming that the interpretation of i 5′b–9′a suggested above is correct, then the earliest date possible for the inscription is 655, since text no. 61 — whose only extant exemplar is dated to Tašrītu (VII) of the eponymy of Awiānu — records the refurbishment and return of Marduk's pleasure bed and chariot. On the date of the return of those objects, see also the commentary of text no. 223. Assuming that the report of the completion of Eḫursaggalkurkurra in this inscription duplicated those of text nos. 115 (obv. 5–7) and 222 (obv. 4–6), then the latest possible date of composition is ca. 652–650. See the commentary of those two texts for further information.

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TEXT

Obv.
Col. i
Lacuna

1′) [AN.ŠÁR (EN GAL-*ú*) *ina é-ḫur-sag-gu-la ú-še*]-⌜*rib ú-šar-me pa-rak da-ra-a-ti*⌝

2′) [... ^{d}AMAR.UTU ... LUGAL$^{?}$] DINGIR.MEŠ *iḫ-šu-ḫa-an-ni a-na* LÚ.SANGA-*ti*

3′) [... *áš*]-⌜*te*⌝-ʾ*a-a ud-du-šú mim-ma ši-pir* DINGIR-*ti-šú*

4′) [GIŠ.NÁ GIŠ.MES.MÁ.KAN.NA *iṣ*]-⌜*ṣi*⌝ *da-re-e ma-a-a-al tak-né-e*

5′) [*nak-liš e-pu-uš ...*] *x šu-ut-ru-ṣu šu-pu-u* ^{d}UTU-*šu*

6′) [... *ša* LUGAL] ⌜*pa*⌝-*ni maḫ-ri-ia e-pu-šú*

7′) [... *i*]-⌜ʾ*a*⌝-*bit-ma iš-ḫu-ḫu* NA_4.MEŠ-*šá*

8′) [...] *tam-lit-sa a-na si-ḫi-ir-ti-šá*

9′) [... *ina*] ⌜*a*⌝-*mat* AN.ŠÁR

10′) [...]-⌜*la*$^{?}$⌝ *ka-bat-ti*

11′) [...] *x-na a-di a-ḫi*

12′) [... *ú*]-⌜*rad*⌝-*di ina muḫ-ḫi*

13′) [... É$^{?}$].⌜KUR$^{?}$⌝ *gab-bi*

14′) [...] ⌜*ar*⌝-*ṣip*

15′) [*ú-šak-lil ...*].⌜MEŠ⌝

Lacuna
Col. ii

Lacuna

i 1′) [I made (the god) Aššur, (the great lord,) e]nter [into Eḫursaggula (“House, Big Mountain”)] (and) made (him) dwell (on his) eterna[l] dais.

i 2′–9′a) [(*At that time*), the god Marduk, ..., the *king* of] the gods, required my priestly services (and) [..., I] strove to restore every type of divine object of his. (i 5′) [I skillfully made a bed of *musukkannu*-wood, a] durable [woo]d, (as) a pleasure bed. [(As for) the *canopy*, ...], which is stretched out (and) *which is resplendent* (*as*) *the sun*, [I ... (As for) *the chariot,* (...), which a king of] the past (who had come) before me had made, [it(s) ... had col]lapsed and its (precious) stones had fallen out, [I ...] its decoration in its entirety.

i 9′b–15′) [(...), by] the command of (the god) Aššur, [...] my mind [...] ... *at* (*its*) *side* [... I a]dded to it [... the] entire [*templ*]*e*, [... I] built [(and) completed (it) ... I ...]

Lacuna

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i 2′ [LUGAL$^{?}$] DINGIR.MEŠ “[*king* of] the gods”: Or possibly restore [ABGAL$^{?}$] DINGIR.MEŠ “[*sage* of] the gods.” It is assumed here that a word might have preceded the name of the god Marduk and that there was an epithet/title between his name and the partially-preserved title [LUGAL$^{?}$] DINGIR.MEŠ.

i 4′–5′a The restorations are based on text no. 10 (Prism T) i 46 and 51. Compare the longer reports about the reconstruction of this bed of the god Marduk in text no. 10 (Prism T) i 46–52, no. 23 (IIT) lines 48b–51a, no. 61 lines 29–31, and no. 223 iv 14′–19′.

i 5′b–6′a These lines likely state that Ashurbanipal had a canopy constructed anew for Marduk. Compare, for example, the reports in text no. 10 (Prism T) i 31–38, no. 23 (IIT) line 46, and no. 219 obv. 3′b–6′. In the extant inscriptions of Ashurbanipal, reports about that king’s activities at Babylon generally place the description about the building and decoration of Marduk’s canopy before the account of the renovation of that deity’s pleasure bed.

i 6′b–9′a Since Ashurbanipal’s inscriptions give the impression that he constructed a canopy anew for Marduk, it is tentatively assumed here that this passage records the refurbishment of Babylon’s tutelary deity’s chariot, which had been built by a former king and which had been taken to Aššur by Sennacherib in 689. This suggestion is supported by the fact that the possessive suffix attached to nouns in lines 7′ and 8′ are feminine (NA_4.MEŠ-*šá* “its (precious) stones,” *tam-lit-sa* “its decoration,” and *si-ḫi-ir-ti-šá* “its entirety”), the grammatical gender of the chariot (*narkabtu*). For a better-preserved and longer accounts of the restoration of this object, see text no. 10 (Prism T) i 39–45 and no. 23 (IIT) lines 47–48a. Note that in the extant inscriptions of Ashurbanipal, reports about Ashurbanipal’s activities at Babylon generally place the account about the renovation of Marduk’s chariot before the description of that deity’s pleasure bed.

i 10′ [...]-⌜*la*$^{?}$⌝ *ka-bat-ti* “[...] my mind”: There are no direct parallels in extant inscriptions of Ashurbanipal, but *uš-ta-bi-la ka-bat-ti*, “I thought,” appears in the known Esarhaddon corpus; see, for example, Leichty, RINAP 4 p. 12 no. 1 (Nineveh A) i 32. Alternatively, following the inscriptions of Sennacherib (for example, Grayson and Novotny, RINAP 3/1 p. 67 no. 4 [Rassam Cylinder] line 70), one could read the end of the line and beginning of the next line as [*i-na uz-ni-ia ib*]-⌜*ši*$^{?}$⌝-*ma*$^{?}$ *ka-bat-ti* / [*ub-lam-ma*], “[*it cam*]*e* [to my attention] *and* [I put] my mind [to it].”

i 11′ [...] *x-na* “[...] ...”: Perhaps one could tentatively read the partially-preserved word as [URU.*ḫar*]-⌜*ra*$^{?}$⌝-*na* “[*the city Ḫarr*]*ān*.” For that orthography of the city, see text no. 207 (LET) rev. 43.

i 12′ [*ú*]-⌜*rad*⌝-*di ina muḫ-ḫi* “[I a]dded to it”: This word combination is attested also in text no. 207 (LET) rev. 48, in connection with Ashurbanipal enlarging Eḫulḫul, the temple of Sîn at Ḫarrān.

i 13′ [É$^{?}$].⌜KUR$^{?}$⌝ *gab-bi* “[the] entire [*templ*]*e*”: Conjectural restoration based on context and the traces of the sign before *gab-bu* “entire.” Could this line and the beginning of the next line refer to Ashurbanipal raising the height of the walls of an entire temple, possibly the Sîn temple at Ḫarrān? If so, then compare text no. 207 (LET) rev. 47 *si-ḫir-ti* É *šu-a-tu* 30 *ti-ib-ki* ⌜*ú*⌝-[*šaq-qi ap-ti*]-*qa pi-ti-iq-šú*, “I [raised up] the entirety of that temple thirty courses of brick [(and) I fashi]oned its brickwork.”

i 14′ Before ⌜*ar*⌝-*ṣip*, “[I] built,” restore *ul-tu* $UŠ_8$-*šú a-di gaba-dib-bi-šú*, “from its foundation(s) to its crenellations,” or *a-na si-ḫir-ti-šú*, “in its entirety.”

i 15′ This line probably refers to the roofing of a temple and the installation of doors in its (principal) gateways. Thus, based on space, possibly read the last word of the line as [GIŠ.IG$^{?}$].MEŠ, “[*door*]s.”

Lacuna
Traces of the beginning of several lines
Lacuna
Rev.
Reverse completely missing

Lacuna
Traces of the beginning of several lines
Lacuna

Reverse completely missing

117

This small clay tablet fragment preserves an excerpt from an annalistic inscription of Ashurbanipal. The extant text, which comprises only parts of twelve lines of the original inscription, contains the beginning of an account about the king's first Egyptian campaign, which was directed against the pharaoh Taharqa in 667.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6338	Nineveh, Kuyunjik	7.1×4.5	p

COMMENTARY

K 6338 preserves the upper portion of one face of a broad clay tablet, as well as part of its top edge. The language of the tablet and the fact that the scribe numbered the Egyptian campaign suggests that its contents are more closely related to the tradition recorded in text nos. 3 (Prism B) and 4 (Prism D) than the earlier accounts found in text nos. 1 (Prism E_1), 2 (Prism E_2), or 207 (LET).

With respect to the contents of the tablet, compare text no. 3 (Prism B) i 48–70; and for obv. 7–11, compare text no. 207 (LET) obv. 13′–17′. Restorations to obv. 1–10 are taken from the former, while the restoration of obv. 11 is taken from the latter. Note that there is a slight variation in the language between the present text and that of text no. 3 (Prism B) in obv. 2 and 9 before it diverges almost completely in obv. 11. Furthermore, it is uncertain what the exact contents of obv. 1 were on the tablet. The scribe left the clay after *ger-ri-ia* "my campaign" uninscribed, but then the tablet breaks off halfway through the line. It is unclear if the rest of the line was also blank, or if the scribe included *a-na* KUR.*má-kan u* KUR.*me-luḫ-ḫa lu-u al-lik* "I marched to Makan (Egypt) and Meluḫḫa (Ethiopia)" from text no. 3 (Prism B) i 49 in the portion of the line that is no longer preserved.

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TEXT

Obv.

1) ⌜*i-na maḫ*⌝*-re-e ger-ri-ia* (blank) [(*a-na* KUR.*má-kan u* KUR.*me-luḫ-ḫa lu-u al-lik*)]

2) ⌜^{m}⌝*tar-qu-u* MAN KUR.*mu-ṣur u* KUR.*ku-u-si ša* ^{m}AN.ŠÁR-PAP-AŠ AD DÙ-*u-*[*a* BAD_5.BAD_5-*šú iš-ku-nu i-be-lu* KUR-*su*]

3) ⌜*da*⌝*-na-an* AN.ŠÁR ^{d}15 *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia in-ši-*⌜*ma*⌝ [*it-ta-kil a-na ṭè-em ra-ma-ni-šú*]

4) ⌜UGU⌝ LUGAL.MEŠ LÚ.*qé-e-pa-ni ša qé-reb* KUR.*mu-ṣur* ⌜*ú*⌝-[*pa-qi-du* AD DÙ-*u-a*]

5) ⌜*a*⌝*-na da-a-ki ḫab-a-te ù e-ke-mu* KUR.*mu-ṣur il-*[*li-ka* EDIN-*uš-šú-un*]

6) *e-ru-um-ma ú-šib qé-reb* URU.*me-em-pi* URU *šá* AD *ba-*⌜*nu*⌝-[*u-a ik-šu-du a-na mi-ṣir* KUR-*šú ú-ter-ru*]

7) *al-la-ku ḫa-an-ṭu a-na qé-reb* URU.*ni-na-a il-li-*⌜*kam*⌝-[*ma ú-šá-an-na-a ia-a-ti*]

8) *e-li ep-še-e-ti an-na-a-ti lìb-bi i-gu-ug-*[*ma iṣ-ṣa-ru-uḫ ka-bat-ti*]

9) *al-*⌜*si-ma*⌝ *e-mu-qí-ia ṣi-ra-a-*⌜*ti*⌝ *šá* ⌜AN⌝.ŠÁR *u* ⌜^{d}⌝[15 *ú-mal-lu-ú qa-a-tu-u-a*]

10) ⌜*a*⌝*-na* ⌜*na*⌝*-ra-ru-ti ḫa-mat ša* LUGAL.MEŠ LÚ.*qé-e-pa-*⌜*ni*⌝ [*ša qé-reb* KUR.*mu-ṣur* ARAD.MEŠ *da-gíl pa-ni-ia*]

11) [*ur*]-⌜*ru-ḫiš ṭè*⌝*-e-mu áš-kun-šú-nu-ti ḫar-ra-an* [KUR.*mu-ṣur ú-šá-áš-ki-na* GÌR.II-*šú-un*]

12) [...] (traces) [...]

Lacuna

Rev.

Reverse completely missing

1–9) On my first campaign, [(I marched to Makan (Egypt) and Meluḫḫa (Ethiopia))]. Taharqa, the king of Egypt and Kush, who[se defeat] Esarhaddon — the father who engendered [me — had brought about (and) whose land he ruled over], forgot [the m]ight of (the god) Aššur, the goddess Ištar, and the great gods, my lords, an[d trusted in his own counsel]. (5) He mar[ched agai]nst the kings (and) officials, whom [the father who had engendered me had appointed] inside Egypt, to kill (and) rob (them) and to take away Egypt (from them). He entered and resided in the city Memphis, a city that the father who had engendere[d me had conquered (and) made part of the territory of his land]. A fast messenger came to Nineveh [and reported (this) to me]. My heart became enraged about these deeds [and my temper turned hot]. I summon[ed] my elite forces that (the god) Aššur and the goddess [Ištar had placed in my hands].

10–12) I [qu]i[c]kly gave [the o]rder to them to support (and) aid the kings (and) official[s who were in Egypt, servants who belonged to me, (and) I made them take] the road to [Egypt. ...] ... [...]

Lacuna

Reverse completely missing

118

This heavily-damaged text, of which only a tiny portion survives, records the aftermath of Ashurbanipal's first Egyptian campaign, which was led by Assyrian officials in 667.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
82-5-22,10	Nineveh, Kuyunjik	4.4×7.3	p

117 obv. 10 *ḫa-mat* "aid": Or possibly read *ḫa-*KUR for *ḫa-mati* with the case ending.

COMMENTARY

82-5-22,10 preserves the center section of one face of a broad clay tablet. The width of the tablet roughly corresponds to that of the tablets for text no. 207 (LET) given that the lineation of the duplicate material in these two inscriptions is the same.

For lines 4′–14′, compare text no. 207 (LET) obv. 37′–45′, as well as text no. 2 (Prism E_2) iv 2′–21′, text no. 6 (Prism C) ii 3′′–17′′, text no. 7 (Prism Kh) ii 19′′–33′′, and text no. 11 (Prism A) i 118–127. Based on the events recorded in the extant text, the *terminus post quem* is a short time following 667, after the king's first Egyptian campaign.

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1996 Borger, BIWA pp. 27–28, 175, and 350 (transliteration, study)
1999 Verreth, JAOS 119 p. 241 with n. 68 (lines 1′–9′, study)

TEXT

Lacuna

1′) [...] ⌜URU.*ni-i*'⌝ [...]
2′) [...] ⌜*maḫ-ra*⌝-*a-ti šá qé-*⌜*reb*⌝ [...]
3′) [...] ⌜*qé-reb*⌝ KUR.*mu-ṣur ip-ḫu-ru a-na x* [...]
4′) [EGIR-*nu*? ^{m}*ni*]-⌜*ik*⌝-*ku-u* ^{m}MAN-*lu-dà-ri* ^{m}*pa-aq-ru-ru* ⌜LUGAL⌝.[MEŠ ...]
5′) [...] ⌜*a*⌝-*šar* ERIM.ḪI.A-*ia ur-ḫu ṣa-ab-tu-ma il-la-*⌜*ku*⌝ [...]
6′) [^{m}*pi-ša-an-ḫu*]-⌜*ru*⌝ *šá ina* URU.*na-at-ḫu-*⌜*ú*⌝ ^{m}AN.ŠÁR-PAP-AŠ AD ⌜DÙ⌝-[*u-a ú-pa-qí-du a-na*? LUGAL-*ti*?]
7′) [...] ⌜MUNUS⌝.ḪUL *šá* ^{m}*ni-ik-ku-u* ^{m}MAN-*lu-dà-*⌜*ri*⌝ ^{m}*pa-*⌜*aq*⌝-[*ru-ru ...*]
8′) [*a-na*?] ⌜LÚ⌝.*šu-ut* ⌜SAG⌝ *a-lik* IGI ERIM.ḪI.A-*ia iq-bi-ma ú-x-*[...]
9′) [*x* (*x*)] *x-ki-i-ka-a iq-bu-u um-ma ina šá-at mu-ši* ⌜*ni*?⌝-[...]
10′) [*um*]-⌜*ma*⌝ ^{m}*tar-qu-u* MAN KUR.*ku-u-si* TA *qé-reb* KUR.*mu-ṣur* ⌜*i*⌝-[*na-saḫ-u-ma at-tu-ni a-šá-ba-ni mì-i-nu*]
11′) [*e*]-⌜*li*⌝ ^{m}*tar-qu-u* MAN KUR.*ku-u-si a-na šá-kan a-de-*⌜*e u*?⌝ [*sa-li-me ú-ma-*'*e-e-ru* LÚ.*rak-bé-šú-un*]
12′) [*um-ma*] ⌜*su-lum*⌝-*mu-u i-na bi-ri-i-ni liš-šá-kin-ma* [*ni-in-dag-ga-ra a-ḫa-meš*]
13′) [KUR *a-ḫe-en-na-a ni*]-⌜*zu*⌝-*uz-ma a-a ib-*⌜*ba*⌝-[*ši ina bi-ri-ni šá-nu-um-ma be-lum*]
14′) [*ša* ERIM.ḪI.A KUR *aš-šur gap*]-⌜*šá*?-*a-ti e*⌝-[*muq* EN-*ti-ia ...*]

Lacuna

Lacuna

1′–3′) [... the ci]ty Thebes [... fo]rmer [...] which is/are i[n ...] who assembled in Egypt to [...].

4′–14′) [*Afterwards*, Ne]cho, Šarru-lū-dāri, (and) Pa-qruru, ki[ngs *whom the father who had engendered me had installed in Egypt*, ...] set out on the path to where my troops (were stationed) and were marchi[ng ... Pi-šan-Ḫ]uru, whom Esarhaddon, the father who had enge[ndered me, had appointed *as king*] in the city Natho, [...] the evil (deeds) of Necho, Šarru-lū-dāri, (and) Pa-[qruru ...] he spoke [*to*] a eunuch (of mine) who marches before my troops and ... [...] ... they said thus: "During the night, *we* [*will* ... (10′) sayin]g: "[If] th[ey remove] Taharqa, the king of Kush, from Egypt, [how then can we (ourselves) stay?]" To establish treaties *and* [peace, they dispatched their mounted messenger(s) t]o Taharqa, the king of Kush, [saying]: "Let [p]eace be established between us so that [we can come to a mutual agreement. (Let) us div]ide [the land among ourselves] so that no [other lord] com[es between us." With regard to the *nume*]*rous* [troops of Assyria], the m[ight of my lordly majesty, ...]

Lacuna

14′ As for restorations to this line, text no. 2 (Prism E_2) iv 21′ has *ša um-ma-nat* AN.ŠÁR ⌜*gap*?⌝-[*šá-a-ti e-muq* EN-*ti-ia*] "With regard to the *n*[*umerous*] troops of (the god) Aššur, [the might of my lordly majesty]"; text no. 6 (Prism C) ii 17′′ has ⌜*a-na* ERIM.ḪI⌝.A KUR AN.⌜ŠÁR.KI⌝ [*e*]-⌜*muq*⌝ EN-*ti-ia* "With regard to troops of Assyria, [the mig]ht of my lordly majesty"; text no. 7 (Prism Kh) ii 33′′ has *a-na* ERIM.ḪI.A KUR *aš-šur*.KI *e-muq* EN-*ti-ia* "With regard to troops of Assyria, the might of my lordly majesty"; and text no. 207 (LET) obv. 45′a has ⌜*ša*⌝ ERIM.ḪI.A KUR *aš-šur gap-šá-a-*⌜*ti e*⌝-[*muq* EN]-⌜*ti-ia*⌝ "With regard to the numerous troops of Assyria, the m[ight of m]y [lordly majest]y," which is what is restored here.

119

A poorly-preserved clay tablet fragment contains a draft copy of one of Ashurbanipal's inscriptions. Although the fragment does not preserve any names, similarities with text no. 197 show that this inscription contained reports about the aftermath of Ashurbanipal's first Egyptian campaign in 667 and the death of the Elamite king Urtaku, which took place a few years later, in 664.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2626	Nineveh, Kuyunjik	6×5.7×1.9	p

COMMENTARY

K 2626 preserves a portion of both faces from the lower right corner of a tablet, including parts of its right and bottom edges. For the extant text, compare the contents of text no. 197 obv. 2′′–9′′, from which the restorations to the present inscription are taken; for obv. 1′–3′, also compare text no. 3 (Prism B) i 83–87 and text no. 11 (Prism A) i 110b–113. The ends of rev. 11–12 duplicate the ends of lines 3′ and 5′ of text no. 120.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 460 (study)
1933 Bauer, Asb. p. 70 and pl. 22 (copy, transliteration, study)
1996 Borger, BIWA p. 328; and LoBl p. 9 (obv. 2′–4′, rev. 5–6, 10–14, transliteration; study)

TEXT

Obv.		
Lacuna		Lacuna
1′)	[LUGAL.MEŠ LÚ.NAM.MEŠ LÚ.*qe-pa-a-ni šá qé-reb* KUR.*mu-ṣur ú-pa-qí-du* AD] ⌜*ba*⌝-*nu-u*-[*a*]	1′–3′) [... the kings, governors, (and) officials whom the father w]ho had engendered [me had appointed in Egypt, who had ab]andoned [their post(s) in the face of Taharqa's tactical advance], (and) had gone to (lit. "filled") the countryside, [where their post(s) were] I permitted them to serve [in t]heir [(former) positions again].
2′)	[*šá la-pa-an ti-bu-ut* ^{m}*tar-qu-ú pi-qit-ta-šú-un ú*]-⌜*maš*⌝-*ši-ru im-lu-u* EDIN	
3′)	[*ú-ter-ma a-šar pi-qit-ti-šú-un ina maš-kán-i*]-⌜*šú*⌝-*un ul-zi-is-*⌜*su-nu-ti*⌝	
4′)	[... *ú*]-⌜*maš*⌝-*ši-ru-*⌜*in*⌝-[*ni* ...]	4′–5′) [... who had ab]andoned [me ...] I plunde[red ...].
5′)	[...] *áš-lu-la* ⌜*šal*⌝-[*lat-*...]	
Rev.		
1)	[... *at-tal*]-*lak-ma x* [...]	Rev. 1–3) [... I constantly marc]hed and [...].
2)	[...] (blank) [...]	
3)	[...] (blank) [...]	
4)	[...] (blank) [(*x x*)]	Rev. 4–8) [... he (Urtaku)] started a battle with me [...] my [...]s had traveled, he set out (and) came to [...].
5)	[...] ⌜*ig*⌝-*ra-an-ni a-na qab-li*	

6) [...] *x*.MEŠ-*ia ir-ta-du-u it-ba-a il-li-ka a-na x*
7) [...]-*ki* (rest of line erased)
8) [...] (erased line)

9) [... ^{d}15 *šá* LÍMMU]-˹DINGIR˺.KI ˹^{d}˺MAŠ ^{d}U.GUR *u* ^{d}*nusku*
10) [...] *x im-ma-ḫi-iṣ mì-ḫi-iṣ la nab-la-ṭi*
11) [...] *x-pi-sa-an-ni*
12) [...]-˹*up*$^{?}$˺-*šú se-ḫe-ep mu-u-ti*
13) [...] *x*-˹*li*$^{?}$ *i*˺-*tur a-na* KUR-*šú*
14) [...]-*šú*

Lacuna

Rev. 9–14) [... the deities ..., Ištar of Arbel]a, Ninurta, Nergal, and Nusku, [...] he was struck with an incurable wound. [...] ... me [...] *him* the covering of death [...] ... he returned to his land. [...]

Lacuna

120

A small fragment from one face of a clay tablet preserves only the ends of a dozen lines of a text of Ashurbanipal. With so little of the original inscription remaining, it is difficult to ascertain its narrative context. However, the ends of lines 3′ and 5′ of this fragment duplicate the ends of rev. 11–12 of text no. 119. Thus, if these two accounts are related, the extant text possibly reports on the death of the Elamite king Urtaku, which took place sometime after Ashurbanipal's first Egyptian campaign in 667 (see text no. 119).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 792	Nineveh, Kuyunjik	6×6.3	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1436 (study)
1924–39 Geers, Heft B p. 130 (copy)
1996 Borger, BIWA p. 341; and LoBl p. 80 (transliteration, study)

TEXT

Lacuna

1′) [...] *x* ˹AN˺ [*x*]
2′) [...] *x* PI ŠÚ ŠUR *x*
3′) [...]-˹*pi*˺-*sa-an-ni*
4′) [...] *ḫi-ip lìb-bi ir-ši*
5′) [...] ˹*se*˺-*ḫe-ep mu-u-ti*
6′) [... *ina na*]-˹*áš*˺-*par-ti* ^{d}15
7′) [... *ú*]-*gal-lit* ERIM.ḪI.A-*šú*
8′) [...] ˹*at*˺-*bu*-˹*uk*˺-[*ma*$^{?}$]
9′) [...]-˹*us*$^{?}$˺-*su* ˹A˺ [*x x*]
10′) [...] *x* GIŠ.NÁ ˹AN˺ [*x x*]
11′) [...] *x-na x* [*x x*]
12′) [...] *x* ˹KUM˺ *x* [*x x* (*x*)]

Lacuna

Lacuna

1′–2′) (No translation possible)

3′–10′) [...] ... me [...] he became disheartened (5′) [... the cov]ering of death [... on the inst]ruction(s) of the goddess Ištar [... I] made his troops tremble [...] I poured out [*and* ...] his [...] bed [...]

11′–12′) (No translation possible)

Lacuna

121

K 6049 is a tablet fragment that preserves only a handful of lines of text from an inscription of Ashurbanipal. Although the contents of the fragment have traditionally been viewed as epigraphs of that seventh-century king that broadly relate to the so-called "Teumman and Dunānu cycle" of epigraph inscriptions (see the introduction to text nos. 161–171), it is more likely that the tablet belongs to a display or summary inscription. The text, as far as it is preserved, is somewhat puzzling since it mentions the Egyptian pharaoh Tanutamon immediately after reporting on numerous members of the Elamite royal family fleeing Elam after Teumman had seized power and had begun slaughtering anyone related to the recently-deceased king Urtaku.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6049	Nineveh, Kuyunjik	3.5×4.4	p

COMMENTARY

K 6049 preserves parts of six or seven lines from the center of one face of a tablet. As far as it is preserved, the clay of line 6′ is uninscribed, but it is not clear if this entire line before the horizontal ruling was blank or if there was writing at the beginning and end of the line that continued the text from line 5′. For lines 1′–4′, compare text no. 3 (Prism B) iv 72–79, text no. 7 (Prism Kh) v 40–47, and text no. 170 obv.? 2′–4′; and for line 5′, compare text no. 3 (Prism B) ii 5b–6a and text no. 11 (Prism A) ii 22.

The tablet is highly unusual in that it mentions events that took place in Egypt alongside material related to the king's dealings with the Elamites. Treating all of the contents together, T. Bauer (Asb. p. 93) asked whether the presence of this material here could imply that Tanutamon or one of his relatives had fled Egypt to the Elamite court because of the trouble in his land, but such an occurrence seems unlikely. In contrast, J. Schawe (AfO 10 [1935–36] p. 171) argued that the presence of Egyptian material in a tablet that apparently contains epigraphs might suggest that the scribes were also planning to compose Egyptian-related epigraphs. In his view, the fact that the Egyptian material appears with the Elamite material is due to the carelessness of the scribe who forgot to separate the two accounts with a horizontal ruling. One should note that in the accounts of text no. 3 (Prism B) and text no. 7 (Prism Kh), the material that parallels lines 1′–4′ of this tablet concludes the sections in those prisms, after which a horizontal ruling appears, and this would buttress Schawe's overall assertion that the Egyptian material of line 5′ should not be viewed as part of the preceding even though it is unlikely that this fragment contains epigraphs.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 758 (study)
1920 Leeper, CT 35 pl. 18 (copy)
1922 Maynard, JSOR 6 p. 105 (translation)
1927 Luckenbill, ARAB 2 p. 405 §1117 (translation)
1933 Bauer, Asb. p. 93 (transliteration, study)
1935–36 Schawe, AfO 10 p. 171 (line 5′, transliteration; study)
1996 Borger, BIWA pp. 24, 97, and 334; and LoBl p. 31 (transliteration, study)

TEXT

Lacuna

1′) [... ^{m}*um-man*]-˹*ap*$^{?}$-*pa* ^{m}*tam-ma-ri*˺-[*tu* ...]

2′) [... ^{m}*pa-ru*]-*ú* DUMU ^{m}*um-man-*˹*al*˺-[*da-še* ...]

3′) [...] ˹*ina*˺ *la mì-ni* LÚ.ERIM.MEŠ GIŠ.[PAN ...]

4′) [... ^{m}]˹*te*˺-*um-man* LUGAL KUR.*e-lam-ti* ŠEŠ AD-*šú*-[*nu* ...]

5′) [... ^{m}UR-*da-ma-né*]-*e* DUMU NIN$_9$-*šú šá* ^{m}*tar-qu-u* LUGAL KUR.˹*mu*˺-[*ṣur* ...]

6′) [...] (blank) [...]

7′) [...] TI ŠÁ [...]

Lacuna

Lacuna

1′–4′) [... Ummana]ppa, (and) Tammar[ītu ... Parr]û — the son of Ummana[ldašu (Ḫumban-ḫaltaš II) ...] countless arc[hers ... T]eumman, the king of the land Elam, the brother of the[ir] father [...].

5′–6′) [... Tanutamo]n, the son of the sister of Taharqa, the king of E[gypt, ...].

7′) [...] ... [...]

Lacuna

122

This inscription, which is preserved on a tiny fragment of a clay tablet, narrates the events leading up to Ashurbanipal's second Egyptian campaign. Only the middle sections of nine lines of the original text are extant.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13726	Nineveh, Kuyunjik	3.5×2.8	p

COMMENTARY

The contents of K 13726 appear to duplicate text no. 207 (LET) obv. 69′–rev. 3. However, the fact that the width of each line of text is shorter than the lines of the LET, and that line 8′ does not contain the reference to the god Sîn after the god AN.ŠÁR that appears in the LET, suggests that the present inscription was not intended to be inscribed on objects for that deity's temple at Ḫarrān (Eḫulḫul) and, therefore, should be regarded as a separate text. R. Borger (BIWA p. 175) raised the possibility that the contents of this fragment could belong to the E Prisms (text nos. 1 [Prism E_1] and 2 [Prism E_2]). If this is correct, then the fragment would be the first attestation of Ashurbanipal's campaign against Tanutamon in that text, but it is unlikely that there is enough space in the lacuna after text no. 2 (Prism E_2) v 12 for this material to fit (see the on-page note to text no. 2 [Prism E_2] lacuna after v 12).

Based on the text's extant contents, the *terminus post quem* for the inscription is ca. 664.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1334 (study)
1898 Winckler, OLZ 1 cols. 72–73 (transliteration, study)
1933 Bauer, Asb. p. 34 and pl. 46 (copy, transliteration, study)
1994 Onasch, ÄAT 27/1 p. 228 (study); and 2 pp. 72–74 and 126–128 (transliteration)
1996 Borger, BIWA pp. 175, 185, and 337 (study)

TEXT

Lacuna

1′) [*ša* URU.*li*]-⌜*mer*-ÉNSI⌝-[*aš-šur* MU-*šú a-na* LUGAL-*ú-te áš-kun*]

2′) [^{m}*tar*]-⌜*qu*⌝-*ú* MAN KUR.*ku*-⌜*u*⌝-[*si ḫat-tu pu-luḫ-ti* EN-*ti-ia*]

3′) ⌜*is*⌝-*ḫu-up-šu*-⌜*ma*⌝ [*il-lik nam-mu-ši-šú*]

4′) [^{m}UR-*da-ma*]-⌜*né*⌝-*e* ⌜DUMU⌝ NIN_9-⌜*šú*⌝ [*ina* GIŠ.GU.ZA-*šú ú-šib-ma ú-ma-ʾe-er ma-a-tum*]

5′) [URU.*ni-iʾ a*]-⌜*na*⌝ *dan-nu*-⌜*ti*⌝-[*šú iš-kun-ma ú-pa-ḫir el-lat-su*]

6′) [*a-na e-peš*] ⌜$MURUB_4$⌝ *ù* ⌜MÈ⌝ [UGU ERIM.ḪI.A-*ia* GIŠ.TUKUL.MEŠ-*šú*]

7′) [*ú*]-⌜*šat*⌝-*ba-a* [*iṣ-ba-ta ḫar-ra-na*]

8′) [*ina tu-kul-ti*] ⌜AN⌝.ŠÁR *ù* ⌜DINGIR⌝.[MEŠ GAL.MEŠ EN.MEŠ-*ia*]

9′) [*ina* MÈ] ⌜EDIN *rap-ši* BAD_5⌝.[BAD_5-*šú iš-ku-nu ú-par-ri-ru el-lat-su*]

Lacuna

Lacuna

1′) [Moreover, I installed Nabû-šēzibanni, his son, as king in the city Athribis, whose name is (now) Limm]er-iš[šâk-Aššur].

2′–9′) [(As for) Taharq]a, the king of Ku[sh, terror (and) fear of my lordly majesty o]verwhelmed him a[nd he passed away. Tanutam]on, the son of hi[s] sister, [sat upon his throne and governed the land. (5′) He made the city Thebes] his fortres[s and assembled his forces. To wage wa]r and bat[tle against my troops, he mobi]lized [his weapons (and) took the road. With the support of (the god) A]ššur and the [great] g[ods, my lords, they (my troops) brought about his] d[efeat in a] widespread [pitch]ed [battle (and) scattered his forces].

Lacuna

123

The middle parts of seven lines of this text of Ashurbanipal are known from a tiny fragment of a clay tablet. The extant text, what little there is of it, contains part of a description of the king's second Egyptian campaign (ca. 664), when Assyrian troops thoroughly plundered Thebes.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 19651	Nineveh, Kuyunjik	5.6×4.7	p

COMMENTARY

For the contents of K 19651, see text no. 207 (LET) rev. 2–7, although lines 2′ and 5′–6′ of the fragment deviate from that account. The translation presented here is taken from text no. 207 (LET), but since no edges of the tablet are preserved, the transliteration of each line of text that presumably matches the contents of the LET has not been reconstructed. Given that three lines of the fragment deviate from the LET, the reconstructed translation must be considered tentative as additional variation is possible.

Based on the text's extant contents, the *terminus post quem* for the inscription is ca. 664.

122 Lacuna before line 1′ The translation assumes that the lacuna contained *ù* ^{md}MUATI-*še-zib-an-ni* DUMU-*šú ina* URU.*ḫa-at-ḫa-ri-ba* "Moreover, Nabû-šēzibanni, his son, in the city Athribis"; see text no. 207 (LET) obv. 68′.

BIBLIOGRAPHY

1992 Lambert, Cat. p. 38 (study)

1996 Borger, BIWA pp. 175, 185, and 340; and LoBl p. 72 (transliteration, study)

TEXT

Lacuna

1′) [...] *x x* [...]
2′) [... ^{d}]ᶠ15$^{?}$ᵀ *šá*$^{?}$ URU$^{?}$.ᶠLÍMMU$^{?}$ᵀ-[DINGIR$^{?}$ ...]
3′) [... *iš-ku*]-*nu ú-par-*ᶠ*ri*ᵀ-[*ru* ...]
4′) [... *ip-par-šid*]-ᶠ*ma*ᵀ *e-ru-*ᶠ*ub a*ᵀ-[*na* ...]
5′) [... *a-di qé*]-ᶠ*reb*ᵀ URU.*ni-i*ʾ URU ᶠ*dan*ᵀ-[*nu-ti-šú* ...]
6′) [... *in*]-ᶠ*na-bit a-na*ᵀ [...]
7′) [...] ᶠ*ik-šu*ᵀ-*du* ᶠ*is*ᵀ-[*pu-nu* ...]
8′) [... *ni-ṣir*]-ᶠ*ti*ᵀ É.GAL-[*šú* ...]
9′) [...] *x* [...]

Lacuna

Lacuna

1′–9′) [...] ... [... With the support of ..., *Išta*]*r of Ar*[*bela*, ...], they (my troops) [brought ab]out [his defeat in a widespread pitched battle] (and) scatt[ered his forces. Tanutamon fled alone] and entered [the city Thebes, his royal city. They went after him on a march of (one) month (and) ten days, (on) narrow roads, (5′) as far a]s the city Thebes, [his] fo[rtified] city. [... he f]led to [...]. They [c]onquered [that city in its entirety] (and) fl[attened (it) like the Deluge. They brought out of it (Thebes), without number (and) in abundance, silver, gold, ore from its mountain, precious stones, any precious object, the treasure]s of [his] palace, [...]

Lacuna

124

A small fragment from one face of a clay tablet preserves a portion of seven lines of an inscription that is only attested here. The text likely contains an account of Ashurbanipal's blockade of the Phoenician city Tyre. For the extant contents of this inscription, compare text no. 3 (Prism B) ii 38–46, especially ii 45–46.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13661	Nineveh, Kuyunjik	3.8×2.2	p

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1329 (study)

1898 Winckler, OLZ 1 col. 72 (lines 4′–6′, transliteration; study [mislabeled as K 13669])

1996 Borger, BIWA p. 337; and LoBl p. 48 (transliteration, study)

TEXT

Lacuna
1′) [...] *x* ⌜*e-mur*⌝*-ma* KI *x* [...]
2′) [...] *x-ma a-na ḫa-la-qí na-bu-x* [...]
3′) [...] ⌜*šap*⌝*-pi-na-ti-šú šá ul-tu pa-*[*an* ...]
4′) [...]-⌜*ti*⌝ URU.*ṣur-ri* PA-*li-šin ú-x* [...]
5′) [...] ⌜*ana*⌝ *ma-ka-li-šú-nu* A.MEŠ *ana maš-*⌜*ti*⌝-[*ti-šú-nu* ...]
6′) [...] *x a-na pi-i-šú-un ú-šá-*⌜*qir*⌝ [...]
7′) [...] *x x x x x x* (*x*) [...]
Lacuna

Lacuna
1′–7′) [...] he saw and ... [...] and in order to destroy ... [...] his boat(s), which from bef[ore ...] of the city Tyre, their ... [... (5′) ... fo]r their food (and) water for [their] dri[nk ...] I made (them) scarc[e] for their mouths [...] ... [...]

Lacuna

125

A small fragment of a clay tablet preserves parts of eighteen lines of an inscription of Ashurbanipal. What little of the text remains contains reports about the Lydian king Gyges and the capture of the Gambulian capital Ša-pī-Bēl, which was taken during a punitive campaign against its leader Dunānu in 653, when the Assyrian army was returning home from Elam.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
82-3-23,85	Nineveh, Kuyunjik	4.4×2.8	p

COMMENTARY

82-3-23,85 preserves parts of both faces of a clay tablet, including a portion of its bottom edge, but it is unclear which side is the obverse and which is the reverse and only Side A contains decipherable writing. For Side A lines 1′–7′, the translation is restored from text no. 11 (Prism A) ii 98–110, but without any edges, the lineation of the tablet fragment cannot be ascertained and thus the transliteration of the fragment is not fully reconstructed. Note that Side A line 6′ has [AN.ŠÁR *u* ^{d}]⌜NIN⌝.LÍL "[(the god) Aššur and the goddess M]ullissu" instead of AN.ŠÁR *u* ^{d}15 DINGIR.MEŠ EN.MEŠ-*ia* "(the god) Aššur and the goddess Ištar, my lords" of text no. 11 (Prism A) ii 107. Side A lines 8′–9′ report on Ashurbanipal's campaign against the Gambulu; compare text no. 11 (Prism A) iii 50–69.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1820 (study)
1933 Bauer, Asb. p. 69 and pl. 59 (copy, transliteration, study)
1996 Borger, BIWA pp. 31, 173, and 349 (study, A 6′, collations)

TEXT

Side A

Lacuna

1′) [...] *x x x* [...]
2′) [... ^{m}AN.ŠÁR]-DÙ-A MAN ⌜KUR⌝ [AN.ŠÁR.KI ...]
3′) [... *an-ni*]-⌜*tú*?⌝ *e-mu-ru* [...]
4′) [... u_4]-⌜*me*⌝ *ša iṣ-ba-*[*tú* ...]
5′) [... *la ip-tal*]-*la-ḫu* AD.⌜MEŠ⌝-[*ia* ...]
6′) [... ^{d}]⌜NIN⌝.LÍL TA ŠÀ ⌜LÚ⌝.[EN.URU.MEŠ ...]
7′) [... *ta*]-*mar-ti-šú* ⌜*ka*⌝-[*bit-ti* ...]

Lacuna

A 1′–7′) [...] ... [... saying: “Grasp the feet of Ashur]banipal, king of [Assyria, and conquer your enemies through the mention of his name.” On the (very) day] he saw [*thi*]*s* [dream, he sent his mounted messenger to inquire about my well-being. (As for) this dream that he had seen, he sent (a message about it) by the hands of a messenger of his and he reported (it) to me. From the da]y that he grasp[ed the feet of my royal majesty, he conquered the Cimmerians, who were disturbing the people of his land, (A 5′) had never fea]red [my] ancestors, [and, with regard to me, had not grasped the feet of my royal majesty. With the support of (the god) Aššur and the goddess M]ullissu, [he (Gyges) clamped two city rulers] from among the [city rulers of the Cimmerians that he had conquered in manacles, iron handcuffs, (and) fetters and sent (them) before me, together with] his s[ubstantial aud]ience gift(s).

8′) [... URU.*šá-pi-i-*^{d}]⌜EN⌝ URU *tukul-ti* KUR.[*gam-bu-li* ...]
9′) [... DUMU].⌜MEŠ⌝ ^{md}EN-⌜BA-*šá*⌝ *x* [...]

A 8′–9′) [... Ša-pī-B]ēl, a city upon which the land [Gambulu] relied [... the son]s of Bēl-iqīša [...]

Side B

1) [...] (traces) [...]
2) [...] (traces) [...]
3) [...]
4) [...]
5) [...] *x* [...]
6) [...] *x x* (*x*) [...]
7) [...] *x x x* (*x*) [...]
8) [...] *x x x* (*x*) [...]
9) [...] (*x*) [...]

B 1–9) (No translation possible)

Lacuna

Lacuna

126

This small clay tablet fragment preserves parts of eleven lines of a summary inscription of Ashurbanipal. The text, as far as it is intact, records the king’s defeat of Teumman, the appointment of Ummanigaš (Ḫumban-nikaš II) as king of Elam and the installation of Ummanigaš’ younger brother Tammarītu as ruler in the city Ḫidalu, a journey of a statue of the goddess Nanāya to Uruk, Ummanigaš siding with the rebellious king of Babylon (Šamaš-šuma-ukīn), and the overthrow of Ummanigaš by Tammarītu.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2644	Nineveh, Kuyunjik	4.7×3.5	p

COMMENTARY

K 2644 is a tablet fragment that preserves part of the reverse of a broad single-column tablet, including some of its bottom edge. For rev. 1–2, see text no. 11 (Prism A) iii 38–41; for rev. 3–4, compare text no. 3 (Prims B) v 97–vi 2, text no. 7 (Prism Kh) vi 10′–13′, text no. 11 (Prism A) iii 44–49, and text no. 23 (IIT) line 96–97a; for rev. 5, compare text no. 155 rev. 7–8; and for rev. 8–10, compare text no. 3 (Prism B) vii 31–33a, text no. 6 (Prism C) viii 3′′–6′′, text no. 7 (Prism Kh) vii 17′–20′, text no. 8 (Prism G) viii 8′′–11′′, and text no. 11 (Prism A) iv 1–4.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 461 (study)
1933 Bauer, Asb. p. 62 and pl. 24 (copy, transliteration, study)
1935–36 Schawe, AfO 10 p. 170 (study)
1996 Borger, BIWA pp. 38, 42, 104, and 329 (study, rev. 9–10, collations)
2013 van Koppen, Susa and Elam p. 380 n. 31 (rev. 5–7, study)

TEXT

Obv.
Obverse completely missing
Rev.

1) [*ina la mì-ni*] ⌜*a*⌝-*duk qu-ra-di-šú ina* ŠU.II *bal-*[*ṭu-*(*u*)*-ti ú-ṣab-bit mun-daḫ-ṣe-e-šú*]
2) [*šal-ma-ti*]*-šú-nu* GIM GIŠ.DÌḪ GIŠ.KIŠI$_{16}$ ⌜*ú*⌝-[*mal-la-a ta-mir-ti* URU.*šu-šá-an*]
3) [^{m}*um*]*-man-i-gaš ša in-nab-ta iṣ-ba-*[*ta* GÌR.II*-ia ina* GIŠ.GU.ZA*-šú ú-še-šib*]
4) [^{m}*tam*]-⌜*ma-ri*⌝*-tú* ŠEŠ ^{m}*um-man-i-gaš šal-*⌜*šá*⌝-[*a-a ina* URU.*ḫi-da-lu a-na* LUGAL*-ú-ti áš-kun*]
5) [*šu*]-⌜*ut a-lak*⌝ ^{d}*na-na-a a-na* UNUG.KI ⌜*a*⌝-[...]
6) [*x x* (*x*)] ⌜*ma*⌝-*la e-pu-šú-uš im-eš-ma* [...]
7) [... ^{m}]^{d}GIŠ.NU$_{11}$-MU-GI.NA LUGAL ⌜KÁ⌝.[DINGIR.RA.KI ...]
8) [^{m}*tam-ma*]-⌜*ri*⌝*-tu* DUMU ^{m}*um-man-i-gaš-*[*ma* ŠEŠ AD*-šú* EDIN*-uš-šú ib-bal-kit-ma*]
9) [*šá-a*]-⌜*šú*⌝ *ga-*⌜*du*⌝ *kim-*⌜*ti*⌝-[*šú ú-ra-sib-šú ina* GIŠ.TUKUL.MEŠ]
10) [^{m}*tam-ma*]-⌜*ri-tu*⌝ *ša* ⌜UGU⌝ ^{m}⌜*um*⌝-[*man-i-gaš ek-ṣu ú-šib ina* GIŠ.GU.ZA KUR.ELAM.MA.KI]
11) [...] *x x* [...]

Lacuna

Obverse completely missing

Rev. 1–4) I slew his (Teumman's) warriors [without number. I captured his fighting men] al[ive]. I [filled the plain of the city Susa with] their [bodies] like *baltu*-plant(s) (and) *ašāgu*-plant(s). [I placed Um]manigaš (Ḫumban-nikaš II), who had fled to me (and) had grasp[ed my feet, on his throne. I installed Tamm]arītu, the thi[rd] brother of Ummanigaš, [as king in the city Ḫidalu].

Rev. 5–7) [... concerni]ng the journey of the goddess Nanāya to Uruk [...] he scorned [*my kindness*, as] much as I had done for him, and [...] Šamaš-šuma-ukīn, the king of B[abylon, ...].

Rev. 8–10) [Tammar]ītu, the son of [another] Ummanigaš, [the brother of his father, rebelled against him and struck hi]m, together with [his] famil[y, down with the sword. Tamma]rītu, who [was (even) more insolent] than U[mmanigaš, sat on the throne of the land Elam].

Rev. 11) (No translation possible)

Lacuna

rev. 8 [^{m}*tam-ma*]-⌜*ri*⌝*-tu* DUMU ^{m}*um-man-i-gaš-*[*ma* ŠEŠ AD*-šú*] "[Tammar]ītu, the son of [another] Ummanigaš, [the brother of his father]": For this filiation, see text no. 228 obv. 19′ and the on-page note.

127

This poorly-preserved clay tablet fragment probably contains a draft of a campaign report for an annalistic inscription. Although relatively little of the text has survived, the tablet does not appear to have comprised an entire inscription, but only an excerpt of a complete text. The reverse preserves a portion of one version of a report about the king's third Elamite campaign, while the obverse might mention Nabû-šuma-ēreš, a governor of Nippur who had encouraged the Elamites to invade Babylonia. The obverse is not sufficiently preserved to be able to establish the context of the mention of Nabû-šuma-ēreš with any degree of certainty.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4500	Nineveh, Kuyunjik	3.2×3.8	p

COMMENTARY

K 4500 originates from the upper left corner of a tablet, and it preserves parts of both faces as well as portions of the tablet's left and top edges. The obverse is heavily damaged, and although the shapes of several signs can be made out, it is difficult to identify their values in any meaningful way. The scribe wrote the signs of the reverse in a smaller script, especially as he approached the end of the tablet; rev. 12′–15′ are written on its top edge. For the contents of the rev., compare text no. 3 (Prism B) vii 6–24, text no. 6 (Prism C) viii 1′–20′, and text no. 7 (Prism Kh) vii 1′–7′.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 637 (study)
1992 Frame, Babylonia p. 183 n. 263 (study)
1996 Borger, BIWA p. 333; and LoBl p. 27 (transliteration, study)

TEXT

Obv.		
1)	*ša*$^{?}$ KÁ.GAL ⌜NIBRU⌝.KI *x x* [...]	1–2) *That/those of* the gate of Nippur ... [...] *Nabû*-šuma-ēreš ... [...]
2)	⌜$^{md?}$AG$^{?}$-MU-KAM-*eš* GAL$^{?}$⌝ *x* ⌜EN⌝ [...]	
3)	(traces) [...]	3–9) (No translation possible)
4)	(traces) [...]	
5)	(traces) [...]	
6)	(traces) [...]	
7)	(traces) [...]	
8)	(traces) [...]	
9)	(traces) [...]	
Lacuna		Lacuna
Rev.		
Lacuna		Lacuna
1′)	[*x*] *x x x* [...]	Rev. 1′–15′) ... [...] to fight wit[h the troops of Assyria

2′) *a-na mit-ḫu-ṣi* ⌜*it-ti*⌝ [ERIM.ḪI.A KUR *aš-šur*.KI ...]
3′) ⌜*um*?*-ma*? *a*?⌝*-lik-ma tuk-te-e x* [...]
4′) m*un-da-su* DUMU m*te-*⌜*um*⌝*-*[*man* ...]
5′) m*at-ta-me-tu* LÚ.GAL ⌜GIŠ⌝.[PAN ...]
6′) *ša* LÚ.A KIN.MEŠ md⌜GIŠ.NU$_{11}$⌝-[MU-GI.NA ...]
7′) *ina* MURUB$_4$ *it-ti a-ḫa-meš x* [...]
8′) *a-di e-peš pi-i-šú-nu la x* [...]
9′) LÚ.*e-la-mu-u* AR? RU [...]
10′) *e-mur-*⌜*ma*?⌝ ERIM.MEŠ MÈ-*ia x* [...]
11′) *x-im-x-su-ma x x* (*x*) [...]
12′) LÚ.A KIN.MEŠ md⌜GIŠ.NU$_{11}$⌝-⌜MU⌝-[GI.NA ...]
13′) *x x x x ú-na-aḫ-x* [...]
14′) *x x-ti*?*-ia x x x* [...]
15′) *ša* m*un-da-si* m*za-za-*[*az* ...]

...], *saying: "Go*, and [*exact*] revenge [...]." Undasu, a son of Teu[mman ...] (rev. 5′) Atta-metu, the chief [archer, ...] which the messengers of Šama[š-šuma-ukīn ...] in battle with each other [...] until they spoke [*I/he*] did not [...]. The Elamite ... [...] (rev. 10′) saw *and* my battle troops [...] ... *him* and ... [...] the messengers of Šamaš-šu[ma-ukīn ...] ... [...] my ... [...] belonging to Undasu, Zaza[z, ...]

128

This clay tablet fragment preserves parts of nine lines of a summary inscription. The extant passage recorded events related to Ashurbanipal's capture of the city Bīt-Imbî and the defeat of the Elamite king Teumman in 653.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,295	Nineveh, Kuyunjik	3.8×5.1	p

COMMENTARY

Rm 2,295 is a fragment that preserves parts of only nine lines from one face of a tablet, along with a portion of its left edge. For the tablet's contents, compare generally Ashurbanipal's second Elamite campaign in text no. 3 (Prism B) v 73–vi 9. Note that in the prism inscriptions, only the city Bīt-Imbî is compared to a "great wall" in text no. 9 (Prism F) iii 46–48 and text no. 11 (Prism A) iv 123b–125, which report on the king's conquest of that city during his war against Ummanaldašu (Ḫumban-ḫaltaš III).

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1665 (study)
1933 Bauer, Asb. p. 67 and pl. 55 (copy, transliteration, study)
1996 Borger, BIWA p. 346 (lines 6′, 8′–9′, collations)

TEXT

Lacuna
1′) [...] ⌜SAG⌝ [...]
2′) [*qé*]-⌜*reb*⌝ KUR.ELAM.MA.⌜KI⌝ [...]
3′) ⌜*um*⌝-*ma šup-ra-an-ni* [...]
4′) *ki-ma* BÀD GAL-*e šá* ⌜*mi*⌝-[*ṣir* ...]
5′) *áš-šú ma-am-man mi-ṣir* KUR.⌜ELAM⌝.[MA.KI ...]
6′) ^{m}*un*-⌜*da*⌝-*su la ra-áš ṭè*-⌜*e*⌝-[*me ù mil-ki* ...]
7′) *ul iḫ-su-us it-ti* ⌜*lìb-bi*⌝-[*šú*? ...]
8′) BAD_5.BAD_5 ^{m}*te-um-man* LUGAL KUR.ELAM.MA.KI *áš*-⌜*kun*?⌝ [...]
9′) *ša šá-ni*-⌜*a*?-*nu*? *a-na* KUR.ELAM⌝ (traces) [...]
Lacuna

Lacuna
1′–9′) [... insid]e the land Elam [... s]aying: "Send me [..." ... (the city Bīt-Imbî)] like a great wall within the ter[ritory of ...] (5′) because [*no*]body [...] the territory of the land El[am ...] Undasu, who does not have sen[se or insight, ...] did not conceive with [*his*] mind [...] I *brought a*[*bout*] the defeat of Teumman, the king of the land Elam [...] who, *for a second time*, to the land Elam ... [...]

Lacuna

129

This small fragment, which originates from the bottom of a clay tablet, preserves part of an annalistic inscription of Ashurbanipal. What little of the text is extant records part of an account of the king's conflict with the Arabs, particularly with Uaite' (Iauta'), son of Hazael, a king of Qedar; Ammu-ladīn, another king of Qedar; Adiya, wife of Uaite' (Iauta') and queen of the Arabs; and Natnu, the king of the Nabayateans.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4687	Nineveh, Kuyunjik	2.5×5.1	p

COMMENTARY

K 4687 is a small fragment that preserves parts of only seven lines on each face of a broad single-column tablet, as well as a portion of its bottom edge.

Although little remains of the inscription, it is clear that it contains a mixture of traditions concerning Ashurbanipal's conflicts with the Arabs. It includes materials that are found in the prism inscriptions and the so-called "Large Letter to the God Aššur" (text no. 194), as well as some material that is not represented in those texts. I. Ephʿal (Arabs p. 49) suggested that the tablet contains only the "main facts" of Ashurbanipal's Arab wars without the literary elaborations of the other texts, and that ultimately this inscription represents an abridgment of the letter to the god Aššur. Due to the uncertainty of the text's missing contents, restorations in the transliteration have been kept to a minimum. The *terminus post quem* for the date of composition for the inscription on the tablet is 646 since it includes the narrative about the defeat of the Arab queen Adiya in rev. 5, which first appears in the account of text no. 8 (Prism G) ix 1′′–6′′.

For the contents of the obv., compare text no. 194 i 42, 48–49, and ii 24–31, as well as text no. 3 (Prism B) vii 88–viii 1, 6, and 24–28, text no. 6 (Prism C)

128 line 3′ It is unclear whether or not this quotation extends past the present line.

x 4′–9′, and text no. 7 (Prism Kh) x 10–12, 18, and 1′–8′; and for rev. 3–7, see text no. 194 ii 41–55, as well as compare text no. 3 (Prism B) viii 39–48, text no. 7 (Prism Kh) x 23′–34′, and text no. 8 (Prism G) ix 1′′–11′′.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 654 (study)
1895 Winckler, Sammlung 3 p. 74 (copy)
1916 Streck, Asb. pp. XXXIX–XL no. 20 and 224–225 no. 20 (obv., edition; study)
1933 Bauer, Asb. pp. 10 and 64 (transliteration, study)
1935–36 Schawe, AfO 10 p. 169 (rev. 5a, transliteration; study)
1973 Weippert, WO 7/1 pp. 50 and 70 with n. 120 (obv. 1′, transliteration, study)
1982 Ephʿal, Arabs pp. 49, 51, 143, 145–146, and 151–152 (obv. 1′, transliteration; obv. 1′–6′, rev. 1–5, study)
1996 Borger, BIWA pp. 113, 115, 149, and 334 (study, obv. 1′, 5′, rev. 1, 3, 7, collations)

TEXT

Obv.

Lacuna

1′) [... *ú-maš*]-˹*šir*˺-*an-ni*-˹*ma*˺ [*it-ti* ^{md}GIŠ.NU$_{11}$-MU-GI.NA ...]

2′) [... ERIM.ḪI.A-*ia*] ˹*ša*˺ *ina mi-ṣir* KUR-*šú áš*-[*bu* ...]

3′) [...] EN-*ia* BAD$_5$.BAD$_5$-*šú áš-kun di*-[*ik-ta-šú* ...]

4′) [... *ina la*] ˹*mì*˺-*ni áš-lu-la* ^{m}*ú-a-a-te-e*ʾ *ma*-˹*ru*˺-[*uš-tú* ...]

5′) [... ^{m}*a-bi-ia-te-e*ʾ] ˹DUMU˺ ^{m}*te*-˹*e*ʾ-*ri*˺ *a-na* ˹NINA˺.[KI ...]

6′) [... *ku-um* ^{m}*ú*]-*a-a*-˹*te*˺-[*e*ʾ ...]

7′) [...]

Rev.

1) [... ^{d}]˹UTU˺ ^{d}IŠKUR ^{d}[EN ...]

2) [...] *ina* MÈ EDIN [...]

3) [... ^{m}*am-mu-la-di-in*] *si-it-ti* UN.MEŠ-*šú* ˹*ša*˺ [...]

4) [...] AN.BAR *ad-di-ma ú-ra-a a-na* [KUR *aš-šur*.KI ...]

5) [...] ˹*bal-ṭu*˺-*us-sa ina* ŠU.II *aṣ-bat it-ti* [*ḫu-bu-ut* KUR-*šá* ...]

6) [(...) ^{m}*na-at-nu* LUGAL KUR.*na-ba-a*]-*a-ti šá a-šar-šú ru*-˹*ú*˺-[*qu* ...]

7) [... *a-na* LUGAL.MEŠ AD].˹MEŠ$^{?}$-*ia* LÚ˺.[A KIN-*šú* ...]

Lacuna

Lacuna

1′–4′a) [... he (Uaiteʾ (Iautaʾ)) abando]ned me and [*sided* with Šamaš-šuma-ukīn ... *I dispatched* my troops, wh]o were statio[ned] on the border of his land, [...], my lord, I brought about his defeat (and) [*I inflicted*] a [*heavy*] l[oss on him ...] I carried off [without nu]mber.

4′b) (As for) Uaiteʾ (Iautaʾ), har[dship *befell him* ...].

5′b–7′) [Abī-Yateʾ], son of Tēʾri, [*came*] to Nineveh [... *I installed him as king* in place of U]aite[ʾ (Iautaʾ) ...].

Rev. 1–4a) [... the deities ..., Šama]š, Adad, [Bēl (Marduk), ...] in a [*widespread*] pitched battle [... *I captured* Ammi-ladīn (and)] the rest of his people wh[o ...] I placed [*his hands and feet in*] iron [*fetters*] and brought (him) to [Assyria].

Rev. 4b–5) [...] I captured her (Adiya) [a]live (and) with [the plunder of her land ...].

Rev. 6b–7) [Natnu, the king of land of the Nabayat]eans — whose location is remo[te — ... *who had never sent* his messenger to the kings], my [ancestor]s, [...]

Lacuna

130

This fragment of a clay tablet preserves part of a report concerning the end of Šamaš-šuma-ukīn's rebellion, specifically the violent death of the king of Babylon and the capture of his principal supporters.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 252	Nineveh, Kuyunjik	5.8×3.7×1.8	c

COMMENTARY

Sm 252 is a fragment that originates from the bottom left corner of a tablet. Parts of both the obverse and reverse and the left and bottom edges are preserved. Obv. 3′–8′ are written on the bottom edge of the tablet. Overall, the tablet's script is fairly dense.

For rev. 1–7, compare text no. 6 (Prism C) ix 21′–24′, text no. 7 (Prism Kh) viii 55′–63′, and text no. 8 (Prism G) viii 16′′′′b–22′′′′, although the present inscription adds the direct speech of Šamaš-šuma-ukīn to the account that reveals his treacherous plans for the Assyrians. The *terminus post quem* for the inscription is 648. However, given that the contents of the inscription more closely resemble that of the accounts from text nos. 6 (Prism C), 7 (Prism Kh), and 8 (Prism G), the date of composition for this text could be ca. 647–646 (or later).

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1393 (study)
1933 Bauer, Asb. p. 69 and pl. 47 (copy, transliteration, study)
1996 Borger, BIWA pp. 152 and 340–341 (study, obv. 3′, 8′, rev. 2, 6, 8, l.e. 1–2, collations)

TEXT

Obv.		
Lacuna		Lacuna
1′)	*x x* [...]	1′–2′) (No translation possible)
2′)	*x x* ⌜TI?⌝ *x x* [...]	
3′)	[...] *x* ⌜*da*⌝-*a*-⌜*ki*⌝ *x* [...]	3′) [...] to kill [...].
4′)	[...] *x x* KÙ.GI *šá* ⌜TA?⌝ *x* [...]	4′) [...] ... gold *which* ... [...].
5′)	[...]-⌜*re*?⌝-*e ú-x x ú x* ⌜BUR?⌝ *x x* [...]	5′–8′) [...] ... [...] ... [...] ... [...] powe[r], *virility,* (*and*) *king*[*ship* ...].
6′)	[...] *x ma*?-*la*? *x x ep*-⌜*pu*⌝-*šú ḫa*?-[...]	
7′)	[...] *x x x* LAGAB RE E ŠI [...]	
8′)	[...] *dun*-⌜*nu zik*?⌝-*ru-ti* ⌜LUGAL⌝-[*ú-ti*? ...]	
Rev.		
1)	^{md}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ *nak-ri šá a-na* KUR *aš-šur ik*-⌜*pu*⌝-[*du né-er-tú* ...]	Rev. 1–5) Šamaš-šuma-ukīn, (my) hostile brother, who had plan[ned murder] against Assyria [...], saying: "I will come and *destr*[*oy*] those cities [...]. I will carry off Assyrians from (their) midst and [...]." (As for) Šamaš-šuma-ukīn, who had spoken (these) insolent word(s), [(*the god*) *Aššur determined for him a cruel death; he consigned him*] to a conflagration ... [(*and*) *destroyed his life*].
2)	*um-ma al-la-kam-ma* URU.MEŠ *šá-a-tu-nu a**-*nap*-⌜*pal*?⌝ [...]	
3)	DUMU.MEŠ KUR *aš-šur*.KI *ul-tu* ⌜ŠÀ⌝ *a-šal-la-lam-ma x* [...]	
4)	⌜m⌝^{d}GIŠ.NU$_{11}$-⌜MU⌝-GI.NA *šá mé-re-eḫ*-⌜*tú*⌝ *iq-bu-u* [...]	
5)	*ina mi*-⌜*qit*⌝ ^{d}GIŠ.BAR TA ⌜KI⌝ [...]	
6)	UN.MEŠ *mu-šaḫ-bir-e-šú e-piš si-ḫi bar-ti šá*	Rev. 6–9) (As for) the people, instigators for him who

obv. 7′ *x* LAGAB RE E ŠI: It is uncertain how to construe these signs. However, the traces of the *x* before LAGAB end in a vertical wedge, which precludes the reading *mu-kil re-e-ši* "who/which is at the disposal of."
rev. 2 *a**-*nap*-⌜*pal*?⌝ "*destr*[*oy*]": The text clearly has ZA for the first of these three signs, but this is likely as a scribal error for the visually similar A.

⌜*it*⌝-[*ti-šú*? ...]
7) *e-*⌜*du ul*⌝*-tu lìb-bi-šú-nu ul ip-*⌜*par*⌝-[*šid* ...]
8) [...]-⌜*šú*⌝*-nu* ⌜*šá ina qí*⌝*-bit* [...]
9) [...] *x* [...]
Lacuna
Left edge
1) ⌜*gi*⌝*-mir* ⌜*mal-ki nap*⌝*-ḫar ṣal-mat* SAG.⌜DU⌝ [...]
2) [*ma*?]*-ḫar*?*-šú ú-šam-ḫi-ru x x* [...]
3) [*x*] *x* ⌜KUR *aš-šur*.KI⌝ *x* [...]
4) [...]-⌜*šú*?*-ma*?⌝ [...]

had perpetrated sedition (and) rebellion, (and) who [*had made common cause*] wi[th *him* ...], not a single one of them esc[aped; ...] their [...], which by the command of [...]
Lacuna

Left edge 1–4) [A]ll of the rulers (and) all of the black-headed (people) [...] presented [*bef*]*ore* him ... [...] Assyria [...] *him and* [...]

131

A flake from one face of a clay tablet preserves parts of seven lines of text from an inscription of Ashurbanipal. What little remains of the tablet contains part of the narrative concerning the flight of Tammarītu with his family and other Elamite nobles from Indabibi to Ashurbanipal in ca. 651–650; see, for example, text no. 11 (Prism A) iv 21–27.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13708	Nineveh, Kuyunjik	2.5×1.6	p

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1333 (study)

1996 Borger, BIWA p. 337; and LoBl p. 49 (transliteration, study)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [...] AN.ŠÁR *u* ^{d}15 [...]
3′) [...] SIG$_5$-*tim* [...]
4′) [...] *x* KI ŠEŠ.<<PAP>>.MEŠ-[...]
5′) [...] ⌜85⌝ NUN.MEŠ [...]
6′) [...] ⌜*in*⌝*-nab-tú-nim-*⌜*ma*⌝ [...]
7′) [...] *x* ⌜AN⌝.ŠÁR ⌜^{d}⌝[15 ...]
Lacuna

Lacuna
1′–7′) [...] (the god) Aššur and the goddess Ištar [...] favorable [...] brothers [... (5′) ... eight]y-five nobles [...] fled to me an[d ...] (the god) Aššur (and) the goddess [Ištar ...]

Lacuna

131 line 4′ ŠEŠ.<<PAP>>.MEŠ "brothers": Both ŠEŠ and PAP are logograms for "brother," so the PAP sign is unnecessary.

132

Only a small portion of this inscription of Ashurbanipal survives. What remains of it is found on a fragment of a single-column clay tablet. The extant text contains part of a report on Ashurbanipal's third Elamite campaign. Specifically, the text records that the Elamite king Tammarītu sent troops to support Šamaš-šuma-ukīn, the king of Babylon, in his rebellion against Assyria, but his servant Indabibi rebelled against him and he was forced to flee to Assyria together with his family and other, still-loyal Elamite nobles.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6358	Nineveh, Kuyunjik	4.4×6.4	p

COMMENTARY

K 6358 preserves portions of a dozen lines from the middle section of one face of a single-column tablet. For the extant text, compare text no. 3 (Prism B) vii 32b–56, text no. 6 (Prism C) viii 6′′b–24′′, text no. 7 (Prism Kh) vii 20′b–49′, text no. 8 (Prism G) viii 11′′b–32′′, text no. 9 (Prism F) iii 13b–29a, and text no. 11 (Prism A) iv 4b–33a. Restorations to the inscription are taken generally from text no. 11 (Prism A), and the date of composition is possibly ca. 644–642 since the tablet's account contains elements only found in Prism A, which dates to that time.

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1996 Borger, BIWA pp. 41, 43, and 335 (study)

TEXT

Lacuna
1′) [...] *x x* [...]
2′) [*ina* GIŠ.GU.ZA KUR.ELAM.MA].ᵀKIᵀ *ša la iš-a-lu šul-mu* LUGAL-ᵀúᵀ-[*ti-ia*]
3′) [*a-na re-ṣu-ut* ^{md}GIŠ.NU$_{11}$]-ᵀMUᵀ-GI.NA ŠEŠ *la ke-e-ni il-lik-am-ma a-na mit-ḫu-uṣ* ᵀERIMᵀ.[ḪI.A-*ia*]
4′) [*ina su-up-pe-e šá* AN].ŠÁR *u* ^{d}15 DINGIR.MEŠ-*ia*

Lacuna
1′–5′) [Afterwards, Tammarītu, who sat on the throne of the land Elam after Ummanigaš (Ḫumban-nikaš II)] (and) who did not inquire about the well-being of [my] royal majes[ty], came [to the aid of Šamaš-šu]ma-ukīn — (my) unfaithful brother — and to fight with [my] tro[ops. As a result of the supplications that] I had addres[sed to (the god) Aš]šur and the goddess Ištar,

1′ The translation assumes that this line contained EGIR ^{m}*tam-ma-ri-tú šá* EGIR ^{m}*um-man-i-gaš ú-ši-bu* "Afterwards, Tammarītu, who sat ... after Ummanigaš (Ḫumban-nikaš II)"; see text no. 11 (Prism A) iv 3–4a.

4′ The scribe has omitted the acknowledgement that the gods heard or accepted Ashurbanipal's pleas that appears after this line in every other version of the account; compare, for example, *ta-né-ḫi-ia im-ḫu-ru iš-mu-u zi-kir* NUNDUM-*ia* "they accepted my sighs (and) listened to the utterance(s) of my lip(s)" in text no. 3 (Prism B) vii 38; *iš-mu-ú un-ni-ni-ia* "they accepted my prayers" in text no. 9 (Prism F) iii 18; and *un-nin-ni-ia il-qu-u iš-mu-ú zi-kir* NUNDUM.II-*ia* "they accepted my prayers (and) listened to the utterance(s) of my lips" in text no. 11 (Prism A) iv 10.

ú-sap-˹*pu*˺*-*[*ú*]
5′) [m*in-da-bi-bi* ARAD]*-su* EDIN*-uš-šú ib-bal-kit-ma ú-šib* ˹*ina*˺ [GIŠ.GU.ZA*-šú*]
6′) [m*tam-ma-ri-tú*] ˹ŠEŠ˺.MEŠ*-šú qin-nu-šú* NUMUN É AD*-šú* NUN.MEŠ *a-li-*˹*kut*˺ [*i-di-šú*]
7′) [*la-pa-an* m]˹*in*˺*-da-bi-bi in-nab-tú-nim-ma mi-ra-*[*nu-uš-šú-un*]
8′) [*ina* UGU *lìb*]*-*˹*bi*˺*-šú-nu ip-ši-lu-nim-ma il-lik-u-ni a-*[*di* NINA.KI]
9′) [m*tam-ma-ri-tú*] *mé-eḫ-ret* GIŠ.GIGIR *šú-a-tú* GÌR.II LUGAL*-ti-*˹*ia*˺ [*ú-na-áš-šiq-ma*]
10′) [*qaq-qa-ru*] *ú-še-šìr ina ziq-ni-šú ma-za-az* GIŠ*.ma-gar-*[*ri-ia iṣ-bat-ma*]
11′) [*a-na e-peš*] ˹ARAD*-ti-ia*˺ *ra-man-šú* [*im-nu-ma*]
12′) [*áš-šú e-peš di-ni-šú a-lak re-ṣu-ti*]*-*˹*šú ina*˺ *qí-*[*bit* AN.ŠÁR *u* d15]

Lacuna

my gods, [Indabibi, a servant] of his, rebelled against him and sat o[n his throne].

6′–8′) [Tammarītu], his [broth]ers, his family, the seed of his father's house, (and) the nobles who marc[h at his side], fled to me [from I]ndabibi, and (then) crawled na[ked on] their [bellie]s and came t[o Nineveh].

9′–12′) [Tammarītu], (who was) before that (i.e. my royal) chariot, [kissed] the feet of m[y] royal majesty [and] swept [the ground] with his beard. [He took hold of] the platform of [my] chari[ot and (then) handed] himself over [to do obeisan]ce to me. By the com[mand of (the god) Aššur and the goddess Ištar, he made an appeal to my lordly majesty to decide his case (and) to come to hi]s [aid].

Lacuna

133

This poorly-preserved, single-column clay tablet, of which only the right section of twenty lines on the reverse remains, is inscribed with a summary inscription of Ashurbanipal. The text, as far as it is preserved, contains parts of summary reports that describe two military expeditions against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
79-7-8,177	Nineveh, Kuyunjik	7.3×7.6	p

COMMENTARY

The tablet duplicates text no. 197 rev. 9–26, although there is an important divergence between the two inscriptions. The gods mentioned in rev. 2–3, 6, 7, 14, and 17 differ significantly from those mentioned in the corresponding lines of text no. 197; specifically, the special mention of the god Nergal alongside the god Aššur has been removed (rev. 6, 14, and 17) or replaced by a more standard list of the great gods (rev. 2–3) or by a generic reference to "the gods" (rev. 7). This suggests that the present inscription may not have been composed for the god Nergal's temple at Tarbiṣu (compare also text no. 233), as is probably the case for text no. 197. Also, it is possible that exs. 3–7 of text no. 197 could instead be exemplars of the present inscription.

With respect to the contents of the tablet, for

132 line 9′ *mé-eḫ-ret* GIŠ.GIGIR *šú-a-tú* "(who was) before that (i.e. my royal) chariot": This phrase does not appear in the parallel account of any other inscription of Ashurbanipal; see, for example, text no. 11 (Prism A) iv 28.

132 Lacuna after line 12′ The translation assumes that the lacuna contained *ú-ṣal-la-a* EN*-u-ti* "he made an appeal to my lordly majesty"; see, for example, text no. 11 (Prism A) iv 33b.

rev. 1–5 see text no. 6 (Prism C) ix 45′′–52′′ and text no. 7 (Prism Kh) ix 1–9, and for rev. 6–20, compare generally text no. 9 (Prism F) iii 27–35, 62–79, and iv 20–23 and text no. 11 (Prism A) iv 28–38, 112, v 11–35, and 66–70.

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TEXT

Obv.
Obverse completely missing
Rev.

1) [*a-lak*? LÚ.A KIN-*ia ša a-na* BÀD.AN].ᵀKIᵀ *áš-pu-ru iš-mu-u qé-reb* KUR.ELAM.MA.ᵀKIᵀ
2) [*ina*? *tukul-ti*? AN.ŠÁR ᵈ30 ᵈUTU ᵈEN ᵈAG] ᵀᵈᵀ15 *šá* NINA.KI ᵈ15 *šá* LÍMMU-DINGIR.KI
3) [ᵈMAŠ ᵈ*nusku* ᵈU.GUR (...) *pu-luḫ-ti*] ᵀLUGALᵀ-*ti-ia* KUR.ELAM.MA.KI *is-ḫu-up-ma*
4) [UN.MEŠ KUR.ELAM.MA.KI *ṣe-er* ᵐ*in-da*]-ᵀ*bi*ᵀ-*bi ib-bal-ki-tú i-na-ru-uš ina* GIŠ.TUKUL.MEŠ
5) [ᵐ*um-man-al-da-si* DUMU ᵐ*at-ta-me-tu*] *ú-še-ši-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI
6) [ᵐ*tam-ma-ri-tú áš-šú e-peš de-e-ni-šú ù a-lak* Á].ᵀTAḪᵀ-*šú ina qí-bit* AN.ŠÁR *ú-ṣal-la-a* EN-*u-ti*
7) [*a-na-ku* ᵐAN.ŠÁR-DÙ-A *lìb-bu rap-šú la ka-ṣir*] *ik-ke-ti ina tukul-ti* AN.ŠÁR DINGIR.MEŠ *tik-le-ia*
8) [*šá-ni-a-nu ad-ke* ERIM.ḪI.A-*ia ṣe-er* ᵐ*um-man-al*]-ᵀ*da*ᵀ-*si* MAN KUR.ELAM.MA.KI *aq-ba-a a-la-ku*
9) [*aṭ-ru-ud* ᵐ*um-man-al-da-su* MAN KUR.ELAM.MA.KI *la*]-*pa-an* GIŠ.TUKUL.MEŠ-*ia in-na-bit-ma* KUR-*šú e-li*
10) [ᵐ*um-ba*-LAGAB-*u-a ša mé-eḫ-rat* ᵐ*um-man-al*]-ᵀ*da*ᵀ-*si áš-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI
11) [URU.*bu-bi-lu* URU *mu-šab* EN-*ti-šú ú*]-ᵀ*maš*ᵀ-*šir-ma iṣ-bat šu-pul* A.MEŠ *ru-*ᵀ*qu*ᵀ-*u-ti*
12) [ᵐ*tam-ma-ri-tú šá in-nab-ta iṣ-ba-ta* GÌR.II]-ᵀ*ia*ᵀ *qé-reb* URU*.*šu-šá-an áš-kun-šú a-na* ᵀLUGALᵀ-*u-ti*
13) [SIG$_5$-*tu e-pu-šú-uš šá áš-pu-ru* Á.TAḪ]-ᵀ*su*ᵀ *im-ši-ma iš-te-né-ʾa-a* ḪUL-*tú a-na ka-šad* ERIM.ḪI.A-*ia*
14) [AN.ŠÁR LUGAL DINGIR.MEŠ *ša ina maḫ-ri-ia il*]-ᵀ*la*ᵀ-*ku* ᵀ*ú*ᵀ-*šá-zi-za-an-ni ṣe-er ga-re-ia*
15) [*lìb-bi* ᵐ*tam-ma-ri-tú ek-ṣu ba-ra*]-ᵀ*nu*ᵀ-*u ib-ru-ú-ma im-nu-šú qa-tu-u-*ᵀ*a*ᵀ
16) [*ul-tu* GIŠ.GU.ZA LUGAL-*ti-šú id-ku-niš-šum-ma*

Obverse completely missing

Rev. 1–5) Inside the land Elam, they (the Elamites) heard about [*the progress of* the messenger of mine whom I had sent to (the city) Dēr. *With the support of* the deities Aššur, Sîn, Šamaš, Bēl (Marduk), Nabû], Ištar of Nineveh, Ištar of Arbela, [Ninurta, Nusku, (and) Nergal (...), fear of] my [royal majes]ty overwhelmed the land Elam and (then) [the people of the land Elam] rebelled [against Indab]ibi (and) killed him with the sword. They placed [Ummanaldašu (Ḫumban-ḫaltaš III), son of Atta-metu], on the throne of the land Elam.
Rev. 6–9) By the command of (the god) Aššur, [Tammarītu] made an appeal to my lordly majesty [to decide his case and to come to] his [a]id. [I, Ashurbanipal, the magnanimous (and) forbea]ring one, with the support of (the god) Aššur (and) the gods who supported me, [mustered my troops for a second time (and)] gave the command to march [against Ummanald]ašu (Ḫumban-ḫaltaš III), the king of the land Elam. [I drove away Ummanaldašu, the king of the land Elam, (and)] he fled [f]rom my weapons and took to the mountains (lit. "ascended his mountain").
Rev. 10–11) [(As for) Umba-LAGABua, who] sat on the throne of the land Elam [in opposition to Ummanald]ašu, [he ab]andoned [the city Bubilu, a city that was a lordly residence of his], and took to the depths of far away waters.
Rev. 12) [(As for) Tammarītu, who had fled to me (and) grasped m]y [feet], I installed him as king inside the city Susa.
Rev. 13–16) He forgot [the kindness that I had done for him, in having sent aid to h]im, and constantly sought out evil (ways) to conquer my troops. [(The god) Aššur, king of the gods, who marc]hes [before me] (and) allowed me to stand over my foes, (rev. 15) saw [the dangerous (and) rebelli]ous [thought(s) of Tammarītu] and delivered him into my hand: [They removed him from his royal throne and (then) *made*]

rev. 12 URU*.*šu-šá-an* "the city Susa": The URU sign appears to be lacking its second upper horizontal wedge (thus looking like the ḪAL sign) before the two vertical wedges.

ú]-˹*ter*˺-*ru-ni-šum-ma ú-šak-ni-šu-uš a-na* GÌR.II-˹*ia*˺

17) [*šal-ši-a-nu* AN.ŠÁR EN *ṣi-i-ru ú-tak*]-˹*kil*˺-*an-ni a-na* KUR.ELAM.MA.KI *iq-ba-a a-la-*˹*ku*˺

18) [URU.É-^{m}*im-bi-i ša ina ger-ri-ia*] ˹*maḫ-re*˺-*e ak-šu-*˹*du*˺

19) [*e-nen-na* KUR.*ra-a-ši* URU.*ḫa-ma-nu a-di*] ˹*na-ge*˺-*šú ak-šu-*˹*ud*˺

20) [*ù šu-ú* ^{m}*um-man-al-da-si* MAN KUR.ELAM.MA.KI *ka-šad* KUR.*ra-a-ši u*] ˹URU.*ḫa*˺-*ma-ni* ˹*iš-me*˺-*e-*˹*ma*˺

Lacuna

him [*r*]*eturn* and bow down at my feet.

Rev. 17–20) [For a third time, (the god) Aššur, the exalted lord, encour]aged me (and) commanded me to march to the land Elam. [(Like) the city Bīt-Imbî, which] I had conquered [during a p]revious [campaign of mine], I [now] conquered [(the rest of) the land Rāši (and) the city Ḫamānu, along with] its district. [Moreover he, Ummanaldašu, the king of the land Elam], heard about [the conquest of the land Rāši and the ci]ty Ḫamānu a[nd]

Lacuna

134

This summary inscription is inscribed on a single-column clay tablet, of which only a portion of a single face is preserved. The extant text contains parts of reports about Ashurbanipal's defeat of his older brother Šamaš-šuma-ukīn, the king of Babylon, and a conflict with the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III) that took place in 646.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 559 + Sm 1892 + Sm 2003	Nineveh, Kuyunjik	12.6×8.4×2	c

COMMENTARY

Sm 559+ preserves part of one face (possibly the reverse) of a single-column tablet, as well as small portions of its left and right edges. For lines 10′–21′, compare text no. 7 (Prism Kh) vii 37–38 and viii 60′–79′; and for lines 22′– 29′, compare text no. 10 (Prism T) iv 36–49a.

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2008 Novotny and Watanabe, Iraq 70 pp. 115, 117, 120, 122–123 no. 7, and 124 (lines 16′–17′, edition, study)

2014 Novotny, SAACT 10 pp. xxiii–xxiv, 37, 74–75, and 95 no. 15 (copy, transliteration; lines 10′–21′, translation; study)

TEXT

Lacuna

1′) [...] *x*
2′) [...] *x* ŠÚ?
3′) [...] U?
4′) [...] *x*
5′) [...] ŠÚ?
6′) [...]-⌜*ma*?⌝
7′) [...]-⌜*ia*?⌝
8′) [...] *x*-*šú*
9′) [...] ⌜EN?⌝-*u*-*ti*
10′) [... *áš*-*ku*-*nu*]-⌜*uš*⌝ *a*-*na* LUGAL-*u*-*ti* KÁ.DINGIR.<RA.KI>
11′) [...] *ú*-*nak*-*ki*-*ru*
12′) [...] ⌜*it*?⌝-*ti*-*ia e*-*pu*-*šá ta*-*ḫa*-*zu*
13′) [... *ina mi*-*qit* d]⌜GIŠ⌝.BAR *id*-*du*-*šu*-*ma ú*-*ḫal*-*li*-*qu nap*-⌜*šat*⌝-*su*
14′) [LÚ.ERIM.MEŠ *e*-*piš si*-*ḫi u bar*]-⌜*ti*⌝ *ma*-*la it*-*ti*-*šú šak*-*nu*
15′) [*e*-*du ul*] ⌜*ip*-*par*-*šid mul*⌝-*taḫ*-*ṭu ul ú*-*ṣi ina* ŠU.II-*ia*
16′) [GIŠ.GIGIR] ⌜*ru*⌝-*kub* EN-*ti*-*šú* GIŠ.GIDRU *ṣi*-⌜*bit* ŠU⌝.[II]-⌜*šú*⌝ NA_4.KIŠIB *si*-*mat* GÚ-*šú*
17′) [*it*]-⌜*ti*⌝ *ú*-*nu*-*ut* É.GAL-*šú áš*-⌜*lu*-*la*⌝ *a*-*na* KUR AN.ŠÁR.KI
18′) ⌜LÚ⌝.GAL.MEŠ-*šú a*-*na ta*-*mar*-*ti* UN.MEŠ ⌜*ú*⌝-*še*-*šib* EDIN ANŠE.A.AB.BA
19′) *ù si*-*it*-*tu*-*ti ina qaq*-*qa*-*ri in*-*da*-*áš*-*šá*-*ru ina maḫ*-*ri*-*ia*
20′) EGIR-*nu* UN.MEŠ EN *ḫi*-*iṭ*-*ṭi an*-*nu kab*-*tú e*-*mì*-*su*-*nu*-*u*-*ti*
21′) *bu*-*un*-*na*-*ni*-*šú*-*nu at*-*bal* KUŠ.MEŠ-*šú*-*nu* ⌜*áš*⌝-*ḫu*-*uṭ ú*-*nak*-*ki*-*sa* UZU.MEŠ-*šú*-*un*
22′) *ina qí*-*bit* AN.ŠÁR *u* dNIN.LÍL *qé*-⌜*reb*⌝ KUR.ELAM.MA.KI *e*-*ru*-*ub*
23′) BAD_5.⌜BAD_5⌝-*šú*-*nu ina la*⌝ [*mì*-*ni*] ⌜*áš*-*kun*⌝ *at*-*tal*-*lak šal*-*ṭiš*
24′) [m*um*-*man*-*al*-*da*-*si ti*-*ib*] ⌜MÈ⌝-*ia dan*-*nu e*-*dur*-*ma*
25′) [*me*-*ra*-*nu*-*uš*-*šú in*-*na*-*bit*]-⌜*ma*⌝ *iṣ*-*ba*-*ta šá*-*du*-*u*
26′) [14 URU.MEŠ *dan*-*nu*-*ti mu*]-⌜*šab*⌝ LUGAL-*ti*-*šú*
27′) [*ù* URU.MEŠ TUR.MEŠ *šá ni*]-⌜*i*⌝-*ba la i*-*šu*-*u*
28′) [*a*-*di* 20.ÀM URU.MEŠ *ina na*-*ge*-*e*] ⌜*ša*⌝ URU.*ḫu*-*un*-*nir*
29′) [*ina* UGU *mì*-*iṣ*-*ri šá* URU.*ḫi*]-⌜*da*⌝-*lu ak*-*šu*-*ud*
30′) [...] *x x* (*x*) *x* [*x*]

Lacuna

Left edge

1) [...] *x*.KI *qé*-*reb* KUR.*x* [...]

Lacuna

1′–8′) (No translation possible)

9′–13′) [...] my [*lordly maj*]*esty* [... (Šamaš-šuma-ukīn) who]m [I had installed] as king of Babylo<n> [...] who altered [*the peace* (*between us*) ...] did battle [*wi*]*th* me [...] they consigned him [to a conflagrat]ion and destroyed his life.

14′–15′) [(As for) the soldiers who had perpetrated sedition and rebelli]on, as many as had made common cause with him, [not a single one (of them)] escaped; (anyone) who tried to get away did not escape my grasp.

16′–19′) I carr[ied] off to Assyria [a chariot], the vehicle of his lordly majesty, the scepter held in his hand[s], (and) a seal — the insignia (worn around) his neck — [along w]ith equipment from his palace. I sat his nobles on camel(s) as a spectacle for the people and they dragged the rest of them to and fro across the ground before me.

20′–21′) Afterwards, (as for) the people who were guilty, I imposed a harsh punishment upon them. I destroyed their faces, flayed them, (and) chopped up their flesh.

22′–25′) By the command of (the god) Aššur and the goddess Mullissu, I entered the land Ela[m], brought about their (the Elamites') defe[a]t [count]less (times), (and) marched about triumphantly. [Ummanaldašu (Ḫumban-ḫaltaš III)] became frightened by [the assault of] my mighty [battle a]rray, [fled naked, an]d took to the mountain(s).

26′–30′) I conquered [fourteen fortified cities], his royal [reside]nce(s), [and small(er) settlements, which] were without [nu]mber, [together with twenty villages, in the district o]f the city Ḫunnir, [(which is) on the border of the city Ḫid]alu. [...] ... [...]

Lacuna

Left edge 1) [...] ... inside the land [...]

135

This poorly-preserved summary inscription of Ashurbanipal is known from a small fragment of a single-column clay tablet; only parts of thirteen lines survive. What little of the text is extant contains a heavily condensed overview of the events that took place in Elam. The fragment mentions Elamite royals who fled to Assyria after Teumman's violent accession to the throne, the decapitation of Teumman, the flight of Tammarītu from Indabibi after the latter seized the throne, and part of Ashurbanipal's conquest of Elamite cities during his campaign(s) against Ummanaldašu (Ḫumban-ḫaltaš III).

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
79-7-8,176	Nineveh, Kuyunjik	4.1×8.9	c

COMMENTARY

79-7-8,176 preserves parts of both faces from the lower left portion of a broad single-column tablet, including a portion of its left and bottom edges. For obv. 3′–5′, see text no. 3 (Prism B) iv 72–77; for rev. 1, compare text no. 3 (Prism B) v 93–95, text no. 9 (Prism F) ii 61 and iii 58–59, and text no. 11 (Prism A) iii 36–37 and v 6b–8; for rev. 2a, see text no. 9 (Prism F) iii 12–13 and text no. 11 (Prism A) iv 3–4; for rev. 2b–3, compare text no. 9 (Prism F) iii 23–26 and text no. 11 (Prism A) iv 25–27; the cities included in rev. 4 are mentioned in text no. 11 (Prism A) iv 123, v 22, 48, and 49; and for rev. 6, see text no. 9 (Prism F) iv 63a and text no. 11 (Prism A) v 121a.

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TEXT

Obv.

Lacuna

1′) *x* (*x*) [...]

2′) *ul-tu* ŠU.II *x* [...]

3′) ^{m}*um-man-i-gaš* $^{m\lceil}$*um*$^{\rceil}$-[*man-ap-pa* ^{m}*tam-ma-ri-tu* DUMU.MEŠ ^{m}*ur-ta-ki* LUGAL KUR.ELAM.MA.KI]

4′) ^{m}*ku-dúr-ru* $^{m\lceil}$*pa*$^{\rceil}$-*ru-ú* ⌜DUMU.MEŠ⌝ [^{m}*um-man-al-da-še* LUGAL *a-lik pa-ni* ^{m}*ur-ta-ki*]

Lacuna

1′–2′) ... [...] from the hands of [...].

3′–Rev. 1) Ummanigaš, U[mmanappa, (and) Tammarītu — the sons of Urtaku, the king of the land Elam] — Kudurru (and) Parrû — the sons of [Ummanaldašu (Ḫumban-ḫaltaš II), the king who came before Urtaku] — together with sixty members of the royal (family),

obv. 2′ In Ashurbanipal's corpus of royal inscriptions, *ul-tu* ŠU.II "from the hands of" is either followed by ^{md}GIŠ.NU$_{11}$-MU-GI.NA "Šamaš-šuma-ukīn" or LÚ.A KIN.MEŠ ^{md}GIŠ.NU$_{11}$-MU-GI.NA "the messengers of Šamaš-šuma-ukīn." However, it is unclear how to construe the traces of the sign on the edge of the break.

5′) *ù* 60 NUMUN.MEŠ LUGAL *ina la mì-ni* ⌜LÚ.ERIM.MEŠ GIŠ.PAN DUMU *ba*⌝-*né*-⌜*e*⌝ [*ša* KUR.ELAM.MA.KI (...)]

countless archers, nobles [of the land Elam, (...)] (rev. 1) the head of Teumman, the insolent (former) king of the land Elam, that/who [...].

Rev.

1) SAG.DU ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *er-ḫu ša* [...]

2) ^{m}*tam-ma-ri-tú ša* EGIR ^{m}*um-man-i-gaš ú-ši-*[*bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI *in-nab-tam-ma*$^{?}$]

Rev. 2–3) Tammarītu, who sa[t on the throne of the land Elam] after Ummanigaš (Ḫumban-nikaš II), [*fled to me*] from Indabibi, his servant, [crawled] nak[ed on his belly and ...].

3) ⌜*la*⌝-*pa-an* ^{m}*in-da-bi-bi* ARAD-*šú* *mi-ra*-⌜*nu*⌝-[*uš-šú ina* UGU *lìb-bi-šú ip-ši-lam-ma* ...]

4) *ak-šu-ud* URU.⌜É⌝-^{m}*im-bi-i* URU.*šu-šá*-⌜*an*⌝ [...]

Rev. 4–6) I conquered the cities Bīt-Imbî, Sus[a, ...] (and) Aššan t[o ... (and) I ...] its gods, [its goddesses, ...].

5) URU.*áš-šá-an a*-⌜*na*⌝ [...]

6) DINGIR.MEŠ-*šú* ⌜^{d}⌝[15.MEŠ-*šú* ...]

Rev. 7–8) Ummana[ldašu (Ḫumban-ḫaltaš III) ...] afterwards [...]

7) ^{m}*um-man*-⌜*al*⌝-[*da-si* ...]

8) ⌜EGIR⌝ [...]

Lacuna

Lacuna

136

This clay tablet fragment contains parts of eighteen lines of a report concerning Ashurbanipal's first war against the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III), which included the conquest of the city Bīt-Imbî, a stronghold of Elam that was under the authority of Imbappa, the chief archer.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2833 + K 3085	Nineveh, Kuyunjik	6.7×8.5×1.2	c

COMMENTARY

K 2833+ preserves the upper left portion of one face of a tablet, including parts of the left and top edges of that face. Given that the first line of this face begins in the middle of a narrative account, this suggests it is in fact the reverse of the tablet. For information on the physical join of K 2833 with K 3085, see Borger, BiOr 16 (1959) p. 138, although this join had already been recognized by G. Smith (Assurbanipal p. 205) in 1871.

For the text's contents, compare text no. 7 (Prism Kh) ix 12–14 and 1′′–2′′; text no. 8 (Prism G) ix 29′′b–37′′, 1′′′–5′′′, and x 10′–13′; and text no. 9 (Prism F) iii 35–36 and 46–65. The exact date of composition cannot be determined since the inscription

135 rev. 5 URU.*áš-šá-an* "Aššan": As already pointed out by T. Bauer (Asb. p. 63 n. 5), Aššan is not mentioned elsewhere in Ashurbanipal's inscriptions. Bauer equated this name with the well-known city Anšan in southwestern Iran, but this seems unlikely since Anšan is much farther away and would be out of place in this context. It is possible that Aššan is a smaller Elamite settlement in the area that is not included in other inscriptions of this king. Another possibility is to consider the reading a scribal error for URU.*šu*^{I}-*šá-an* "the city Susa" (see Bagg, Rép. Géogr. 7/3–1 p. 44; one should note, however, that A. Bagg incorrectly cited the reference as KUR.*áš-šá-an*), but the broken context makes this uncertain. If this is an error for Susa, given that Susa is mentioned in the previous line, one would need to assume that the list of conquered places ended in line 4 and the reference in the present line went with what follows.

is not sufficiently preserved. However, its *terminus post quem* can be established as the conquest of Bît-Imbî, an event first narrated in text nos. 7 (Prism Kh) and 8 (Prism G), some exemplars of which are dated to the eponymy of Nabû-nādin-aḫi of Kār-Shalmaneser (646).

BIBLIOGRAPHY

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1891 Bezold, Cat. 2 pp. 480 and 502 (study)
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1959 Borger, BiOr 16 p. 138 (study)
1996 Borger, BIWA pp. 45–47, 166–167, and 330 (transliteration, study)

TEXT

Obv.

Obverse completely missing

Rev.

1) ⌜*e-li ep*?*-še*?*-ti*⌝ *an-*⌜*na*?⌝*-*[*a*]*-*⌜*ti e*⌝*-gug lìb-bi iṣ-ṣa-ru-*⌜*uḫ*⌝ [*ka-bat-ti*]
2) ⌜*ad*⌝*-ke* ERIM.ḪI.A.MEŠ*-ia* EDIN ^{m}*um-man-al-daš* MAN KUR.ELAM.MA.KI *aṣ-*⌜*ba-ta*⌝ [KASKAL]
3) [*ina*] ⌜*me*⌝*-ti-iq ger-ri-ia* ⌜URU⌝.É-^{m}*im-bi-i* URU *tu-kul-ti* KUR.ELAM.⌜MA⌝.[KI *ak-šud*]
4) ⌜UN⌝.MEŠ *a-šib lìb-bi-šú šá la* ⌜*ú*⌝*-ṣu-nim-ma la iš-a-lu šu-lum* ⌜LUGAL⌝*-*[*ti-ia a-nir*]
5) ⌜SAG⌝.DU.MEŠ*-šú-nu ak-kis* NUNDUM.[MEŠ*-šú*]*-nu ap-ru-uʾ a-na ta-mar-ti* UN.MEŠ KUR-⌜*ia*⌝ [*al-qa-a a-na* KUR AN.ŠÁR.KI]
6) [^{m}]⌜*im*⌝*-ba-ap-pi* LÚ.GAL GIŠ.PAN *šá* ⌜KUR⌝.[ELAM].⌜MA⌝.KI *šá ina* URU.É-^{m}*im-bi-i pa-aq-du* [*a-na* EN.NUN*-u-ti*]
7) ⌜*bal*⌝*-ṭu-us-su* ⌜TA⌝ [*qé*]*-*⌜*reb*⌝ URU *ú-še-*[*ṣa-am-ma*]
8) ŠU.II *u* GÌR.II *bi-re-tu* [AN.BAR *ad*]*-*⌜*di*⌝*-šú-ma ú-ra-a* [*a-na* KUR AN.ŠÁR.KI]
9) ⌜MUNUS⌝.É.GAL DUMU.MEŠ*-šú šá* ^{m}*te-*⌜*um*⌝*-*[*man* MAN KUR.ELAM].⌜MA⌝.KI *šá ina ger-ri-ia maḫ-re-*⌜*e*⌝ [*ak-ki-su* SAG.DU*-su*]
10) ⌜*it*⌝*-ti si-it-*⌜*ti* UN.MEŠ⌝ [*a-ši-bu*]*-*⌜*ti*⌝ URU.É-^{m}*im-bi-i ú-*[*še-ṣa-am-ma šal-la-tiš am-nu*]
11) ^{m}*um-man-al-daš* ⌜MAN⌝ [KUR.ELAM.MA.KI *ep*?*-še*?*-e*]*-*⌜*ti*⌝*-ia an-na-a-ti* ⌜*iš*⌝*-*[*me-e-ma*]
12) ⌜*pu-luḫ*⌝*-tú* AN.ŠÁR [...] ⌜*ša*⌝ *ina maḫ-ri-*⌜*ia*⌝ [*il-la-ku is-ḫup-šú-ma*]
13) URU.[*ma-dak-tu* URU LUGAL]*-*⌜*ti*⌝*-*[*šú ú-maš-šir-ma e*]*-*⌜*diš*⌝*-ši-šú in-*⌜*na*⌝*-*[*bit-ma* KUR*-šú e-li*]
14) *ina qí-bit* AN.ŠÁR ᵈ⌜NIN⌝.LÍL ⌜*u*?⌝ [... *qé*]*-*⌜*reb*⌝ KUR.ELAM.MA.⌜KI⌝ [...]

Obverse completely missing

Rev. 1–5) My heart became enraged about *the*[*s*]*e deeds* (and) [my temper] turned hot. [I] mustered my troops (and) set ou[t on the road] against Ummanaldašu (Ḫumban-ḫaltaš III), the king of the land Elam. [In] the course of my campaign, [I conquered] the city Bīt-Imbî, a city upon which the land Elam relied. [(As for) the pe]ople living inside it, who had not come out and inquired about the well-being of [my] royal majes[ty, I killed (them)]. I cut off their [he]ads, sliced off [th]eir lip[s], (and) [took (them) to Assyria] to be a spectacle for the people of m[y] land.

Rev. 6–8) (As for) Imbappi, the chief archer of the land [Ela]m, who was stationed [as a guard] in the city Bīt-Imbî, I bro[ught] him [out] o[f] (that) city alive. [I then plac]ed (his) hands and feet in [iron] fetters and brought (him) to Assyria.

Rev. 9–10) I [brought out] a palace woman (and) the sons of Teu[mman — a (former) king of the land Ela]m who[se head I had cut off] during a previous campaign — together with the rest of the people [livin]g in the city Bīt-Imbî [and I counted (them) as booty].

Rev. 11–13) (As for) Ummanaldašu (Ḫumban-ḫaltaš III), the k[ing of the land Elam], h[e heard about] these [*deed*]s of mine [and] the fear of (the god) Aššur [(and) ..., w]ho [march] before m[e, overwhelmed him, and (then) he abandoned] the city [Madaktu, a roy]a[l city of his, and (then)] fl[ed a]lone [and took to the mountains (lit. “ascended his mountain”)].

Rev. 14–18) By the command of the deities Aššur, Mullissu, *and* [... insid]e Elam [...]. (As for) the people

rev. 1 ⌜*e-li ep*?*-še*?*-ti*⌝ *an-*⌜*na*?⌝*-*[*a*]*-*⌜*ti*⌝ “about *the*[*s*]*e deeds*”: The phrase *e-li ep-še-e-ti an-na-a-ti* always appears before *lìb-bi i-gu-ug-*(*ma*) *iṣ-ṣa-ru-uḫ ka-bat-ti* “My heart became enraged (and) my temper turned hot” in the corpus of Ashurbanipal’s inscriptions. This phrase is assumed here, although it is difficult to see how the traces of the tablet fit a few of these signs.

rev. 7 There is blank space between URU “city” and *ú-še-ṣa-am-ma* “I brought him out of” where the scribe could have written *šu-a-tu* “that,” which appears in text no. 9 (Prism F) iii 55.

rev. 12 There is space in this break for about five to seven signs, which provides enough room for the mention of an additional god or gods.

15) ⌜UN⌝.MEŠ KUR.ELAM.MA.KI *šá* ⌜*la*⌝ [*ú-ṣu-nim-ma la*] ⌜*iš*⌝-*'a*-⌜*a*⌝-[*lu šu-lum* LUGAL-*ti-ia a-nir*]
16) ŠU.II *ina lìb-bi-šú-nu x* [...] *x* [...]
17) [*si*]-⌜*it*⌝-*tu-ti šá x* [...]
18) [...] ⌜ŠI⌝ KI [...]

Lacuna

of the land Elam who had no[t come out and i]nquir[ed about the well-being of my royal majesty, I killed (them)]. The hands among them [... (As for) the re]st, who [...] ... [...]

Lacuna

137

A poorly preserved fragment from the center of one face of a clay tablet bears a small part of an inscription of Ashurbanipal. Given that so little of the text's contents remain, it is difficult to establish the exact context of the narrative. T. Bauer (Asb. p. 68) believed that the inscription presented a heavily condensed summary of events that happened in Elam, with lines 2′–3′ and 5′ probably concerning Ummanigaš (Ḫumban-nikaš II), with line 6′ referring to the rebellion of Tammarītu and line 8′ being his flight from Indabibi, and finally with line 10′ starting an account of Ashurbanipal's first campaign against Ummanaldašu (Ḫumban-ḫaltaš III). However, the only Elamite king who is explicitly named in the text is Ummanaldašu in line 10′. Moreover, Šamaš-šuma-ukīn is mentioned in line 5′. Until additional joins clarify the inscription's contents, Bauer's interpretation must be considered uncertain.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4483	Nineveh, Kuyunjik	5.1×3.8	p

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 636 (study)
1933 Bauer, Asb. pp. 68–69 and pl. 41 (copy, transliteration, study)
1996 Borger, BIWA p. 333 (study, line 13′, collations)

TEXT

Lacuna

1′) [...] *x* ⌜*šá*⌝ *x x* [...]
2′) [... *la pa*]-*liḫ* LUGAL-*ut* [...]
3′) [...] ⌜*ul*⌝ *iš-ma-a* ⌜*qí*⌝-[*bit* ...]
4′) [...] ⌜*dan*⌝-*nu šá-qu-ú mug-*⌜*da*⌝-[*aš-ru* ...]
5′) [... ᵐ]⌜ᵈ⌝GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ ⌜*la*?⌝ [*ke-e-nu*? ...]
6′) [...] *x-šu ú-ras-sib-šú ina* GIŠ.⌜TUKUL⌝ [...]
7′) [...] *x-ma iš-mu-ú qa-ba-*⌜*a*⌝-[*a* ...]
8′) [...] ⌜*in*⌝-*nab-tú-ma iṣ-ba-tu* GÌR.II-⌜*ia*⌝ [...]

Lacuna

1′–9′a) [...] ... [... who did not res]pect the kingship of [... did n]ot obey the com[mand of ... the str]ong one, the exalted one, the mig[hty one, ... (5′) ...] Šamaš-šuma-ukīn, (my) *u*[*nfaithful*] brother, [...] ... he cut him down with the swo[rd. ...] and they listened to [my] plea(s). [...] *they* fled and grasped m[y] feet. [...] sat [...].

137 line 5′ ⌜*la*?⌝ [*ke-e-nu*?] "*u*[*nfaithful*]": Or possibly read ⌜*nak*⌝-[*ri*], "h[ostile]."

9′) [...] ⌜ú⌝-šib lìb-ba-šú-⌜un⌝ [ik-pu-ud ḪUL-tú ...]
10′) [...] ⌜šá⌝ iq-bu-u-ni a-⌜la-ku⌝ [...]
11′) [...] ⌜mi⌝-na la i-šu-u [...]
12′) [...] x ^{m}um-man-al-⌜da⌝-[si ...]
13′) [... ú]-⌜nam⌝-me [...]
14′) [... ú]-šaḫ-ri-ba áš-⌜ku⌝-[na ...]
15′) [...] x it-ti x [...]
16′) [...] x x [...]
Lacuna

9′b–16′) Their heart(s) [plotted evil (deeds) ... (10′) ..., wh]o commanded me to march [...] without [n]umber [...] Ummanald[ašu ... I] devastated [... I] laid waste (and) brought ab[out *the defeat of* ... (15′) ...] with [...] ... [...]

Lacuna

138

A fragment from the middle of one face of a clay tablet preserves portions of nine lines from an inscription of Ashurbanipal. These lines of text appear to contain part of a report on his first war with the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III) in 647. For lines 2′–4′, compare text no. 11 (Prism A) v 73–76.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 123403	Th 1932-12-10,346	Nineveh, Kuyunjik	4.4×3.6	p

BIBLIOGRAPHY

1968 Lambert and Millard, Cat. p. 23 (study)
1996 Borger, BIWA pp. 49 and 356; and 8°-Heft p. 448 (transliteration, study)

TEXT

Lacuna
1′) [...] x x x (x) [...]
2′) [... ú]-maš-šir-ma in-na-[bit ...]
3′) [...] ⌜ÍD⌝ šu-a-tu a-na dan-[nu-ti-šú ...]
4′) [...] a-na ⌜ṣa$^{?}$⌝-[al-ti-ia ...]
5′) [...] x šá-de-e šap-kàt x [...]
6′) [...] ⌜BI$^{?}$⌝ KUR.KUR la pa-liḫ x [...]
7′) [...] ⌜^{m}⌝um-man-al-da-⌜si⌝ x [...]
8′) [...] šal-mì-⌜iš⌝ [...]
9′) [...] x [...]
Lacuna

Lacuna
1′–6′) [...] ... [... he (Ummanaldašu (Ḫumban-ḫaltaš III))] abandoned [...] and fled [...] that [riv]er as [his] defen[sive position ...] to *f[ight with me* ... (5′) ...] was heaped up [*lik*]*e* a mountain [...] of the lands, who does not revere [...].

7′–9′) [...] Ummanaldašu (Ḫumban-ḫaltaš III) [...] safel[y ...]

Lacuna

139

This royal inscription of Ashurbanipal is inscribed on a badly-damaged clay tablet, and what little of it has survived contains part of an account of the fifth Elamite campaign, a military expedition that took place in 646.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3097	Nineveh, Kuyunjik	7.8×5.1×1.8	c

COMMENTARY

K 3097 is a fragment that preserves part of one face (possibly the reverse) of a tablet, including a portion of its right edge. The approximate date of composition is ca. 645–642 since the fragment duplicates materials from text no. 10 (Prism T) iv 37–51a and text no. 11 (Prism A) x 38–39.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 502 (study)
1933 Bauer, Asb. pp. 60–61 and pl. 35 (copy, transliteration; lines 1′–2′, 5′, translation; study)
1996 Borger, BIWA pp. 137, 167–168, and 331; and LoBl p. 20 (transliteration, study)
2014 Novotny, SAACT 10 pp. xxiv, 39, 75, and 95 no. 16 (copy, transliteration; lines 1′–2′, translation; study)

TEXT

Lacuna

1′) *ina* ⌜*li-i*⌝-[*ti*] ⌜*ù*⌝ *da-na-ni*
2′) ⌜*ú*⌝-*šá-*⌜*zi*⌝-*zu-*⌜*in-ni* EDIN *ga*⌝-*re-*⌜*ia*⌝
3′) ⌜*qé-reb*⌝ KUR.ELAM.MA.⌜KI⌝ [*e-ru*]-*ub*
4′) ⌜BAD_5⌝.BAD_5-*šú-nu ina la mì-ni* [*áš-kun at*]-*tal-lak šal-*⌜*ṭiš*⌝
5′) [m]*um-man-al-da-si ti-ib* ⌜MÈ⌝-[*ia dan*]-⌜*nu*⌝ *e-dur-ma*
6′) ⌜*mi*⌝-*ra-nu-uš-šú in-*⌜*na*⌝-[*bit-ma iṣ-ba*]-⌜*ta*⌝ *šá-da-a*
7′) [14] URU.MEŠ *dan-nu-*⌜*ti*⌝ [*mu-šab* LUGAL]-*ú-ti-šú*
8′) ⌜*ù* URU⌝.MEŠ ⌜TUR⌝.[MEŠ *šá ni-i-ba la*] *i-šú-u*
9′) [*a-di* 20.ÀM URU.MEŠ *ina na-ge-e šá* URU].⌜*ḫu*⌝-*un-nir*
10′) [*ina* UGU *mi-iṣ-ri šá* URU.*ḫi-da-lu ak*]-⌜*šu*⌝-*ud*
11′) [URU.*ba-ši-mu u* URU.MEŠ *šá li-me-ti-šú ap*]-⌜*pul*⌝ *aq-qur*

Lacuna

Lacuna

1′–2′) (and the gods) made me stand [ov]er m[y] foes in mighty victor[ies].
3′–6′) [I ente]red the land Elam, [brought about] their (the Elamites') [de]feat countless (times), (and) [ma]rched about triumphant[ly]. (5′) Ummanaldašu (Ḫumban-haltaš III) became frightened by the assault of [my might]y battle array, fl[ed] naked, [and too]k to the mountain(s).

7′–11′) [I co]nquered [fourteen] fortifie[d] cities, his [roy]al [residence(s)], and small(er) [se]ttlements, [which] were [without number, together with twenty villages, in the district of the city] Ḫunnir, [(which is) on the border of the city Ḫidalu. I destroy]ed (and) demolished [the city Bašimu and the villages in its environs].

Lacuna

140

A small fragment from the bottom portion of a clay tablet preserves parts of two faces, with a total of only five lines of text of an inscription of Ashurbanipal. What little remains on the fragment mentions statues and other items that were plundered from Susa, which likely make this part of a report about the king's second war against Ummanaldašu (Ḫumban-ḫaltaš III) of Elam in 646.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-7-27,273	Nineveh, Kuyunjik	1.3×3.8	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1813 (study)

1996 Borger, BIWA p. 349; and 8°-Heft p. 376 (transliteration)

TEXT

Obv.

Lacuna

1′) [...] ⌜*ù* ALAM⌝.MEŠ LUGAL *x* [...]

Rev.

1) [... GIŠ].*ṣu-um-bi* ANŠE.KUR.<RA>.MEŠ ANŠE.⌜KUNGA⌝.[MEŠ ...]

2) [...] *x ul-tu qé-reb* URU.*šu-*⌜*šá-an*⌝ [...]

3) [... EN.MEŠ]-⌜*ia*⌝ *ša ú-tak-*⌜*kil*⌝-[*u-in-ni* ...]

4) [...] *x x x* [...]

Lacuna

Lacuna

1′–Rev. 4) [...] and statues of the king(s) [...] wagons, hors<e>s, m[ules ...] from the city Susa [...] my [lords], who had encour[aged me, ...] ... [...]

Lacuna

141

A clay tablet, of which only a small portion remains, preserves part of this inscription of Ashurbanipal. The extant text contains part of a unique, although poorly preserved, version of an account detailing the return of the goddess Nanāya's statue from Susa to her temple Eḫiliana in the Eanna complex at Uruk in 646.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2638	Nineveh, Kuyunjik	2.5×3.8×0.9	p

COMMENTARY

K 2638 preserves about a dozen lines from one face of a tablet, along with a portion of its left edge. For the contents of lines 5′–14′, compare generally the accounts of text no. 9 (Prism F) v 72–vi 11, text no. 10 (Prism T) v 9–32, and text no. 11 (Prism A) vi 107–124.

BIBLIOGRAPHY

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1933 Bauer, Asb. pp. 61–62 and pl. 24 (copy, edition)
1935–36 Schawe, AfO 10 p. 170 (study)
1996 Borger, BIWA pp. 57 and 329 (study, lines 4′, 11′, collations)
2013 van Koppen, Susa and Elam p. 380 n. 33 (study)

TEXT

Lacuna
1′) [...] ⌜GIŠ.TUKUL.MEŠ-*ia*⌝ UGU ⌜*ga*⌝-[*re-ia* ...]
2′) [...]-*e x* [...]
3′) [LÚ].⌜*e-la*⌝-*mu-ú muš-tar-ḫu la* [...]
4′) ⌜*ú-šal*⌝-*pi*-tu* KUR URI.KI [...]
5′) *ù ši-i* ^{d}*na-na-a* DUMU.MUNUS ⌜^{d}⌝[30 ...]
6′) *ag-giš taq-bu-u tu-šal-*⌜*pi*⌝-[*tu* ...]
7′) *ib-ši lìb-ba-šá* [...]
8′) MÁŠ.GI$_6$ *ši-pir maḫ-ḫe-e* ⌜*šá*⌝ [...]
9′) *ni-bit* MU-*ia taz-kur-*⌜*ma*⌝ [...]
10′) ⌜*a*⌝-*na-ku* ^{m}⌜AN⌝.ŠÁR-DÙ-A [...]
11′) *ša ina* 1 ⌜LIM⌝ 5 ME 30.ÀM [5$^{?}$ MU.AN.NA.MEŠ ...]
12′) *ul-tu e-ger-re-e* SIG$_5$-*tim x* [...]
13′) *ina šat mu-ši la-mas-*⌜*si*⌝ [...]
14′) (traces) [...]
Lacuna

Lacuna
1′–4′) [...] my weapons over [my] f[oes ...] ... [...] the presumptuous Elamite [*who did*] not [...] (and) destroyed the land Akkad [...].

5′–9′) Moreover, she, the goddess Nanāya, the daughter of the god [Sîn, *who* ...] had spoken angrily (and) had dest[royed ...], her heart was [...]. Dream(s and) message(s) from [ecstati]cs th[at ...] she nominated me an[d ...].
10′–14′) I, Ashurbanipal, [...] who for 1,53[5 years ...] after auspicious *egirrû*-oracles [...]. During the night, [my] *lamassu* [...] ... [...]

Lacuna

142

This summary inscription is known only from a poorly-preserved clay tablet. The extant text contains parts of a report describing the aftermath of Ashurbanipal's second campaign against the Elamite king Ummanaldašu (Ḫumbanḫaltaš III), including Pa'ê's submission to Assyria, and a general statement that (vassal) rulers from far and wide brought tribute to Ashurbanipal in

141 line 4′ ⌜*ú-šal*⌝-*pi*-tu* "destroyed": With respect to the PI sign, the scribe wrote the horizontal wedge on top of its vertical wedge, thus causing it to look similar to an ERIM sign.

Nineveh and that their messengers regularly arrived in their countries with news of the king of Assyria's victories. Although the text is damaged, the final section seems to indicate that the foreign dignitaries demonstrated their submission to Ashurbanipal by apparently licking a certain threshold. The dedication of this threshold — to which the subscript in rev. 13′ likely refers — appears to be the principal motivation for the creation of the present inscription.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4524 + K 6382	Nineveh, Kuyunjik	6.2×9.8	p

COMMENTARY

K 4524+ is a fragment from the lower portion of broad single-column clay tablet that preserves part of the reverse. The join between the two pieces was recognized by R. Borger (BIWA p. 333). Regarding its contents, for rev. 5′–7′, compare text no. 11 (Prism A) vii 51–57, and for rev. 12′, compare text no. 11 (Prism A) x 68–69.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 pp. 639 and 783 (study)
1933 Bauer, Asb. p. 62 and pl. 44 (K 6382, copy, transliteration, study)
1935–36 Schawe, AfO 10 p. 170 (K 6382, study)
1996 Borger, BIWA pp. 60 and 333–334; and LoBl p. 30 (transliteration, study)
1998 Frahm, CRRA 43 p. 158 (rev. 9′, edition)

TEXT

Obv.
Obverse completely missing
Rev.
Lacuna
1′) [...] ⌜*gim-ri-šú*⌝ [...]
2′) [...].⌜MEŠ⌝-*šú* NÍG.ŠU.[MEŠ-*šú* ...]
3′) [^{m}*um-man-al*]-⌜*da*$^{?}$-*si*$^{?}$ MAN⌝ KUR.ELAM.MA.KI *ša x* [...]
4′) *x*-⌜*šú*⌝-*nu qé-reb* KUR-*šú ina* UGU *x* [...]
5′) [^{m}]*pa-*$^{\prime}$*e-e* MAN KUR.ELAM.MA.KI *ša* ⌜*mé*⌝-[*eḫ-ret* ^{m}*um-man-al-da-si e-pu-šu be-lut* KUR.ELAM.MA.KI]
6′) *nam-ri-ri* DINGIR.MEŠ ⌜GAL.MEŠ⌝ [...]
7′) ⌜*ul*⌝-*tu qé-reb* KUR.ELAM.MA.KI ⌜*in*⌝-*nab-tam-ma* [*iṣ-ba-ta* GÌR.II LUGAL-*ti-ia*]
8′) ⌜DUMU⌝.MEŠ LUGAL.MEŠ ŠEŠ.MEŠ LUGAL.MEŠ ⌜*ša*⌝ AD.MEŠ-*šú-nu it-ti* AD.MEŠ-*ia im*-[...]
9′) [*it*]-⌜*ti*⌝ *ta-mar-ti-šú-nu ka-bit-tú* ⌜*il-li*⌝-*ku-nim-ma as-kup-pa-tu šu-a-tú ina* EME-*šú*-⌜*nu*⌝ [...]

Obverse completely missing

Lacuna
Rev. 1′–4′) [...] all of it [...] his [...]s, [his] possession[s ... *Ummanal*]*dašu* (Ḫumban-ḫaltaš III), the king of the land Elam, who [...] their ... inside his land upon/against [...].

Rev. 5′–7′) Paʾê, the king of the land Elam, who [had exercised dominion over the land Elam] in op[position to Ummanaldašu, *thought about*] the awe-inspiring brilliance of the great gods [... He] fled to me [f]rom the land Elam and [grasped the feet of my royal majesty].
Rev. 8′–12′) [The so]ns of kings (and) the brothers of kings, whose ancestors had *been* [*in agreement*] with my ancestors [...] came [wit]h their substantial audience gift(s) and [*licked*] this threshold with thei[r] tongue(s) [... (rev. 10′) Mes]sengers from (both) east (and) west,

10′) [LÚ.A] ⌜KIN⌝.MEŠ *ṣi-it* ^{d}UTU-*ši e-reb* $^{d⌜}$UTU-*ši*⌝ *ša a-mat* SIG$_5$-*tim na-šu-ú* ⌜*kun*⌝-[...]
11′) [*x x*] *x* ⌜DINGIR⌝.MEŠ GAL.MEŠ EN.MEŠ-*ia šá* AD.MEŠ-⌜*ia*⌝ *ip-tal-la-ḫu ù a-na-ku ul-tu* ⌜*ṣe*$^{?}$⌝-[*ḫe-ri-ia*$^{?}$ ...]
12′) [...] ⌜ITI⌝-*šam pu-us-su-rat ḫa-*⌜*de*⌝-*e šá ka-šad* LÚ.KÚR.MEŠ-⌜*ia*⌝ [*ú-pa-sa-ru-in-ni qé-reb-šú*]

who were bearing good messages, [... the] great [go]ds, my lords, whom [m]y ancestors had always revered and I, from [*my*] *c*[*hildhood* ... m]onthly, good news about the conquest of my enemies [was brought to me there].

13′) [... *as*$^{?}$]-⌜*kup*$^{?}$⌝-*pi x x* [...]
Lacuna?

Rev. 13′) [... *of the thres*]*hold* ... [...].
Lacuna?

143

The middle portion of one face of a clay tablet preserves parts of eleven lines of text from a summary inscription of Ashurbanipal. The extant text contains the conclusion of an account of the king's second war against the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III) and the subsequent capture of that enemy king.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13783	Nineveh, Kuyunjik	3.8×3.2	p

COMMENTARY

Regarding the tablet's contents, for lines 1′–3′, compare text no. 11 (Prism A) vii 9–15 and text no. 194 v 24–29; and for lines 4′–6′, compare text no. 11 (Prism A) x 9–16. The translation is restored from these sources, but no attempt has been made to restore the transliteration due to the fact that the fragment does not preserve any edges that could be used to determine which contents belong in each line of text.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1339 (study)
1996 Borger, BIWA p. 338; and 8°-Heft p. 182 (transliteration, study)

TEXT

Lacuna
1′) [...] (*x*) *x x* [...]
2′) [... *i*]-⌜*tu*⌝-*ram-ma qé-*⌜*reb*⌝ [URU.*ma-dak-tú* ...]
3′) [... *áš-lu-lu*] *šal-lat-su e-ru-*⌜*bu*⌝ [...]

Lacuna
1′–3′) [(*As for*) *Ummanaldašu* (*Ḫumban-ḫaltaš III*), *the king of the land Elam who had seen the rage of the mighty weapons of* (*the god*) *Aššur* (*and the goddess Ištar*), he r]eturned [*from the mountain*(*s*), *his place of refuge*], and *th*[*ey* (*his troops*)] entered [the city Madaktu, *which I had*

143 line 3′ *e-ru-*⌜*bu*⌝ "*th*[*ey* (*his troops*)] entered": In text no. 11 (Prism A) vii 15a and text no. 194 v 29a, the verb is *e-ru-ub* "he entered" with Ummanaldašu as its subject, so it is unclear why the present text has a vocalic suffix on the verb.

destroyed, demolished, (and) plun]dered [*by the command of* (*the god*) *Aššur* (*and the goddess Ištar*). *He sat down in mourning,* (*at a place of mourning*)].

4′) [... *šá la*] ⌜*in*⌝-*nen-nu-ú* KUR-⌜*su*⌝ [...]
5′) [...] ⌜*šá*⌝ *ú-šab-šu-ú* ⌜UGU⌝-[*šú* ...]
6′) [... *a*]-⌜*šar*⌝ *it-ta-nap-raš-ši-*⌜*du*⌝ [...]

4′–6′) [*By the command of his/their exalted divinity*, which cannot] be changed, hi[s] land [*rebelled against him. He* (*then*) *fled alone from the rebellion* tha]t [*his servants*] had incited agai[nst him *and he took to the mountain*(*s*). *From the mountain*(*s*), *his place of refuge* whe]re he had always fled, [*I caught him like a falcon and took him alive to Assyria*].

7′) [...] MUN *e-pu-šú-uš* [...]
8′) [... *ina* MÈ] ⌜EDIN⌝ *rap-ši* ⌜BAD_5⌝.[BAD_5 ...]
9′) [...] BI A ŠAL *x* [...]
10′) [...] *x* BAD_5.⌜$BAD_5{}^{?}$⌝ [...]
11′) [...] *x* [...]

7′–11′) [...] the kindness that I had done for him [... in a] widespread [pi]tched [battle *I brought about*] the def[eat *of his troops* ...] ... [...] *the defe*[*at* ...]

Lacuna

Lacuna

144

A fragment from one face of a clay tablet preserves portions of nine lines of text from an inscription of Ashurbanipal. The fragment establishes little context for its contents, but the inscription appears to be a summary text reporting on the king's conflict with the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13755	Nineveh, Kuyunjik	3.2×2.8	p

COMMENTARY

With regard to the extant text, for lines 1′–7′, compare text no. 9 (Prism F) iii 73–81 and v 63–64, and text no. 10 (Prism T) v 6–7; and for lines 8′–9′, compare text no. 11 (Prism A) x 11–15.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1337 (study)
1898 Winckler, OLZ 1 col. 73 (lines 5′–6′, transliteration; study)
1933 Bauer, Asb. p. 60 and pl. 47 (copy, study)
1935–36 Schawe, AfO 10 p. 170 (study)
1996 Borger, BIWA pp. 168 and 338 (study)

TEXT

Lacuna
1′) [...] ⌜ḪUL-*tu*⌝ [...]
2′) [... *il*]-⌜*li*⌝-*ku* ⌜*ú*⌝-[*šá-zi-zu-in-ni* ...]
3′) [... *ba-ra-nu*]-*ú ib-ru*-[*ú-ma* ...]
4′) [...] *ú-ter-ru*-⌜*niš*⌝-[*šú* ...]
5′) [... *qé*]-*reb* KUR.ELAM.MA.[KI ...]
6′) [...] ⌜Ú⌝.ZAG.ḪI.LI.[SAR ...]
7′) [...] ⌜NITA⌝ *u* MUNUS GU_4.[MEŠ ...]
8′) [... UGU]-⌜*šú*⌝ *e-diš-ši-šú* [...]
9′) [... *it-ta-nap-raš-ši*]-⌜*du ki-ma* SÚR⌝.[DÙ.MUŠEN ...]
Lacuna

Lacuna
1′–7′) [... e]vil (ways) [... (*The god*) *Aššur and the goddess Ištar*, who mar]ched [*at my side* (and) allowed me to stand ...], saw [*the dangerous* (and) rebellio]us [*thought*(*s*) ... and ...] *they made* [*him*] *return* [... (5′) ... in]side the land Elam [...] cress [... *people* — ma]le and female — oxe[n ...].

8′–9′) [... against h]im. [*He* (*then*) *fled*] alone [... *where* he had always fle]d, [*I caught him*] like a f[alcon *and* ...]
Lacuna

145

A clay tablet fragment preserves part of a copy or a draft/model of one of Ashurbanipal's inscriptions. The extant text contains a report about the punishment of three former Elamite kings (Tammarītu, Pa'e, and Ummanaldašu [Ḫumban-ḫaltaš III]) and the Arab leader (Uaite') in which the Assyrian king states that he had all four men hitched up like horses to his processional carriage and had them pull it to the main gateway of the Ištar temple in Nineveh; the building report; and the beginning of the king's advice to future rulers. The unusually terse and nondescript building account could suggest that the tablet's contents were a draft or model for an inscription rather than a copy of an actual text that had already been written on an object.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6388	Nineveh, Kuyunjik	8.9×10.1	p

COMMENTARY

K 6388 preserves parts of thirteen lines from the reverse of a single-column tablet. The account in rev. 4′–9′a generally follows that of text no. 11 (Prism A) x 17–39, but the tablet seems to omit clauses in rev. 4′–8′ that contain references to deities outside of the long, general list of gods — such as in rev. 2′ and 8′ — that appears often in Prism A. Thus, the tablet seems to omit *ša ina e-mu-qí* AN.ŠÁR *u* ^{d}15 EN.MEŠ-*ia ú-šak-ni-šá a-na* GIŠ.ŠUDUN-*ia* "whom I had made bow down to my yoke through the might of (the god) Aššur and the goddess Ištar, my lords" of Prism A x 19–20 and *ina qí-bit* AN.ŠÁR *u* ^{d}15 "by the command of (the god) Aššur and the goddess Ištar" of Prism A x 22, as well as omitting Prism A x 24–28 concerning Ashurbanipal's offering of sacrifices in Emašmaš before the goddess Mullissu. Rev. 9′a should include Prism A x 36b–39, but due to its damaged state and the fact that all of the Prism A material seems not to fit in the break, this line cannot be reconstructed with certainty (see the on-page note). For rev. 10′–11′, see text no. 11 (Prism A) x 108b–109. Since the tablet's contents relate to

Prism A, its date of composition is ca. 644–642.

An unusual features of K 6388 is that it only contains the short statement *ú-šá-áš-ṭir* EDIN-*uš-šú*, "I had (this) inscribed upon it," in rev. 9′b for its building report. While this indicates that the text was originally intended to be written upon some type of object, possibly a stele (see, for example, text no. 220 [L^4] iv 5′), such a terse statement is an anomaly given that the building report usually includes some information as to what type of object is being inscribed and where that object is to be deposited, set up, or dedicated. This information may have appeared in the next section with the king's exhortation to future rulers to restore the structure or object in question when it becomes old and is in need of repair, but this material is not preserved.

Alternatively, it is possible that the text was a draft or model, and thus the scribe included this line in the inscription to represent the expected building project or dedication that was unknown at the time of writing. Presumably, this section would have been filled out when the text was actually inscribed upon an object that was to be deposited in a structure's foundations or dedicated in a temple somewhere.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 783 (study)
1933 Bauer, Asb. p. 63 and pl. 44 (copy, transliteration, study)
1996 Borger, BIWA pp. 71 and 335 (study, rev. 2′, collations)

TEXT

Obv.
Obverse completely missing
Rev.
Lacuna

1′) [... DINGIR].ᵍᵃᵐᵉˢ GAL.MEŠ˺ *x* [...]

2′) [*ša* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}*šar*]-ˢ*rat-kid*˺-*mu-ri* ^{d}15 *ša* LÍMMU-DINGIR.KI ˢ^{d}MAŠ ^{d}˺[U.GUR *u* ^{d}*nusku*]

3′) [...] *x* [...] ˢ*tik*˺-*le-ia a-na da-*ˢ*ba*$^{?}$˺-[*x x* (*x*)]

4′) [^{m}*tam-ma-ri-tú* ^{m}*pa-*ʾ*e-e* ^{m}]ˢ*um-man*˺-[*al-daš ša* EGIR] ˢ*a*˺-*ḫa-meš e-pu-šú be-lut* KUR.ˢELAM˺.[MA.KI]

5′) [^{m}*ú-a-a-te-e*ʾ MAN KUR.*a-ri-bi ša* BAD_5.BAD_5-*šú áš-ku*]-ˢ*nu it*˺-*ti šal-*ˢ*lat*˺ KUR-*šú al-qa-áš-šú a-na* KUR ˢAN˺.[ŠÁR.KI]

6′) [GIŠ.ŠUDUN GIŠ.*šá šá-da-di ú-šá-aṣ-bit-su-nu*]-ˢ*ti*˺ *a-di* KÁ ˢÉ.KUR˺ *iš-du-du ina šap-li-*ˢ*ia*˺

7′) [*al-bi-in ap-pi at-ta-*ʾ*i-id* DINGIR-*us-su-un ú*]-ˢ*šá*˺-*pa-a dan-*ˢ*nu-us*˺-*su-un ina* ˢUKKIN˺ ERIM.ḪI.A-ˢ*ia*˺

8′) [*ša* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI] ˢ^{d}*šar*˺-*rat-kid-*ˢ*mu*˺-*ri* ^{d}15 *ša* LÍMMU-DINGIR.KI ˢ^{d}MAŠ ^{d}˺U.GUR *u* [^{d}*nusku*]

9′) [... *ú-šá-zi-zu*]-ˢ*in-ni* EDIN LÚ.KÚR$^{?}$.MEŠ-*ia ú*˺-*šá-*ˢ*áš-ṭir*˺ EDIN-ˢ*uš*˺-[*šú*]

Obverse completely missing

Lacuna

Rev. 1′–3′) [...] great [god]s [... which the deities Aššur, Sîn, Šamaš, Adad, Bēl (Marduk), Nabû, Ištar of Nineveh, Šar]rat-Kidmuri, Ištar of Arbela, Ninurta, [Nergal, and Nusku ...], who support me, to ... [...].

Rev. 4′–9′a) [(As for) Tammarītu, Paʾê, (and)] Um-m[analdašu (Ḫumban-ḫaltaš III), who] had exercised dominion over the land Elam [after o]ne another, [(and) Uaiteʾ, the king of the land of the Arabs whose defeat I had brought abo]ut (and whom) I had taken to As[syria], together with plunder from his land — [I made the]m [take hold of the yoke of (my) processional carriage]. They pulled (it) up to the gate of the temple while I was seated above them (lit. "while (they were) below m[e]"). [(There), I humbled myself (lit. "I stroked my nose") (and) paid careful attention to their divinity]. In a rally of m[y] troops, [I] made visible their (the god's) strength, [(through) which the deities Aššur, Sîn, Šamaš, Adad, Bēl (Marduk), Nabû, Ištar of Nineveh], Šarrat-Kidmuri, Ištar of Arbela, Ninurta, Nergal, and [Nusku ... made] me [stand] over my *enemies*.

Rev. 9′b) I had (this) inscribed upon [it].

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rev. 5′ ˢ*it*˺-*ti šal-*ˢ*lat*˺ KUR-*šú* "together with plunder from his land": Text no. 11 (Prism A) x 23 was reconstructed as [*ul-tu*] ˢKUR˺-*šú* "[out of] his (own) [lan]d," although the present text might suggest a different restoration.

rev. 9′ Text no. 11 (Prism A) x 36b–39a have *šá la kan-šu-ti-ia ú-šak-ni-šú a-na* GIŠ.ŠUDUN-*ia ina li-i-ti ù da-na-a-ni* "I made those insubmissive to me bow down to my yoke (and) in mighty victories" before the *ú-šá-zi-zu-in-ni* "made me stand," but there is insufficient room in the break at the beginning of the line of the tablet to restore all of this.

10′) [*a-na* EGIR UD.MEŠ *ina* LUGAL.MEŠ DUMU].ʳMEŠ-*ia*ˀ
11′) [*šá* AN.ŠÁR *u* ^{d}15 *a-na be-lut* KUR *u* UN.MEŠ *i*]-ʳ*nam*ˀ-*bu-u* ʳ*zi*ˀ-[*kir-šú*]
12′) [...] *x* Ú [...]
13′) [...] *x* [...]
Lacuna

Rev. 10′–13′) [In the future, may one of the kings], m[y descendant]s, [whom (the god) Aššur and the goddess Ištar no]mina[te for ruling over the land and people, ...] ... [...]

Lacuna

146

A small fragment preserves only a portion of the right side of one face of a clay tablet. The text belongs to the reign of Ashurbanipal given that it mentions Atta-metu, the chief archer of Ummanigaš (Ḫumban-nikaš II), who was one of the individuals sent to aid Šamaš-šuma-ukīn in his rebellion (see, for example, text no. 3 [Prism B] vii 6–19). The fragment also mentions the Gambulian city Ša-pī-Bēl.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 1284 + Sm 1697	Nineveh, Kuyunjik	4.5×1.9	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 pp. 1476 and 1503 (study)
1924–39 Geers, Heft B pp. 142 and 152 (copy)
1996 Borger, BIWA p. 341; and LoBl p. 82 (transliteration, study)

TEXT

Lacuna
1′) [...] *x x*
2′) [...] *x-u-a*
3′) [...] *x-šú-nu*
4′) [...] ʳURUˀ.*šá-pi-i*-^{d}EN
5′) [...] *x* GIŠ
6′) [...] *x* LIŠ
7′) [...] *x* KI
8′) [...] *x* KI
9′) [...] *x* KI
10′) [...]-*su*
11′) [... ^{m}*at*]-*ta-me-tu* LÚ.GAL GIŠ.PAN
12′) [...]-*ti-šú*
13′) [...] *x*
Lacuna

Lacuna
1′–4′) [...] ... [...] my [...] their [... the cit]y Ša-pī-Bēl

5′–10′) (No translation possible)

11′–13′) [... At]ta-metu, the chief archer, [...] his [...]

Lacuna

146 line 11′ LÚ.GAL GIŠ.PAN "the chief archer": These four signs are written on the right edge of the tablet following [... ^{m}*at*]-*ta-me-tu* "[... At]ta-metu," so it appears that the scribe decided to include Atta-metu's title only after he had already inscribed the content appearing on the face of the tablet.

147

A fragment from the right side of one face of a clay tablet that preserves the end of only nine lines of text likely bears an inscription of Ashurbanipal. While its contents provide little context, the narrative appears to relate to the king's dealings with the Elamites.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 1885	Nineveh, Kuyunjik	3.8×4.4	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1513 (study)
1933 Bauer, Asb. p. 67 and pl. 50 (copy, transliteration)
1996 Borger, BIWA p. 341; and LoBl p. 83 (transliteration, study)

TEXT

Lacuna
1′) [... *ik*]-˹*lu-ú*˺ *ina* ˹É *ṣi-bit*˺-[*ti*]
2′) [... *ú-še*]-*bi-la a-di maḫ-ri-ia*
3′) [...]-˹*an*?˺-*ni-šú-nu i-du-ku*
4′) [...] *x* AN.ŠÁR *ù* ^{d}15
5′) [... *pu*]-˹*luḫ*˺-*ti* EN-*ti-ia*
6′) [... *ina ma*]-˹*le*˺-*e lib-ba-a-ti*
7′) [...] ˹*da*?˺-*gíl pa-ni-ia*
8′) [...] ˹MAN˺.MEŠ KUR.ELAM.MA.˹KI˺
9′) [...] *x x x x*
Lacuna

Lacuna
1′–9′) [... had conf]ined in priso[n ... he se]nt (them) before me [...] they killed their ... [...] (the god) Aššur and the goddess Ištar (5′) [... fea]r of my lordly majesty [... fil]led with rage [... *a servant who bel*]*onged* to me [... kin]gs of the land Elam [...] ...

Lacuna

148

A flake from one face of a clay tablet belonging to Ashurbanipal's reign preserves parts of seven lines of text from the middle of the tablet. What little of its contents remains refers to a victory of the king, the craft of the deity Ninagal, and the goddesses Mullissu?, Ištar of Nineveh, and Šarrat-Kidmuri.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 2039	Nineveh, Kuyunjik	4×3.2	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1526 (study)
1924–39 Geers, Heft B p. 156 (copy)
1996 Borger, BIWA p. 342; and LoBl p. 85 (transliteration, study)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [...] ⌜*im*⌝-*šu-ú x* [...]
3′) [... BAD_5].BAD_5-*šú áš-kun* ⌜ID⌝ [...]
4′) [...]-⌜*ka*?⌝-*bu a-na* É.KUR *x* [...]
5′) [... *ina ši*]-⌜*pir*⌝ ^{d}*nin-á*-[*gal* ...]
6′) [...] *x-lu-ú ma-ḫar* ^{d}NIN.[LÍL? ...]
7′) [...] *x* ⌜^{d}15⌝ *ša* NINA.KI ^{d}⌜*šar*⌝-[*rat-kid-mu-ri* ...]
Lacuna

Lacuna
1′–7′) [... w]ho forgot [...] I brought about his [def]eat [...] ... to the *temple* [... (5′) ... through the cra]ft of the deities Nina[gal, *Kusibanda,* (*and*) *Ninkurra*, ...] ... before the goddesses *Mulli*[*ssu*, ...], Ištar of Nineveh, Š[arrat-Kidmuri, ...]

Lacuna

149

A fragment originating from the middle of one face of a clay tablet preserves parts of only eleven lines of text from an inscription of Ashurbanipal. The text appears to mention the city Tīl-Tūba and the Elamite king Urtaku, although not enough of the narrative is preserved to establish the broader context. As also noted by T. Bauer (Asb. p. 67), the signs are sometimes poorly written, making an edition of the fragment difficult.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4542	Nineveh, Kuyunjik	3.2×3.8	p

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 640 (study)
1933 Bauer, Asb. p. 67 and pl. 42 (copy, study)
1996 Borger, BIWA p. 334 (line 8′, collations)

TEXT

Lacuna

1′) [...] *x* [...]

2′) [...] (erasures) [...]
3′) [...] *x* ŠU? *il-li-ka x* [...]
4′) [...] ⌜*ma*⌝-*a*ʾ-*du-ti áš-ba-tú ina*? *x* [...]
5′) [...] *x-ru-šú-nu* ḪU AD IN LA? ⌜LA?⌝ [...]
6′) [...]-⌜*ge*?⌝-*e iš-pu-ra* ⌜*šá*?⌝ A ŠID [...]
7′) [...] *liš*?-*te-šir pa-pa*?/*áš*?-*ra-nu a-x* [...]
8′) [...] *x-ke-e* URU.⌜DU$_6$?⌝-*tu-ú-*⌜*bi*?⌝ [...]
9′) [... m]⌜*ur*⌝-*ta-ki* MAN KUR.ELAM.MA.KI ⌜*šá*?⌝ [...]
10′) [...] *x* ḪI DA DU *x* [...]
11′) [...] *x x* (*x*) [...]

Lacuna

Lacuna

1′) [...].

2′–9′) [...] ... went [...] many [...] *dwelling in* [... (5′) ...] their ... [...] ... he sent, *who/which* ... [...] ... [...] ... the city *Tīl-Tūb*[*a* ...] *a descendant/son/relative of* U]rtaku, the king of the land Elam, *wh*[*o* ...]

10′–11′) (No translation possible)

Lacuna

150

Fragment K 6375 originates from the middle section of one face of a clay tablet and this fragment preserves a maximum of five signs from each of its extant sixteen lines. While no clear context for the narrative can be established, the inscription appears to deal with Ashurbanipal's conflicts with the Elamites; Tammarītu is specifically mentioned.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6375	Nineveh, Kuyunjik	5.1×3.2	p

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 783 (study)
1933 Bauer, Asb. p. 67 with n. 4 and pls. 43–44 (copy, transliteration)
1996 Borger, BIWA p. 335 (lines 3′, 11′–12′, collations)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [...] ⌜*ù*⌝ ᵈ⌜15⌝ [...]
3′) [...] *x ma-gar-*⌜*ri*⌝ [...]
4′) [... KUR].⌜*e*⌝*-lam-ti* ⌜*ú*⌝-[...]
5′) [...] *x* ᵐ*tam-ma-*⌜*ri*⌝-[*tú* ...]
6′) [...] ⌜AḪ⌝ *ra-man-*[*šú*? ...]
7′) [...] *x-nu uš-te-*⌜*eš*⌝-[*še-ra ḫar-ra-nu*? ...]
8′) [...] ⌜DA?⌝ ERIM.ḪI.A-⌜*ia*⌝ [...]
9′) [... *a-šam-šá*]-⌜*ti*⌝ *iṣ-ṣa-nun-*⌜*da*⌝ [...]
10′) [... *qu-ra*?]-⌜*di*⌝*-šú ú-pal-*⌜*li*⌝-[*iq* ...]
11′) [...] ⌜*ki*⌝*-ma* ŠE.IM *šá x* [...]
12′) [...] ⌜*a*?⌝*-ḫu-ru-u* ⌜*šá*⌝ *x* [...]
13′) [...] *x*.KI URU.*ar-x* [...]
14′) [...] ⌜*as*⌝*-pu-un-*⌜*ma*?⌝ [...]
15′) [...].⌜MEŠ⌝ *ma-*⌜*la*?⌝ [...]
16′) [...] *x* [...]
Lacuna

Lacuna
1′–16′) [... a]nd the goddess Iš[tar ...] whee[l(s) ... the land] Elam [... (5′) ...] Tammar[ītu ... *him*]*self* [...] ... I/he took the d[irect *road* ...] m[y] troops [... dust storm]s were whirling abou[t ... (10′) ...] I slaught[ered] his [*warrior*]*s* [... l]ike grain, which [... *a c*]*ommon* (*soldier*), who [...] ..., the city Ar[... I] flattened *an*[*d* ... (15′) ...]s, *as man*[*y as* ...]
Lacuna

151

This small fragment of a clay tablet preserves parts of fourteen lines of an inscription of Ashurbanipal. The text mentions the Elamite king Tammarītu and appears to include a speech of his to Ashurbanipal, presumably after Indabibi deposed him.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-2-4,301	Nineveh, Kuyunjik	4.4×3.5	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1780 (study)
1933 Bauer, Asb. p. 68 and pl. 57 (copy, transliteration, study)
1996 Borger, BIWA p. 348 (study)

TEXT

Lacuna
1′) ⌜AN?.ŠÁR⌝ [...]
2′) UGU ⌜ID⌝ [...]
3′) ÍD.MEŠ ⌜ILLU.MEŠ?⌝ [...]
4′) [*a*]-⌜*ḫur*⌝-*ru-u* KI ME *x* [...]
5′) ⌜*šá ze*⌝-*ra-a-te* [...]
6′) m*tam-mar-i-tu šá* [...]
7′) [*x*]-*us-su-te* GIM *x* [...]
8′) ⌜*um*⌝-*man-šú ki-ma li-me-et x* [...]
9′) *iš-ni ṭè-en-šú mi-lik-šú iš-*⌜*te?*⌝-[...]
10′) *šap-ti-šú i-ta-ma-a i-kar-*[*ra-ba* ...]
11′) AN.ŠÁR *re-ṣu-*⌜*ka*⌝ *tuk-lat-*⌜*ka*⌝ *x* [...]
12′) *i-ta-a-*⌜*ka*⌝ *x x* [...]
13′) *ez-zu-ti x* [...]
14′) [*x*] *x x* [...]
Lacuna

Lacuna
1′–5′) [(*the god*) *A*]*ššur* [...] upon [...] rivers (and) floods [... a co]mmon (soldier) ... [...] who hostilities [...].

6′–14′) Tammarītu, who [...] ... like [...] his army, like *an entourage of* [...] his judgment changed (and) his counsel ... [...] (10′) he spoke (with) his lips (and) was ble[ssing ...] "(The god) Aššur, your ally, your support, [...] your borders ... [...] fierce [...] ... [...]."

Lacuna

152

A small flake from one face of a clay tablet preserves only a handful of signs from an inscription of Ashurbanipal. The extant text mentions the land Elam and the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III). For these limited contents, compare text no. 9 (Prism F) iv 49–54a and text no. 11 (Prism A) v 106–111.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 21848	Nineveh, Kuyunjik	2.2×1.4	p

BIBLIOGRAPHY

1992 Lambert, Cat. p. 67 (study)
1996 Borger, BIWA p. 340; and LoBl p. 77 (transliteration)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [... KUR].⌜*e*⌝-*lam-*⌜*ti*⌝ [...]
3′) [...] ⌜*ina*⌝ *la mì-*⌜*ni*⌝ [...]
4′) [...] *x* [...]
5′) [... m*um-man-al*]-⌜*da*⌝-*si* ⌜MAN⌝ [KUR.*e-lam-ti* ...]
6′) [...] *x* [...]
Lacuna

Lacuna
1′–6′) [... the land] Elam [... wi]thout numb[er ... Ummanald]ašu (Ḫumban-ḫaltaš III), the kin[g of the land Elam, ...]

Lacuna

153

A tiny fragment from the top of one face of a clay tablet preserves parts of eight lines from one of Ashurbanipal's inscriptions. The text, what little of it remains, mentions Nabû-bēl-šumāti, a grandson of Marduk-apla-iddina II (Merodach-baladan), and the city Uzubia (Izibia), a royal city of the Manneans.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4505	Nineveh, Kuyunjik	2.5×3.2	p

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 638 (study)
1933 Bauer, Asb. p. 68 and pl. 41 (copy, study)
1996 Borger, BIWA pp. 34 and 333; and LoBl p. 28 (transliteration, study)

TEXT

1) [...] ⌜*qé-reb*⌝ URU *šú-a-tú x* [...]
2) [...]-*ti a-na* NINA.KI ⌜*il*⌝-[*lik*-(*ma*) ...]
3) [... ^{m}]⌜^{d}⌝AG-EN-MU.⌜MEŠ⌝ [...]
4) [... *it-ti*$^{?}$ *ta-mar-ti-šú*$^{?}$] ⌜*ka*⌝-*bit-ti il-lik-am-*⌜*ma*⌝ [...]
5) [... URU$^{?}$].*ú-zu-bi-*⌜*ia*$^{?}$⌝ [...]
6) [...]-⌜*ti*⌝ *ša* KUR.*man-*⌜*na*⌝-[*a-a* ...]
7) [...] *x* EN.MEŠ [...]
8) [...] ⌜DUMU.MUNUS⌝ [...]

Lacuna

1–4) [... in]side that city [...] he c[ame] to Nineveh [(and) ...] Nabû-bēl-šumāt[i ...] he came to me [*with his*] substantial [*audience gift*(*s*)] a[nd ...].

5–8) [... *the city*] *Uzubia* (*Izibia*) [...] of the land Man[nea ...] lords [...] daughter [...]

Lacuna

154

This inscription of Ashurbanipal is known from two poorly-preserved clay tablets. The originals were to be inscribed upon objects, including an emblem (*simtu*) of the god Nusku, that were to be displayed in the Sîn-Šamaš temple at Nineveh. The text was composed after 646 since its historical narrative commemorates Ashurbanipal's fifth Elamite campaign and the return of the goddess Nanāya's statue to Eḫiliana at Uruk.

153 line 5 [URU$^{?}$].*ú-zu-bi-*⌜*ia*$^{?}$⌝ "[*the city*] *Uzubia* (*Izibia*)": The reading of these signs as a city name is based on the appearance of URU.*uz-bi-a* "the city Uzbia (Izibia)" in text no. 3 (Prism B) iii 47 in the account of Ashurbanipal's attack on Mannea. Izibia/Ziba also appears as one of the Mannean cities conquered by Sargon II; see Frame, RINAP 2 p. 60 no. 1 line 87 and p. 142 no. 7 line 41.

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2628	Nineveh, Kuyunjik	5.7×8.2×2.8	1–rev. 13	c
2	K 9954	As ex. 1	2.8×3.8	rev. 9–16	c

COMMENTARY

The majority of the inscription is contained on ex. 1, a fragment that preserves both faces from the upper left portion of a single-column clay tablet, including parts of its top and left edges. In contrast, ex. 2 is a small fragment from the middle of a single-column clay tablet that only contains a portion of the concluding lines of the inscription. Unfortunately, too little of ex. 2 is preserved to be certain that it duplicates ex. 1; it is possible that the building account of ex. 2 reports on the construction of a cult object for the Sîn-Šamaš temple at Nineveh other than the *simtu* of Nusku that is recorded in ex. 1. The association with this temple in Nineveh is suggested by the list of gods in rev. 4 and 12 — namely Sîn and his consort Ningal, Šamaš and his consort Aya, and Nusku — and also by rev. 15 in which Ashurbanipal advises a future ruler not to erase the mention of his name, as well as his father and grandfather's names. All three Assyrian kings are known to have worked on this temple.

The master text is generally ex. 1, but rev. 11–13 contain a conflated text and rev. 14–16 are from ex. 2. The lineation follows ex. 1 up to rev. 13a, but given that there are no edges preserved on ex. 2, the exact lineation for lines 13b–16 is uncertain and some of the contents from the beginning of rev. 14 of the master text that are from ex. 2 could have appeared at the end of rev. 13 on ex. 1. Only a score of the overlapping lines of rev. 9–14 is presented on Oracc, and the few minor orthographic variants are given at the back of the book.

Restorations to the historical section of the inscription are based on text no. 10 (Prism T) iv 46–v 8 and text no. 9 (Prism F) v 72–vi 11, but there are important deviations from the prism inscriptions (see the on-page notes to obv. 1′, 2′, 4′ and 6′). Although both of these prism traditions report on Ashurbanipal's fifth Elamite campaign, the narrative context presented in obv. 1′–3′ generally follows that of text no. 10 (Prism T), while the language of obv. 4′–10′ more closely matches that of text no. 9 (Prism F).

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 460 (ex. 1, study)
1893 Bezold, Cat. 3 p. 1053 (ex. 2, study)
1898 Winckler, OLZ 1 col. 72 (ex. 2, study)
1916 Streck, Asb. pp. XXXVIII–XXXIX no. 16 and 218–221 nos. 16b–c (obv. 4′b–10′, confused, conflated edition of ex. 1 with text no. 215 [K 2664] and apparently other unspecified material, study)
1927 Luckenbill, ARAB 2 p. 365 §941 (obv. 4′b–9′a, translation [from Streck's conflated edition])
1933 Bauer, Asb. pp. 43–44 and pl. 22 (ex. 1, copy, transliteration; obv. 11′–rev.12, translation)
1996 Borger, BIWA pp. 57–58, 137, 167–168, 328, and 336; and LoBl pp. 9 and 45 (ex. 2, transliteration; exs. 1–2, study; ex. 1, collations)
2014 Novotny, SAACT 10 pp. xxiv, 41, 75–76, and 95–96 no. 17 (exs. 1–2, conflated copy, conflated transliteration; obv. 11′–rev., conflated translation; study)

TEXT

Obv.

Lacuna

1′) [*a-di* 20.ÀM URU.MEŠ *ina na*]-˹*ge-e ša*˺ URU.˹*ḫu*?˺-[*un-nir ina* UGU *mì-iṣ-ri ša* URU.*ḫi-da-lu ak-šu-ud*]

Lacuna

1′) [I conquered ... together with twenty villages, in the distr]ict of the city *Ḫ*[*unnir*, (which is) on the border of the city Ḫidalu].

obv. 1′ The inscription lacks text no. 10 (Prism T) iv 49b–v 1, which describe Ashurbanipal's conquest of the city Bašimu and its environs, as well as his annihilation of the people living in the cities. There is not enough space for all of that material given what is in obv. 2′. Similar omissions in this narrative are found in the first version of text no. 9 (Prism F); see the on-page note to text no. 9 (Prism F) iv 55–64.

2′) [*ú-šap-ši-iḫ ka-bat-ti* EN EN].˹EN˺ DINGIR.MEŠ-*šú* ^{d}15.MEŠ-˹*šú*˺ [NÍG.ŠU-*šú* NÍG.GA-*šú áš-lu-la a-na* KUR AN.ŠÁR.KI]

3′) ˹60˺ [KASKAL.GÍD] ˹*qaq-qa-ru*˺ *qé-reb* KUR.*e-lam-ti ú-šaḫ-*˹*rib*˺ [MUN Ú.ZAG.ḪI.LI.SAR *ú-sap-pi-ḫa* EDIN-*uš-šú-un*]

4′) ^{d}*na-na-a ša* 1 LIM 5 ME 30.ÀM 5 MU.AN.˹NA˺.[MEŠ *ta-as-bu-su-ma tal-li-ku*]

5′) *tu-ši-bu qé-reb* KUR.*e-*˹*lam*˺-[*ti a-šar la si-ma-ti-šá*]

6′) *ù ina* u_4*-me-šú tab-bu-u šu-mi a-na be-lut* KUR.KUR ˹*ta*˺-[*a-a-rat* EN-*u-ti-šá tu-šad-gi-la pa-nu-u-a*]

7′) *um-ma* ^{m}AN.ŠÁR-DÙ-A *ul-tu qé-reb* KUR.*e-lam-ti ú-*[*še-ṣa-an-ni-ma ú-še-rab-an-ni qé-reb é-an-na*]

8′) *a-mat qí-bit* DINGIR-*ti-šá ša ul-tu* u_4*-me ru-qu-u-ti taq-*˹*bu*˺-[*u e-nen-na tu-kal-lim* UN.MEŠ EGIR.MEŠ]

9′) ŠU.II DINGIR-*ti-šá* GAL-*ti at-mu-uḫ ḫar-ra-nu i-šir-tu* ˹*šá*˺ [*ul-lu-uṣ lìb-bi ta-aṣ-ba-ta a-na é-an-na*]

10′) *ina qé-reb* UNUG.KI *ú-še-rib-ši-ma ina é-ḫi-li-an-na šá* ˹*ta*˺-[*ram-mu ú-šar-mì-iš pa-rak da-ra-a-ti*]

11′) *ina* u_4*-mi-šú si-mat* ^{d}*nusku qa-mu-u* LÚ.KÚR.MEŠ-*ia ú-šar-ri-*˹*iḫ*˺ [...]

Rev.

1) ŠU.II DINGIR-*ti-šú* GAL-*ti* ˹*aṣ*˺-*bat ú-še-rib ú-še-šib-šú ina* ˹É˺-[*šú*? ...]

2) *ma-ḫar* ^{d}30 EN EŠ.BAR-*e mu-dam-mì-qu* GIŠKIM.[MEŠ-*ia* ...]

3) UDU.SISKUR.MEŠ *taš-ri-iḫ-*˹*ti*˺ KÙ.MEŠ *ma-ḫar-šú aq-qí* ˹*ú*˺-[*šam-ḫi-ra kàd-ra-a-a* ...]

4) ^{d}30 ^{d}*nin-gal* ^{d}UTU ^{d}*a-a u* ^{d}*nusku ḫa-diš* ˹*lit*˺-[*tap-la-su* ...]

5) *ina ta-mar-ti* ITI *ur-ru u mu-šú e-ma* ^{d}30 *e-te-né-*[*ed-di-šu*? ...]

6) *e-nu-ma it-ti* ^{d}UTU *ke-niš in-nam-ma-ru x* [...]

7) *kun-ni* SUḪUŠ GIŠ.GU.ZA LUGAL-*ti-ia šul-bur* BALA.[MEŠ-*ia* ...]

8) GIŠKIM.MEŠ SIG$_5$-*tim ša* UD.MEŠ GÍD.DA.MEŠ *liš-ru-*˹*ku*˺-[*ni* ...]

9) GIŠ.GIDRU *i-šir-tu mu-rap-pi-šat* KUR.KUR *ù*

2′–3′) [I placated the mood of the lord of lo]rds. [I carried off to Assyria] its gods, its goddesses, [its possessions, (and) its property]. I devastate[d] an area of sixty [leagues] inside the land Elam [(and) scattered salt (and) cress over them].

4′–7′) (As for) the goddess Nanāya, who 1,535 year[s (ago) became angry and went] to live in the land Ela[m, a place not befitting her], *then*, at that time (when) she nominated me for ruling over the lands, [she entrusted me with] the r[eturn of her lordly majesty], saying: "Ashurbanipal [will bring me out] of the land Elam [and make me enter Eanna (again)]."

8′–10′) The word(s) of her divine command that she had spok[en] in distant days, [she now disclosed to the people of a later generation]. I grasped the hands of her great divinity. [She took] the direct path, whi[ch pleases the heart, to Eanna]. I made her enter into Uruk and [made (her) dwell on (her) eternal dais] in Eḫiliana, which sh[e loves].

11′–Rev. 3) At that time, I refurbished the emblem of the god Nusku, who burns up my enemies, [...]. I grasped the hands of his great divinity; I (then) made (him) enter (and) made him dwell in [*his*] te[mple ...]. Before Sîn, the lord of oracular decisions, the one who makes sign[s] favorable [for me ...]. I offered sumptuous, pure offerings before him (and) [presented (him) with my gifts ...].

Rev. 4–11a) May Sîn, Ningal, Šamaš, Aya, and Nusku [continually look] with pleasure [upon (me) ...]. At the appearance of the new moon, (during) the day or at night, whenever Sîn always [*renews* ...] when he truly is sighted with Šamaš [...] to make the foundation(s) of my royal throne firm (and) to make [my] reign endure [...]. May th[ey] gran[t me] auspicious omens for a long life [...] a just scepter, which expands the lands and people [...]. (rev. 10) May they determine for me years of abundance and plenty, and [...]. May [t]hey be my

obv. 2′ It is doubtful that this line contains UN.MEŠ TUR *u* GAL "people, young and old" after NÍG.GA-*šú* "its property" due to considerations of space. The lines of the obverse of the tablet generally have between twenty and thirty signs per line. Without the inclusion of UN.MEŠ TUR *u* GAL, the line already has thirty-one signs, and it would have thirty-six signs if this phrase were included, which seems to be a bit too many. Note that the first version of text no. 9 (Prism F) omits this phrase (with additional lines) from its account (see the on-page note to text no. 9 [Prism F] iv 55–64). Since the present inscription likely omits the reference to annihilating the people living inside the cities that Ashurbanipal conquered (see the previous on-page note), this could explain the subsequent omission to any reference of people in the list of items carried off by the king.

obv. 4′ 5 ME "500": The prism inscriptions instead have 6 ME "600." See the on-page note to text no. 9 (Prism F) v 72.

obv. 6′ The tablet omits *ši-i ù* DINGIR.MEŠ AD.MEŠ-*šá* "she — and the gods, her fathers" before *tab-bu-u šu-mi* "nominated me." See the on-page note to text no. 9 (Prism F) vi 1.

rev. 6 Compare Esarhaddon's inscriptions (Leichty, RINAP 4 p. 60 no. 12 lines 24–29; pp. 106–107 no. 48 lines 59b–61a; p. 197 no. 104 ii 45–49a; and p. 205 no. 105 iii 24–29a) in which the appearance of Sîn and Šamaš together is a positive omen for the king's construction and military endeavors.

UN.MEŠ [...]
10) ⌜MU.AN.NA⌝.MEŠ ḪÉ.NUN *u* ḪÉ.GÁL-*li*
li-ši-mu-ni-ma li-[...]
11) ⌜*šu*⌝*-nu lu-u tuk-la-ti-ma li-né-ru* LÚ.KÚR.MEŠ-*ia*
⌜*li*⌝-[*šam-qí-tu ga-re-ia a-na* EGIR u_4-*me*]
12) [*ina*] ⌜LUGAL⌝.MEŠ DUMU.MEŠ-*ia šá* ^{d}30
^{d}*nin*⌝*-gal* ^{d}UTU ^{d}*a-a* ⌜*u*⌝ [^{d}*nusku a-na be-lut* KUR
u UN.MEŠ *i-nam-bu-u zi-kir-šú*]
13) [*e*]-⌜*nu*⌝*-ma ši-pir* ŠU.II-*ia ma-la x x x*
⌜*i*⌝*-lab-*[*bi-ru-ma in-na-ḫu*]
14) [*an*]-⌜*ḫu*⌝*-us-su lu-ud-diš ni-*⌜*kit*$^{?}$⌝-[*ta*$^{?}$ ...]
15) [... *ša šu-mì*] ⌜*šaṭ*⌝*-ru* MU AD-*ia* ⌜AD⌝ [AD-*ia*
i-pa-áš-ši-ṭu MU-*šú i-šaṭ-ṭa-ru* ...]
16) [... *ina*] ⌜*ni*⌝*-ip-ḫi* ⌜*ù*⌝ [*ri-i-bi e-ma it-*...]

Lacuna

support and may they kill my enemies (and) [cut down my foes].

Rev. 11b–15a) [In the future], may [one of the ki]ngs, my descendants, whom the gods Sîn, Ningal, Šamaš, Aya, and [Nusku nominate for ruling over the land and people, wh]en my handiwork, as much as ..., becom[es old and dilapidated], restore its [dilapi]dated section(s) (and) ... [...].

Rev. 15b–16) [(As for) the one who erases my in]scribed [name] (or) the name of my father (or) [my] grand[father (and) writes his (own) name, ... at (sun)r]ise and [(sun)set, wherever ...]
Lacuna

155

Two tablet fragments bear an archival copy or draft of a dedicatory inscription of Ashurbanipal to the god Nabû. It is uncertain if the original was to be put on display in the Ezida ("True House") temple at Nineveh, Kalḫu, or Borsippa; such information would presumably have been supplied by the subscript, but it is not extant. The preserved portion of the inscription contains the end of the introductory section that included the king's genealogy, summary reports about the king's wars against the Elamites (namely, Teumman, Ummanigaš [Ḫumban-nikaš II], Tammarītu, Indabibi, and Ummanaldašu [Ḫumban-ḫaltaš III]) and on the return of Nanāya's statue to her shrine Ehiliana ("House of the Luxuriance of Heaven") in the Eanna complex at Uruk, a report on the fashioning and dedication of a reddish-gold knife (*makkasu*), along with appeals for blessings from the god Nabû for this work, and, lastly, a warning to future rulers not to alter the inscription or the inscribed object upon which it was written.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 1364	—	Nineveh, Kuyunjik	10.3×5.1×2.3	1′–rev. 14	c
2	—	82-5-22,531	As ex. 1	6.5×6.5×0.9	rev. 4–20	c

154 rev. 16 This reconstruction is taken from text no. 5 (Prism I) iv 35 (see also CAD N/2 p. 242 sub *nipḫu* A 1.3′.b).

COMMENTARY

Ex. 1 preserves both faces of a single-column, probably horizontal clay tablet, along with portions of its left, right, and bottom edges. In contrast, ex. 2 only preserves one face of a single-column tablet, with most of its left and part of its top edges also preserved. Ex. 1 supplies all of the obverse and rev. 1–14 for the master text, while ex. 2 provides the remainder of the inscription. The division between the obverse and reverse for the master text also follows ex. 1; the first line of the reverse from ex. 2 corresponds to rev. 4 of the master text.

A score for the overlapping lines of rev. 4–14 has been provided on Oracc, and the few minor orthographic variants between the two texts are presented at the back of the book.

As for restorations to the inscription's historical narrative, obv. 7′–8′ are reconstructed based on text no. 9 (Prism F) ii 67–71 and text no. 11 (Prism A) iii 44–49; obv. 9′–13′ are based on text no. 3 (Prism B) vi 86–vii 5 and 21; obv. 14′–rev. 6 are based on text no. 9 (Prism F) iii 10–26 and text no. 11 (Prism A) iv 1–12a and 23–27; and rev. 10–11 are based on text no. 9 (Prism F) iv 47b–50 and text no. 11 (Prism A) v 104–107.

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2002 Waters, JCS 54 p. 85 n. 15 (rev. 8–9, study)

TEXT

Obv.

Lacuna

1′) [...] *x x x x x* [...]

2′) [... *iš*]-*ru-ka ú-šá-ḫi-za-an-*⌜*ni*⌝ *x* [...]

3′) [...] ⌜*e-peš*⌝ *si-ma-a-ti-šú-nu* MAḪ.MEŠ *ú-mal-la-*⌜*a*⌝ [ŠU.II-*u-a*?]

4′) [*ṣi-it lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR AN.ŠÁR].⌜KI⌝ ŠÀ.BAL.BAL ^{md}30-PAP.MEŠ-SU MAN KUR AN.⌜ŠÁR.KI⌝ *a-na-ku-ma*

5′) [...] ⌜^{d}⌝AG *x* [... *bal*]-⌜*ṭu*⌝-*us-su-un* LÚ.⌜KÚR.MEŠ⌝-*ia ak-šu-ud am-ṣa-a ma-la lìb-bi-*⌜*ia*⌝

6′) [... (^{d}AG)] ⌜DUB⌝.SAR *gim-ri* ⌜KUR.ELAM.MA.KI⌝ [*x* (*x*)] *x* KUD-*is* SAG.DU ^{m}*te-*⌜*um*⌝-*man* LUGAL-*šú-nu ina* UKKIN ERIM.ḪI.A-*šú*

7′) [*ú-še-šib*] ⌜*ina* GIŠ.GU⌝.ZA-*šú* ^{m}*um-man-i-gaš* DUMU ^{m}*ur-*⌜*ta-ki*⌝ LUGAL KUR.ELAM.MA.KI *šá in-nab-ta iṣ-ba-ta* GÌR.II-⌜*ia*⌝

8′) [^{m}*tam*]-⌜*ma-ri-tu*⌝ ŠEŠ ⌜^{m}*um*⌝-*man-i-gaš šal-šá-a-a ina* URU.*ḫi-da-lu* ⌜*áš-kun a-na* LUGAL-*u-ti*⌝

9′) [^{m}*um*]-⌜*man-i-gaš* ARAD⌝ *ši-kin* ŠU.II-*ia* DÙG.GA-*tu x x* [...]

10′) [*la*]-⌜*pa*⌝-*an* ^{md}⌜GIŠ.NU$_{11}$⌝-MU-GI.NA⌝ *x* [...]

11′) [*ṭa*]-⌜*a*'⌝-*tú* ⌜*im-ḫur*⌝ *iš-pu-*⌜*ra*⌝ [*e-mu-qi-šú*

Lacuna

1′–4′) [...] ... [... he ga]ve me (and) taught me [...] he entrusted [*me*] with the making of their exalted emblems; [offspring of Esarhaddon, king of Assyria]; descendant of Sennacherib, king of Assyria, I —

5′–8′) [...] the god Nabû [...] I captured my enemies [ali]ve (and thus) achieved m[y] heart's desire. [... (the god Nabu), the sc]ribe of everything, [*I* ...] the land Elam. I cut off the head of Teumman, their king, in the assembly of his troops. [I placed] Ummanigaš (Ḫumban-nikaš II), a son of Urt[ak]u — a (former) king of the land Elam — who had fled to me (and) had grasped my feet, on his (Teumman's) throne. I installed [Tamm]arītu, the third brother of Ummanigaš, as king in the city Ḫidalu.

9′–13′) (As for) Ummanigaš (Ḫumban-nikaš II), the servant installed by me (lit. "my hand"), [*he* ...] the kindness [...], took [br]ibe(s) [fr]om Šamaš-šuma-ukīn [...], (and) sent [his forces with them]. My [battl]e

it-ti-šú-un]

12′) [ERIM.MEŠ] ⌜MÈ⌝-*ia šá ina* KUR.*kár*-^{d}*dun-ía-àš it-ta-*⌜*na*⌝-[*al-la-ku ú-kab-ba-su* KUR.*kal-du*]

13′) [EDIN]-⌜*uš*⌝-*šú-un e-lu-nim-ma iš-*⌜*ku*⌝-[*nu taḫ-ta-šú-un*]

14′) [^{m}*tam-ma-ri*]-⌜*tu*⌝ *la* ŠEŠ ^{m}*um-man-i-gaš* EDIN ^{m}⌜*um*⌝-[*man-i-gaš ib-bal-kit-ma*]

15′) [*šá-a-šú*] *ga-du* IM.RI.A-*šú ú*-[*ra-as-sib ina* GIŠ.TUKUL]

Rev.

1) [^{m}*tam*]-⌜*ma*⌝-*ri-tú šá* EGIR ^{m}*um-man-i-gaš ú-ši-bu ina* ⌜GIŠ⌝.[GU.ZA KUR.ELAM.MA.KI]

2) [*la*] *iš-ʾa-a-lu šu-lum* [LUGAL-*ti-ia* (...)]

3) [*ina*] ⌜*su*⌝-*up-pe-e ša* ^{d}EN *u* ^{d}AG *ú-sap-pu-ú* ⌜*iš*⌝-[*mu-ú un-ni-ni-ia*]

4) ⌜^{m}⌝*in-da-bi-bi* ARAD-*su* EDIN-*uš-šú ib-bal-kit-ma* BAD_5.BAD_5-*šú* ⌜*iš-kun*⌝ [*ina* MÈ EDIN]

5) ^{m}*tam-ma-ri-tú* ŠEŠ.MEŠ-*šú qin-nu-šú* NUMUN É AD-*šú ù* NUN.MEŠ *a-*⌜*li*⌝-[*kut* Á.II-*šú*]

6) *la-pa-an* ^{m}*in-da-bi-bi* ARAD-*šú in-nab-tú-ma iṣ-ba-ta* GÌR.II ⌜LUGAL⌝-[*ti-ia*]

7) *šu-ut a-lak* ^{d}*na-na-a ul-tú qé-reb* URU.*šu-šá-an a-na* UNUG.KI *a-*[*na*$^{?}$ ...]

8) *a-na* ^{m}*um-man-al-da-si* LUGAL KUR.ELAM.MA.KI *áš-pur-šú-ma ul* ⌜*iš*⌝-[...]

9) *šal-ši-a-nu ina qí-bit* ^{d}AG DUMU LUGAL DINGIR.MEŠ *kab-ti šá lit-bu-šú nam-ri-ri a-na* KUR.⌜ELAM⌝.[MA.KI *al-lik*]

10) 14 URU.MEŠ *dan-nu-ti mu-šab* LUGAL-*ti-šú-un a-di* URU.MEŠ TUR.MEŠ *šá ni-ba* ⌜*la*⌝ [*i-šu-ú*]

11) *ù* 12 *na-ge-e šá qé-reb* KUR.ELAM.MA.KI *ka-li-šá ak-šu-ud ap-pul* ⌜*aq*⌝-[*qur ina* ^{d}GIŠ.BAR *aq-mu*]

12) DINGIR.MEŠ-*šú-un* ^{d}15.MEŠ-*šú-un* NÍG.ŠU.MEŠ NÍG.GA.MEŠ UN.MEŠ NITA MUNUS ANŠE.KUR.RA.MEŠ ⌜ANŠE⌝.[KUNGA.MEŠ ...]

13) ANŠE.MEŠ GU_4.MEŠ *u ṣe-e-ni šá e-li* $BURU_5$.ḪI.A *ma-aʾ-du* ⌜*áš*⌝-[*lu-la a-na* KUR AN.ŠÁR.KI]

14) ŠU.II ^{d}*na-na-a e-tel-let é-an-na ḫi-rat* ^{d}AG *x x x x x* (*x*) [...]

15) *ina* u_4-*me-šú ma-ak-ka-su* KÙ.⌜GI ḪUŠ.A *ša*⌝ 5 MA.NA ⌜KI⌝.[LÁ-*šú* ...]

16) *ta-na-at-ti qar-ra*-[*du-ti-šú ma*]-⌜*la*⌝ *ad-*⌜*bu-bu li*⌝-[...]

17) TI.LA ZI-*tì-ia* ⌜*kun*⌝-[*ni* SUḪUŠ GIŠ].GU.ZA ⌜LUGAL⌝-*ti-*⌜*ia*⌝ [*šul-bur* BALA.MEŠ-*ia* ...]

18) *si-it-ti* KUR LÚ.KÚR.MEŠ-*ia x* [*x*] ⌜KUR.ELAM⌝.MA.⌜KI⌝ *ma-*⌜*la*$^{?}$⌝ [...]

19) ⌜*ša*⌝ MU *šaṭ-ru* MU AD-⌜*ia* AD⌝ AD-*ia i-*⌜*pa*⌝-[*áš-ši-ṭu* MU-*šú i-šaṭ-ṭa-ru*]

[troops] who were ma[rching] about in Karduniaš (Babylonia) (and) subduing Chaldea came up [against] them and brought [about their defeat].

14′–15′) [Tammarīt]u — (the one who is) not the brother of Ummanigaš — [rebelled] against U[mmanigaš and struck him], together with his family, [down with the sword].

Rev. 1–4) [(As for) Tamm]arītu, who sat on the [throne of the land Elam] after Ummanigaš (and) did [not] inquire about the well-being of [my royal majesty (...), as a result of the su]pplications that I had addressed to the god Bēl (Marduk) and the god Nabû, th[ey] l[istened to my prayers]. Indabibi, a servant of his, rebelled against him and brought abo[ut] his defeat [in a pitched battle].

Rev. 5–6) Tammarītu, his brothers, his family, the seed of his father's house, and the nobles who ma[rch at his side], fled from Indabibi — his (Tammarītu's) servant — and he grasped the feet of [my] royal [majesty].

Rev. 7–14) I sent (a messenger) to Ummanaldašu, the king of the land Elam, *in ord*[*er to* ...] concerning the journey of the goddess Nanāya from Susa to Uruk, but he did not [...]. For a third time, by the command of the god Nabû, the honored son of the king of the gods (Marduk), who is clothed in awe-inspiring radiance, [I went] to E[lam]. (rev. 10) I conquered, destroyed, d[emolished, (and) burned with fire] fourteen fortified cities, their royal residence(s), together with small(er) settlements, which [were] wit[hout] number, and twelve districts that were in the land Elam, all of it. I [carried off to Assyria] their gods, their goddesses, possessions, property, people — male (and) female — horses, mu[les, ...], donkeys, oxen, and sheep and goats, which were more numerous than locusts. [*I grasped*] the hands of the goddess Nanāya, the pre-eminent one of Eanna, the spouse of the god Nabû, ... [...].

Rev. 15–18) At that time, [*I had*] a knife [*made*] of reddish gold who[se] wei[ght] is five minas [...]. May [...] the praise of [his] hero[ism, as muc]h as I had spoken, [...] to preserve my life, to make [the foundation(s) of] my royal throne [firm, to make my reign endure ... *May* ...] the rest of the land of my enemies ... the la[nd El]am, *as much as* [...].

Rev. 19–20) (As for) [the o]ne who er[ases] my inscribed name (or) the name of my father (or) my

obv. 14′ [^{m}*tam-ma-ri*]-⌜*tu*⌝ *la* ŠEŠ ^{m}*um-man-i-gaš* "[Tammarīt]u — (the one who is) not the brother of Ummanigaš": The notation that Tammarītu is not the brother of Ummanigaš (Ḫumban-nikaš II) is likely included here to differentiate him from the Tammarītu who was the younger brother of Ummanigaš and whom Ashurbanipal installed as king in the city Ḫidalu. For the filiation of Tammarītu, the king of Elam, see the on-page note to text no. 228 obv. 19′.

20) [^{d}]ᵀAG IBILAᵀ *šit-lu-ṭu* ᵀ*ag*$^{?}$ᵀ-[*giš*$^{?}$] ᵀ*li-ru-ur*$^{?}$ᵀ-[*šú*$^{?}$*-ma*$^{?}$ MU-*šú* NUMUN-*šú ina* KUR *li-ḫal-liq*]

grandfather (and) [writes his (own) name, ma]y [the god Na]bu, the triumphant heir, *an*[*grily*] *curs*[*e him and* make his name (and) seed disappear from the land].

Subscript completely missing

Subscript completely missing

156

Three clay tablet fragments bear an archival copy or draft of a dedicatory inscription of Ashurbanipal to the goddess Dilbat (the planet Venus). This deity is a manifestation of the goddess Ištar (see the god list AN: ^{d}*a-nu-um* Tablet IV line 181 [Litke, God-Lists p. 161]) who is invoked alongside Ištar in the introduction of another Ashurbanipal inscription dedicated to that goddess (see text no. 200 obv. 1–6) and who appears in the list of gods in the prologue of a third Ashurbanipal inscription where the other manifestations of Ištar are typically named (see text no. 113 obv. 12 and the on-page note). The historical portion of the present text reports on Assyria's campaigns against the Arabs, not just for Ashurbanipal's reign, but also for the reigns of Sennacherib and Esarhaddon. The inscription appears to have been composed for the restoration of a gold-plated star that Esarhaddon had created after his dealings with the Arabs. Given that the date of Ashurbanipal's conflict with the Arabs (ca. 645–643) coincides with his work on Ištar's temple Emašmaš (ca. 645–638), as well as the rebuilding of her *akītu*-house (ca. 645) and the celebration of a New Year's festival in Nineveh, it is possible that this object was to be displayed in one of these two locations.

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 3405	Nineveh, Kuyunjik	7×7.6×2.2	1–rev. 20	p
2	K 3087	As ex. 1	8.5×10.1	1–rev. 2, 21	p
3	Rm 2,558	As ex. 1	3.8×3.2	15–rev. 4	p

COMMENTARY

Ex. 1 preserves both faces from the left half of a clay tablet, including its left and part of its bottom edges. Ex. 2 preserves the center portion of the obverse of a tablet, including a very small segment of its top edge, as well as a few signs from the last line of the reverse. Ex. 3 is a small fragment that preserves a handful of lines from the center part of the bottom of the tablet.

The edition is a conflation of all three exemplars. The lineation of the master text follows ex. 1. Rev. 19–20 are two illegible lines at the end of ex. 1, and rev. 21 comes from the last and only line preserved on the reverse of ex. 2, which is probably part of the subscript of the inscription. The exact relationship between this final line of ex. 2 and the final two illegible lines of ex. 1 is unclear, especially since it is not known whether ex. 1 contained a colophon.

For the historical reports pertaining to Sennacherib's and Esarhaddon's reigns, see Grayson and Novotny, RINAP 3/1 p. 232 no. 35 lines 53′–56′ and 5′′–9′′ and Leichty, RINAP 4 pp. 19–20 no. 1 iv 17–31. For the details of Ashurbanipal's dealings with

Uaiteʾ, see text no. 11 (Prism A) ix 53–114. Restorations to rev. 9–12 are taken from ix 105–111 of that prism inscription. For a discussion of the identity of Uaiteʾ in Ashurbanipal's inscriptions, see the on-page notes to text no. 11 (Prism A) vii 82–x 39; vii 91–101 and viii 1–14; ix 53; and ix 103–114.

A score of the overlapping lines in obv. 1–rev. 4 of the inscription is presented on Oracc, and the minor variants are given at the back of the book.

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2000 Maraqten, Studies Oelsner pp. 264–266 (line 12a, transliteration, study)
2002 Holloway, Aššur is King pp. 282–283 n. 194 (study)
2013 van Koppen, Susa and Elam p. 380 nn. 30–31 (rev. 14, study)

TEXT

Obv.

1) *a-na* ⌜d*dil-bat*⌝ [...] ⌜*na-mir*⌝-*tu šá x* [...]
2) ⌜*ša it*⌝-*ti* m*ḫa-*⌜*za*⌝-[DINGIR] ⌜LUGAL KUR⌝.*a-ri-bi tas-bu-*⌜*su*⌝ [*x x*] *x x* Á [*x x* (*x*)]
3) *ina* ⌜ŠU⌝.II md30-PAP.MEŠ-SU AD AD DÙ-*ia tam-nu-*⌜*šu*⌝-[*ma*] ⌜*taš*⌝-*ku-na* BAD_5.[BAD_5-*šú*]
4) *la a-šá-ab-šá it-ti* ⌜UN.MEŠ⌝ KUR.*a-ri-bi taq-bu-ú a-na* KUR ⌜AN⌝.ŠÁR.KI *ta-aṣ-*⌜*ba*⌝-[*ta ḫar-ra-nu*?]

5) mAN.ŠÁR-PAP-AŠ MAN KUR AN.ŠÁR.KI AD *ba-nu-u-a mi-gir* DINGIR.MEŠ [GAL.MEŠ]
6) *ša ina pa-làḫ* DINGIR.MEŠ *u* d15.MEŠ *ik-šu-du ni-*⌜*iz*⌝-[*mat-su ...*]
7) ⌜AN⌝.ŠÁR *ù* dUTU *ina* GIŠ.GU.ZA AD *ba-ni-šú ú-*⌜*še*⌝-[*ši-bu-šú ...*]
8) DINGIR.MEŠ ⌜KUR⌝.KUR *šal-lu-tu ú-ter-ru áš-*⌜*ru*⌝-[*uš-šú-un ...*]
9) m*ḫa-za*-DINGIR MAN KUR.*a-ri-bi it-ti ta-mar-ti-*⌜*šú*⌝ [...]
10) *a-di maḫ-ri-šú il-lik-am-ma ú-na-áš-šiq* ⌜*še*⌝-[*pi-šú ...*]
11) *áš-šú na-dan* dIŠ.TAR-*šú im-ḫur-šú-ma re-e-mu ir-ši-šu-ma im-*⌜*gu*⌝-[*ur ...*]
12) f*te-*ʾ*e-el-ḫu-nu* MUNUS.*ku-mir-ta-šá maḫ-ri-tu a-na x* [...]
13) *ina* UGU f*ta-bu-a* dUTU *iš-al-ma um-ma ši-i x* [...]
14) *it-ti* dIŠ.TAR-*šú ú-ter-ma* [...]

1–4) For the goddess Dilba[t (the planet Venus) ... the l]ight of [...], who had become angry with Haza[el, the kin]g of the land of the Arabs, [...] ... [...], (who) had placed hi[m] in the hands of Sennacherib, the father of the father who had engendered me, [and had b]rought about [his] def[eat], (and who) had said she did not (want) to reside (any longer) with the people of the land of the Arabs (and) had ta[ken *the road*] to Assyria —

5–14) (As for) Esarhaddon, king of Assyria, the father who had engendered me, the favorite of the [great] gods, who had achieved [his] de[sires] through the reverence of gods and goddesses, [...], (who)[m] the gods Aššur and Šamaš had p[laced] on the throne of the father who had engendered him [...], (and who) had returned (the statues of) the plundered gods of the lands [to their] plac[e(s) ...] — Hazael, the king of the land of the Arabs, with hi[s] audience gift [...] (10) came before him and kissed [his] f[eet ...]. He appealed to him to give (back) his goddess, and he (Esarhaddon) had mercy on him and agr[eed ... *He* ...] Teʾelḫunu, her former priestess, to [...]. Regarding Tabūʾa, he inquired of Šamaš, saying, "[*Should*] she [...]?" He returned (her/them) with his goddess and [...].

15) *ú-še-piš-ma* MUL-*tu* KÙ.GI ḪUŠ.A *ša ni-siq-ti* NA_4.MEŠ *za-aʾ-na-at* ⌜*ša*⌝ [...]
16) ⌜*a*⌝-*na* TI.LA ZI.MEŠ-*šú* GÍD.DA UD.MEŠ-*šú šá-lam li-pi-šú* ⌜*ka*⌝-[...]
17) *šul-bur* LUGAL-*ti-šú sa-kap* LÚ.KÚR.MEŠ-*šú* [...]
18) DINGIR.MEŠ KUR.KUR *šá-a-tu-nu šá áš-ra-te-šú-nu ú-šak-bi-su dam-qa-ti* [...]
19) *ik-rib* UD.MEŠ ⌜SÙ⌝.MEŠ *lik-tar-ra-bu* EGIR-*su* UGU *ṣal-mat* SAG.DU [...]
20) ⌜*a*⌝-*na-ku* ^{m}AN.ŠÁR-DÙ-⌜IBILA⌝ MAN KUR AN.ŠÁR.KI DINGIR.MEŠ GAL.MEŠ ⌜*ša*⌝ [...]

Rev.

1) [Á.II]-⌜*a*⌝-*a il-lik-ú-ma ú-šak-ši-du ni-*[*iz-ma-ti* ...]
2) ⌜LÚ⌝.KÚR.MEŠ-*ia i-ni-ru ú-šá-zi-*⌜*zu*⌝-[*in-ni* EDIN *ga-re-ia* ...]
3) *iš-ni-ma* ^{m}*ú-a-a-te-eʾ* MAN KUR.*a-ri-bi ša* ⌜UGU⌝ [...]
4) ⌜*ša*⌝ MUN *e-pu-šu-uš* ⌜*la*⌝ *iṣ-ṣu-*⌜*ru*⌝ [...]
5) *ia-a-ti ú-maš-*⌜*šir*⌝-*an-ni* ⌜*it*⌝-*ti* ^{md}⌜GIŠ.NU_{11}⌝-[MU-GI.NA ...]
6) ^{d}*iš-tar be-*⌜*el*⌝-*tu šá-*⌜*qu*⌝-*tu* [...]
7) *ina a-mat qí-bi-ti-šá ṣir-*⌜*ti*⌝ *a-na-*⌜*ku*⌝ ^{m}AN.ŠÁR-DÙ-⌜IBILA⌝ [...]
8) *ina qí-bit* AN.ŠÁR ^{d}NIN.⌜LÍL⌝ ^{d}(traces) [...]
9) *šá-a-šú bal-ṭu-us-su ina* ⌜ŠU⌝.II ⌜*ú*$^{?}$⌝-[*ṣab*$^{?}$*-bit*$^{?}$ *ina* GIŠ.*ḫu-ut-né-e ma-še-ri ṣi-bit* ŠU.II-*ia*]
10) UZU.ME.ZÉ-*šú ap-lu-uš ina la-*⌜*aḫ*⌝-[*ši-šú at-ta-di ṣer-re-tú ul-li* $UR.GI_7$ *ad-di-šú-ma*]
11) *ina* KÁ.GAL *ṣi-*⌜*it*⌝ ^{d}UTU-*šú ša* ⌜$MURUB_4$⌝ [URU NINA.KI *ša né-reb mas-naq-ti ad-na-a-te*]
12) *na-bu-u zi-*⌜*kir*⌝-[*šá ú-šá-an-ṣir-šú* GIŠ.*ši-ga-ru* ...]
13) *ina* u_4*-me-šú* MUL-⌜*tu šu-a-tu*⌝ [...]
14) ⌜UGU$^{?}$⌝ DINGIR-*ti-šá* ⌜GAL⌝-[*ti* ...]
15) *ni-*⌜*iš*⌝ ŠU.II-⌜*ia*⌝ [...]
16) *e-*⌜*ma a*⌝-[*šá-as-su-ki*$^{?}$ ...]
17) UD.MEŠ-[*ia* ...]
18) ⌜MU.MEŠ⌝-[*ia* ...]
19) (traces) [...]
20) (traces) [...]
21) [...] ^{d}*dil-*⌜*bat*⌝ [...]

15–19) He had a star of reddish gold made that was adorned with precious stones o[f ...]. To preserve his life, lengthen his days, ensure the well-being of his descendants, [...], make his kingship endure, overthrow his enemies, [...], those gods of the lands whose sanctuaries he had trodden down, good things [...], may they constantly pronounce a blessing of long days for his posterity (and) over the black-headed (people) [...].

20–Rev. 5) I, Ashurbanipal, king of Assyria, [...] the great gods, wh[o ...], (who) marched at my [side] and let (me) achieve [my] de[sires, ...], (who) killed my enemies, made [me] stand [over my foes, ...]. Uaiteʾ, the king of the land of the Arabs, who agai[nst ...], who had not respected the kindness that I had done for him [...], changed and he abandoned me (and) [*sided*] with Šama[š-šuma-ukīn ...].

Rev. 6–12) Ištar, the sublime lady, [...] by the words of her exalted command: I, Ashurbanip[al ...] by the command of the deities Aššur, Mullissu, ... [...] I c[*aptured*] him alive. (rev. 10) I pierced his jaw [with the ... of the ... that my (own) hands hold. I put a lead-rope] through [his] gu[ms, placed him in a dog collar, and (then) made him guard the door of] the eastern gate of the cit[adel of Nineveh, whose] name is [the "Entrance to the Place Where the World Is Controlled" ...].

Rev. 13–20) At that time, that star [...] *concerning* her grea[t] divinity [...] (rev. 15) my entreaties [...]. Wherever I [*call out to you*, ... my] days [... my] years [...] ... [...] ... [...].

Rev. 21) [... of] the goddess Dilb[at ...].

157

Two fragmentary tablets from Nineveh bear an archival copy or draft of a dedicatory inscription of Ashurbanipal to the goddess Ištar. Unfortunately, the mention of the type of object to be dedicated to Ištar is not preserved. The historical narrative of the inscription is also poorly preserved, although it appears to report on one of Ashurbanipal's Elamite campaigns. The extant

156 rev. 16 The restoration is based on text no. 224 line 34.

language of the inscription might indicate that the text was a version of a summary report written after the capture and removal of Ummanaldašu (Ḫumban-ḫaltaš III), the king of the land Elam, and Uaiteʾ, the king of the land of the Arabs, to Assyria (compare generally text no. 11 [Prism A] x 6–29, although especially 17–18 with obv. 9). Like the previous text, the date of the historical content of this inscription (ca. 645–643) coincides with Ashurbanipal's rebuilding and expansion of Emašmaš, the temple of Ištar (ca. 645–638), as well as the rebuilding of her New Year's temple (ca. 645) and the celebration of an *akītu*-festival in Nineveh, and this suggests that the present object was also to be displayed in Emašmaš or Ištar's *akītu*-house.

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2630 + K 4436	Nineveh, Kuyunjik	6.8×9.3	1–17	p
2	K 8053	As ex. 1	3.1×6.5	15–rev. 5	p

COMMENTARY

Ex. 1 preserves the obverse of a horizontal tablet, including portions of its top, bottom, and right edges. This exemplar is the master text for lines 1–17, and it is also the basis for the division of lines between the obverse and reverse. Ex. 2 is a small fragment that preserves only a few signs from the last line of its obverse and a portion of the beginning seven lines on its reverse, including part of the tablet's bottom edge. Obv. 1′ of ex. 2, which is the last and only line preserved on that face, corresponds to obv. 15 of the master text, while rev. 1–7 of ex. 2 correspond to obv. 16–17 and rev. 1–5 of the master text.

No score of the inscription is provided on Oracc as there are no variants between the two exemplars.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 pp. 460 and 891 (obv. 9b–10, copy; exs. 1–2, study)

1933 Bauer, Asb. p. 44 and pls. 22–23 (ex. 1, copy, edition)

1996 Borger, BIWA pp. 71, 328–329, and 336; and LoBl pp. 10 and 42 (ex. 2, transliteration; exs. 1–2, study; ex. 1, collations)

TEXT

Obv.

1) [... DUMU.MUNUS ^{d}]⌜30⌝ *qa-rit-tu*
2) [...] ⌜ŠEŠ⌝ *ta-li-mì-šá*
3) [...] ⌜LUGAL⌝ *pa-liḫ-i-šá*
4) [...] ⌜LUGAL⌝ KUR AN.ŠÁR.KI
5) [... ^{md}30-PAP.MEŠ]-⌜SU LUGAL⌝ KUR AN.ŠÁR.KI
6) [... *e*]-⌜*liš*⌝ *u šap-liš ak-šú-da* LUGAL.MEŠ-*šú-un*
7) [... *it-ti*] ⌜ERIM⌝.ḪI.⌜A⌝-*šú ma-aʾ-du am-ḫa-ṣa* BAD_5.BAD_5-*šú*
8) [...] *x x* ⌜GIŠ.GU⌝.ZA-*šú ás-ki-pa ú-sap-pi-ḫa el-lat-su*
9) [...] *x* 3 LUGAL.MEŠ *šá* EGIR *a-*⌜*ḫa*⌝*-meš e-pu-šú be-lut* KUR.*e-lam-*⌜*ti*⌝
10) [...] ⌜*dan*?⌝*-ni in-nab-tu-nim-ma iṣ-ba-tu* GÌR.II

1–5) [... the daughter of the god] Sîn, the female warrior, [...] her favorite [broth]er, [...] the king who reveres her, [...] king of Assyria, [... Sennach]erib, king of Assyria —

6–14) [...] I conquered their kings [a]bove and below. [...] I fought [with] his numerous troops (and) [*brought about*] his defeat. [...] I overthrew his throne (and) scattered his forces. [...] three kings who had exercised dominion over the land Elam after one another, (10) [...] they fled [from *my m*]*ighty* [...] and grasped the feet of h[is] royal majesty. [...] of his kingship was not pleasing to your exa[lted] divinity, [...] he did not

LUGAL-*ti*-˹*šú*˺

11) [...] *x* LUGAL-*ti-šú la i-ṭi-bu* UGU DINGIR-*ti-ki* ˹*ṣir*˺-[*ti*]

12) [... KUR] ˹AN˺.ŠÁR.KI *ša ú-šá-az-ki-*˹*ru-uš*?˺ *la iḫ-su-us-ma ik-*˹*pu-du*˺ [*x x*]

13) [...] ˹*um*˺-*man-šú ás-pu-uḫ* KUR.MAR.TU.KI *ú-ṣi-id ki-ma* [...]

14) [...] ˹*iš*˺-*šá-kin-ma al-lu ú-šá-aṣ-mid-su-ma e-mì-is-*˹*su*˺ [...]

15) [...]-˹*qu*?˺ *šá ki-ma* u_4-*me nam-ru-ma šu-un-bu-*[*ṭu ...*]

16) [...] SÍG.*ta-bar-ri ù* SÍG.*ta-kil-ti us-*˹*si*˺-[*im ...*]

17) [...] *ú-še-piš-ma* BA-*iš lim-ḫu-ra-*˹*ma*˺ [...]

Rev.

1) [...] ˹*šu*˺-*a-tu ḫa-diš nap-lis-i-ma* [...]

2) [...] ˹*šu-ut*˺-*ri-ṣi* UGU-*ia* UD.MEŠ-˹*ia*˺ [*li-šá-ri-ki*? ...]

3) [...] ˹*i-ziz*˺-*zi-*˹*im-ma ina* NUNDUM˺.II-*ki liš-*˹*šá*˺-[*kin ...*]

4) [...] IGI-*ki lu-u ṣa-bi-*˹*it*˺ [...]

5) [...] *x šu-uš-*˹*ki-ni*?˺ [...]

Lacuna

remember [*the oath of* A]ssyria that I had made [*hi*]*m* swear and *th*[*ey*] plotte[d *evil* ...] I scattered his army (and) *reaped* the land Amurru like [... w]as placed and (then) I made him equip the hoe and imposed on hi[m ...].

15–Rev. 5) [...] which was bright and made to shi[ne] like daylight [...] I decora[ted] (it) with [(...)] red and purple wool [...] I had [a ...] made and presented (it). May she accept (it) a[nd ...]. (rev. 1) Look upon that [...] with pleasure and [...], make [...] stretch out over me, [*lengthen*] my days [...] to stand and let it be s[et] upon your lips. [...] may [...] be taken before you [...] *establish* [...]

Lacuna

158

K 15296 is a small fragment that only preserves part of five lines from one face of a clay tablet. What little of the text is extant makes clear that the fragment bears an inscription of Ashurbanipal; it refers to his defeat of the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III), and then it mentions the three former Elamite kings Tammarītu, Paʾê, and Ummanaldašu together, just like in text no. 11 (Prism A) x 17. Although not much of the inscription is preserved, the presence of a second feminine singular pronominal suffix on *tukulti* "support" in line 5′ suggests that it was probably part of a dedicatory inscription to a goddess, possibly Ištar. If this is correct, the date of the historical content of this inscription (ca. 645–643) coincides with Ashurbanipal's work on the Ištar temple Emašmaš (ca. 645–638), as well as the rebuilding of her glazed-brick decorated *akītu*-house (ca. 645) and the celebration of a New Year's festival in the Assyrian capital Nineveh, and this might suggest that the present inscription (as with text nos. 156–157) was related to his work on one of these two temples.

157 obv. 12 [KUR] ˹AN˺.ŠÁR.KI "[A]ssyria": T. Bauer (Asb. p. 44 n. 6) suggested that the KI determinative on AN.ŠÁR is a scribal error so that the phrase should be translated as "[*the oath of* (the god) A]ššur."

157 obv. 13 *ú-ṣi-id* "*reaped*": The translation tentatively follows T. Bauer's (Asb. p. 44 n. 7) interpretation of this verb as an otherwise unattested D stem of *eṣēdu*.

157 rev. 2 [...] ˹*šu-ut*˺-*ri-ṣi* UGU-*ia* "make [...] stretch out over me": In the break before ˹*šu-ut*˺-*ri-ṣi*, possibly restore *ṣu-lul-ki* DÙG.GA "your benevolent protection" or AN.DÙL-*la-ki ša šá-la-me* "your beneficent aegis" (see, for example, text no. 11 [Prism A] x 64–65); or perhaps restore *bu-un-ni-ki* (*nam-ru-ti*) and translate "direct [your (radiant) face] towards me" (compare text no. 229 vi 1–2 and the on-page note).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 15296	Nineveh, Kuyunjik	2.8×4.4	p

BIBLIOGRAPHY

1914 King, Cat. p. 176 (study)
1933 Bauer, Asb. p. 68 and pl. 47 (copy, study)
1996 Borger, BIWA pp. 71 and 338 (study, collations)

TEXT

Lacuna
1′) [*x*] *x* [...]
2′) ⌜*ak*⌝-*ki*-*su* ⌜SAG⌝.[DU-*su* ...]
3′) *taḫ*-*te*-*e* ^{m}*um*-⌜*man*⌝-[*al*-*daš* ...]
4′) ⌜^{m}⌝*tam*-*ma*-*ri*-*tu* ^{m}*pa*-⌜*e*⌝-[*e* ^{m}*um*-*man*-*al*-*daš* ...]
5′) [*ina*] ⌜*tu*⌝-*kul*-*ti*-*ki* ⌜GAL$^{?}$⌝-[*ti* ...]
Lacuna

Lacuna
1′–3′) [... whose] h[ead] I had cut off [...] the defeat of Umm[analdašu (Ḫumban-ḫaltaš III) ...].

4′–5′) (As for) Tammarītu, Pa'[ê, (and) Ummanaldašu, ... with] your *gr*[*eat*] support [...]
Lacuna

159

K 3136+ is a single-column clay tablet that has inscribed on it archival copies or drafts of two dedicatory inscriptions of Ashurbanipal to the goddess Bēlet-parṣē in Nineveh. The first inscription (this text) was to be inscribed on a wooden "excellent" throne (*kussû arattû*) that had been overlaid with silver alloy and displayed in the House of Succession, Ashurbanipal's royal residence at Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3136 (+) 82-3-23,60	82-3-23,60	Nineveh, Kuyunjik	7×6.4 (K 3136); 4.4×5.8 (82-3-23,60)	c

COMMENTARY

K 3136+ preserves both faces from the right half of a single-column horizontal tablet, including all of its right and portions of its top and bottom edges. The join with the fragment 82-3-23,60 was made by R. Borger (BIWA p. 332).

As stated in the introduction, this tablet contains two inscriptions to the goddess Bēlet-parṣē: the first inscription (this text) is written on the obverse and is followed by a horizontal ruling, while the second inscription (text no. 160) is written on the reverse, followed by a horizontal ruling and a subscript. The subscript of the tablet states that this is what is writ-

ten upon the ⌜*ma*⌝-KI-[...], but because of damage to the tablet it is unclear what the relationship is between this object, the "excellent" (lit. "coming from Aratta") throne mentioned in the present inscription, and the object that would have been mentioned in text no. 160 but is no longer preserved.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 506 (K 3136, study)
1896 Bezold, Cat. 4 p. 1818 (82-3-23,60, study)
1933 Bauer, Asb. p. 47 and pl. 37 (K 3136, copy, edition)
1996 Borger, BIWA p. 332; and LoBl p. 106 (study)
2009 Meinhold, Ištar pp. 161–162 (obv. 6–7, study)

TEXT

Obv.

1) [*ana*? ^{d}GAŠAN-GARZA? *a-ši-bat*? É? UŠ-*u-ti*? *šá*? *qé*]-⌜*reb*⌝ NINA.KI GAŠAN ⌜GAL⌝-*tú* GAŠAN-*ia*

1) [*For the goddess Bēlet-parṣē who resides in the House of Succession that is* insi]de Nineveh, the great lady, my lady —

2) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL ŠÚ LUGAL] KUR AN.ŠÁR.KI LUGAL *kib-rat* LÍMMU-⌜*tim*⌝

2–5a) [I, Ashurbanipal, king of the world, king of] Assyria, king of the four quarters (of the world), [... Šarra]t-Kidmuri, Ištar of Arbela, [... t]o be king of the four quarters (of the world):

3) [... ^{d}*šar*]-⌜*rat*⌝-*kid-mu-ri* ⌜^{d}⌝15 *ša* URU.⌜LÍMMU⌝-DINGIR

4) [... *a*]-⌜*na*⌝ LUGAL-*u-ti kib-rat* LÍMMU-*tim*

5) [...] *x* GIŠ.GU.ZA *a-rat-*⌜*te*⌝-*e*

6) [... *mu*]-*šab* ^{d}GAŠAN-⌜GARZA GAŠAN⌝-*šú*

7) [...] *x* KI *ša* ^{d}GAŠAN-⌜GARZA⌝

8) [... GIŠ.GU.ZA] ⌜*a*⌝-*rat-te-e* [*šu*]-*a-tú*

5b–18a) [...] an excellent throne [... the se]at of the goddess Bēlet-parṣē, his lady, [...] ... of Bēlet-parṣē [... th]at excellent [throne ...] I decorated it and (10) [... cast with] shiny [*zaḫa*]*lû*-metal [...]. I established [the ... of] her great [divinit]y [... may] her heart rejoice [...] her divinity [...] my enemies (15) [...] all of the people, all of the settlements [...] the goddess Bēlet-parṣē [... *Whenever* th]at [...] becomes old [...].

9) [...] ⌜*ú-za-*ʾ*i*⌝-*in-ši-ma*

10) [... *pi-ti-iq za-ḫa*]-⌜*le*⌝-*e eb-bi*

11) [... DINGIR]-⌜*ti*⌝-*šá* GAL-*ti ú-kin*

12) [...] ⌜*li*⌝-*li-iṣ lìb-*⌜*ba*⌝-*šá*

13) [...] *x* DINGIR-*ti-šá*

14) [...] ID LÚ.KÚR.MEŠ-⌜*ia*⌝

15) [...] *kul-lat* UN.MEŠ *kal da-ád-me*

16) [...] ⌜^{d}⌝GAŠAN-GARZA

17) [... *šu*]-⌜*a*⌝-*tú i-lab-bi-ru*

18) [...] *ša* MU *šaṭ-ru*

18b–20) (As for) the one who [erases] my inscribed name (or) [the name of my father (or) my grandfather] (and) writes [his (own) name], may [the goddess Bēlet-parṣē, the great lady], make [his name (and)] seed disappear from the land.

19) [MU AD-*ia* AD AD-*ia i-pa-áš-ši-ṭu* MU-*šú i*]-*šaṭ-ṭa-ru*

20) [^{d}GAŠAN-GARZA GAŠAN GAL-*tú* MU-*šú*] NUMUN-*šú ina* KUR ⌜*li*⌝-*ḫal-liq*

Rev.

Reverse edited as text no. 160

Reverse edited as text no. 160

160

The same clay tablet (K 3136+) that is inscribed with text no. 159 also bears an archival copy or draft of a second dedicatory inscription of Ashurbanipal to the goddess Bēlet-parṣē in Nineveh. This inscription is much shorter than the previous one and, unfortunately, the reference to the object that was to be dedicated to the goddess is no longer preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3136 (+) 82-3-23,60	82-3-23,60	Nineveh, Kuyunjik	7×6.4 (K 3136); 4.4×5.8 (82-3-23,60)	c

COMMENTARY

See the commentary of text no. 159 for details.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 506 (K 3136, study)
1896 Bezold, Cat. 4 p. 1818 (82-3-23,60, study)
1933 Bauer, Asb. p. 47 and pl. 37 (K 3136, copy, edition)
1996 Borger, BIWA pp. 72 and 332; and LoBl p. 106 (rev. 7–10, transliteration; study)

TEXT

Obv.

Obverse edited as text no. 159

Rev.

1) [*ana*? ^{d}GAŠAN-GARZA?] *a-ši-*⌜*bat*⌝ É UŠ-*u-ti*

2) [*šá*? *qé-reb*? NINA.KI? GAŠAN? GAL-*tú*? GAŠAN-*ia*? *a*]-⌜*na*?-*ku*?⌝ ^{m}AN.ŠÁR-DÙ-A LUGAL ŠÚ LUGAL ⌜KUR⌝ [AN].ŠÁR.KI

3) [...] *x ú-šar-bu-u* ⌜LUGAL-*us*⌝-*su*

4) [... DUMU] DUMU ^{md}30-PAP.MEŠ-SU ⌜LUGAL⌝ [KUR AN.ŠÁR].KI

5) [...] *x a-na* TI.LA ⌜ZI?⌝-[*ti*]-⌜*ia*⌝

6) [... *kun-ni*] ⌜SUḪUŠ GIŠ.GU⌝.ZA LUGAL-[*ti*]-⌜*ia*⌝

7) [...] ⌜GIBIL?⌝-*iš ša šu-mì* [*šaṭ-ru*]

8) [MU] ⌜AD-*ia* AD⌝ AD-*ia* [*i-pa-áš-ši*]-⌜*ṭu*⌝ MU-*šú i*-[*šaṭ-ṭa-ru*]

9) ⌜^{d}⌝GAŠAN-GARZA GAŠAN GAL-[*tu* MU-*šú*] ⌜NUMUN⌝-*šú ina* KUR [*li-ḫal-liq*]

10) *ša ina* UGU ⌜*ma*-KI⌝-[...] *x*

Obverse edited as text no. 159

Rev. 1–2a) [*For the goddess Bēlet-parṣē*] who resides in the House of Succession [*that is inside Nineveh, the great lady, my lady*] —

Rev. 2b–7a) *I*, Ashurbanipal, king of the world, king of Assyria [...] made his kin[gship] great [... grand]son of Sennacherib, ki[ng of Assyria, (rev. 5) ...] to preserve [m]y l[ife, ..., to make] the foundation(s) of [m]y royal throne [firm, ...] *I restored*.

Rev. 7b–9) (As for) the one who [erase]s my [inscribed] name (or) [the name of] my [fathe]r (or) my grandfather (and) [writes] his (own) name, [may] the goddess Bēlet-parṣē, the great lady, [make his name (and) see]d [disappear] from the land.

Rev. 10) That which is (written) upon the ... [...].

161–183

Ashurbanipal had numerous epigraphs inscribed on the walls of his North Palace and on the walls of at least one room (Room XXXIII) of Sennacherib's South-West Palace that he renovated at Nineveh as part of his relief programs in these structures, but due to the state of preservation of these buildings or (in the case of the former) the limited scope of the excavations,

only thirty-five complete or partial epigraphs are known at this point from the actual reliefs (text nos. 24–58). However, in addition to these, collections of Ashurbanipal's epigraphs were also written upon clay tablets, and they contain many more epigraphs than have been found on palace walls, demonstrating the extensive nature of the epigraphs that were likely included — and are no longer preserved or are as yet to be unearthed — or at least considered for inclusion in those relief depictions. The exact relationship between the epigraphs on palace walls and those on tablets is not entirely clear. While it is possible that some of the tablets could have been created by copying the epigraphs directly from the relief depictions themselves, it appears that most of the tablets were crafted as drafts or used as a guide or outline in various stages of planning the relief programs. Subscripts that appear on a few of the tablets (text nos. 172–173, 178, and 180) make reference to the fact that their respective epigraphs were (or were to be) written upon the walls of the palace, while the subscript of one tablet (text no. 161) makes the general statement that its epigraphs were read before the king, most likely as part of his review and ultimate approval of their contents. For discussions on the relationship between the epigraphs accompanying wall reliefs in the Nineveh palaces and the epigraphs recorded on Ashurbanipal's clay tablets, see Reade, Design and Decoration pp. 326–334; Gerardi, Ashurbanipal's Elamite Campaigns pp. 96–99; Kaelin, Bildexperiment pp. 9–78 and 93–114; and J.M. Russell, Writing on the Wall pp. 156–209. The epigraphs that appear on tablets are generally placed into two separate groupings based on their contents, which scholars have designated as the "Teumman and Dunānu cycle" (text nos. 161–171) and the "Šamaš-šuma-ukīn and Tammarītu cycle" (text nos. 172–183). However, within these collections, no single tablet contains all of the epigraphs that appear within that group and the epigraphs are often arranged in a different order from tablet to tablet. Moreover, the format of the tablets is not uniform as these collections of epigraphs are written on either one- or two-column tablets. Thus, it should be emphasized that the tablet fragments that do not preserve both a left and right edge could — and probably in most cases do — belong to two-column tablets rather than single-column ones.

161–171

The so-called "Teumman and Dunānu cycle" of epigraphs is named as such given that this collection of material focuses on Ashurbanipal's battle with and decapitation of the Elamite king Teumman at Tīl-Tūba, which is situated on the Ulāya River, as well as the capture of his Gambulian ally Dunānu at the city Ša-pī-Bēl in 653. The study of these tablets as a corpus was first carried out by E. Weidner in AfO 8 (1932–33) pp. 175–191, although A. Leeper had already provided copies for the initial collection of epigraph tablets in CT 35 in 1920 and editions or translations of several of these tablets had appeared in Streck, Asb. in 1916 or Luckenbill, ARAB 2 in 1927. In his study, Weidner designated the seven primary tablets of this cycle as "Texts A–G" (text nos. 161–167), although his assignment of the designations to their respective tablets in AfO 8 (1932–33) p. 177 n. 9 was accidentally jumbled; the correct assignment is given in Reade, Design and Decoration p. 327. Weidner

used the most complete epigraph tablet in the collection ("Text A") as his primary source to create a composite edition of the epigraphs, and he gave the epigraphs of that tablet consecutive numbers from 1 to 38. However, the consecutive numbering of the epigraphs of this tablet is a bit misleading since there is a lacuna of indeterminate length between the top and bottom fragments of the tablet that actually interrupts the sequence, meaning that despite the consecutive numbering, not all epigraphs directly follow one another on the tablet (see the commentary to text no. 161). Furthermore, Weidner left epigraphs that appeared on the other six tablets but did not appear in "Text A" unnumbered. An additional epigraph tablet (text no. 168) was later identified and published by Borger (AfO 23 [1970] p. 90), and this text was given the designation "Text H" following Weidner's designation practice. A table that provides the location of the numbered epigraphs in each of the tablets of this collection is included below. Weidner also discussed three other tablets (text nos. 169–171) that were included in the collection of epigraph texts copied by Leeper and that contain Teumman and Dunānu-related materials, but he noted that they do not have a direct relationship to the other tablets comprising the main cycle of these epigraphs.

Several epigraphs of the present collection appear in either Room I of Ashurbanipal's North Palace or Room XXXIII of Sennacherib's South-West Palace since the topic of the relief programs in these two rooms pertains to the king's conflict with Teumman. As for Room I, epigraph no. 16 is text no. 29. With regard to Room XXXIII, epigraph no. 7a is text no. 25, epigraph no. 9 is text no. 26, epigraph no. 15 is text no. 28, epigraph no. 17 is text no. 33, and epigraph no. 28 is text no. 36; for one of the unnumbered epigraphs in text no. 165 (rev. 9′–15′), compare text no. 35. Also, as for the epigraphs that come from either Room I or Room XXXIII, epigraph no. 31 is text no. 31 and epigraph no. 33 is text no. 32. Finally, with respect to the relationship between the content of the epigraphs and Ashurbanipal's prism inscriptions, J.M. Russell (Writing on the Wall pp. 157–166) has shown that the textual tradition of the epigraphs appears to be independent of the tradition preserved in Ashurbanipal's account of these events in text no. 3 (Prism B) iv 80–vi 85.

TABLE OF EPIGRAPH CORRESPONDENCES

Epigraph No.	Text 161 (Text A)	Text 162 (Text B)	Text 163 (Text C)	Text 164 (Text D)	Text 165 (Text E)	Text 166 (Text F)	Text 167 (Text G)	Text 168 (Text H)
1	i 1–3	—	—	—	—	—	—	—
2	i 4–5	obv. 8′–9′	obv. 1′–3′	—	—	—	—	—
3	i 6–11	—	—	—	—	—	—	—
4	i 12–13	—	—	—	—	—	—	—
5	i 14–15	—	—	—	—	—	—	—
6	i 16–18	—	—	—	—	—	—	—
7	i 19–21	—	—	obv. 2′–4′	—	—	—	obv. 1′–2′
7a	—	—	—	obv. 5′	—	—	—	obv. 3′
8	i 22–23	—	—	obv. 6′–7′	—	—	—	obv. 4′
9	—	—	—	obv. 8′–12′	—	—	—	obv. 5′–6′
10	i 1′	—	—	—	obv. 4–9	—	—	—
11	i 2′–3′	—	—	—	—	—	—	—
12	i 4′–10′	—	—	—	obv. 10–13	—	—	—
13	i 11′–13′	—	—	—	—	—	—	—
14	i 14′–ii 3	—	—	—	—	—	—	—

Epigraph No.	Text 161 (Text A)	Text 162 (Text B)	Text 163 (Text C)	Text 164 (Text D)	Text 165 (Text E)	Text 166 (Text F)	Text 167 (Text G)	Text 168 (Text H)
15	ii 4–7	—	—	—	—	—	—	—
16	ii 8–10	—	—	—	—	—	—	—
17	ii 11–14	—	—	—	—	—	—	—
18	ii 15–18	—	—	—	—	—	—	—
19	ii 19–21	—	—	—	—	—	—	—
20	ii 22–25	—	—	—	—	—	—	—
21	ii 26–28	—	—	—	—	—	1′–2′	—
22	ii 29–32	—	—	—	—	—	—	—
23	ii 1′–4′	—	—	—	—	—	—	—
24	ii 5′–6′	—	—	—	—	—	—	—
25	ii 7′–9′	—	—	—	—	—	—	—
26	ii 10′–12′	—	—	—	rev. 4′–6′	—	—	—
27	ii 13′–16′	—	—	—	—	—	—	—
28	iii 2′–4′	—	—	—	—	—	—	—
29	iii 5′–8′	—	—	—	—	—	—	—
30	iii 9′–11′	l.e. 1–3	—	—	—	—	—	—
31	iii 12′–13′	—	—	—	obv. 1	—	—	—
32	iii 14′	—	—	—	obv. 2	—	—	—
33	iii 15′–17′	—	—	—	—	—	—	obv. 7′–8′
34	iii 18′–23′	—	—	—	rev. 1′–3′	—	7′–13′	—
35	iii 24′–27′	—	—	—	—	3′–4′	—	—
36	iii 28′–iv 6	—	—	—	—	—	—	—
37	iv 7–9	—	rev. 6–8	—	—	—	3′–6′	—
38	iv 10–16	—	—	—	—	—	—	—

161

This clay tablet is one of eight tablets that preserve a collection of epigraphs belonging to the so-called “Teumman and Dunānu cycle” of epigraphs (see the introduction to text nos. 161–171). In his edition, E. Weidner designated this tablet as “Text A” of that collection.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2674 + Sm 2010 + 81-2-4,186 (+) 80-7-19,102	81-2-4,186 (+) 80-7-19,102	Nineveh, Kuyunjik	12×15.3 (K 2674+); 6.9×8.9 (80-7-19,102)	p

COMMENTARY

K 2674+ is the best-preserved tablet fragment pertaining to the “Teumman and Dunānu cycle” of epigraphs. It contains two columns of text on the obverse as well as on the reverse. The pieces comprising K 2674+ preserve the upper portion of the tablet including parts of the left, right, and most of its upper edges, while the fragment 80-7-19,102 preserves the lower portion of the tablet including the bottom edge and the lower part of the tablet’s left edge. However, these two sections of the tablet do not join and the extent of the lacuna between them cannot be determined with any certainty. Due to its overall

well-preserved state, this text was the basis for the numbering assigned to the epigraphs in E. Weidner's edition (see the introduction to text nos. 161–171 and the table of epigraph correspondences presented there). The text contains all or portions of epigraph nos. 1–8 (not including 7a) and 10–38. Restorations to the damaged epigraphs are generally based on the parallel accounts of text nos. 164–165 and 167–168 (see the aforementioned table of epigraph correspondences).

Although Weidner assigned consecutive numbers to the epigraphs contained on the tablet, such a convention can be misleading as it gives the impression that all of the epigraphs on the tablet immediately follow one other, but this is not the case. The difficulty stems from the fact that the exact length of the gap separating the pieces comprising the top half of the tablet (K 2674+) and the fragment containing the bottom half of the tablet (80-7-19,102) is not known, and so the lacuna between these two halves would have contained an unknown number of epigraphs. Without question, there is a fairly large lacuna of a minimum of sixteen lines (the portion of col. iii that is completely broken away on 80-7-19,102) plus the length of the aforementioned lacuna between epigraph no. 27 at the end of col. ii and epigraph no. 28 that appears in the middle of col. iii; Weidner estimated that this total gap was about twenty-five lines. Thus, there are certainly several additional epigraphs that would have originally appeared on the tablet between these two consecutively labeled epigraphs.

Regarding the numbering of the epigraphs on the obverse of the tablet, it is possible that there are a few more epigraphs that originally appeared in the lacuna between nos. 8 and 10 of col. i and between nos. 22 and 23 of col. ii since the length of the gap between K 2674+ and 80-7-19,102 is not known nor can these two consecutively numbered sequences be established by other texts. As for nos. 22 and 23, no other texts preserve these two epigraphs, and so a consecutive sequence cannot be established for them. Given the lacuna between K 2674+ and 80-7-19,102, there were probably additional epigraphs in this lacuna that likely spanned several lines in the middle of the column; Weidner estimated a gap of about eight lines. The situation is a bit more complicated for col. i. Weidner assumed that epigraph no. 9 followed no. 8 and thus he did not even indicate the presence of a lacuna here in his edition, but this is far from certain as epigraph no. 9 is not preserved on the tablet. Text nos. 164 and 168 present epigraph nos. 8 and 9 consecutively, but then the former text breaks off after no. 9, while the latter text goes from epigraph no. 9 to no. 33. On the other hand, text no. 165 preserves epigraph no. 10, but this tablet has three one-line epigraphs (nos. 31, 32, and an unnumbered epigraph) immediately preceding it instead of no. 9. Without any preserved examples of epigraph nos. 9 and 10 appearing together in a consecutive sequence, and without knowing if the tablet even contained epigraph no. 9 originally, it is unclear what may have been included in the middle of col. i of this text between no. 8 that appears before the break and no. 10 that appears after the break.

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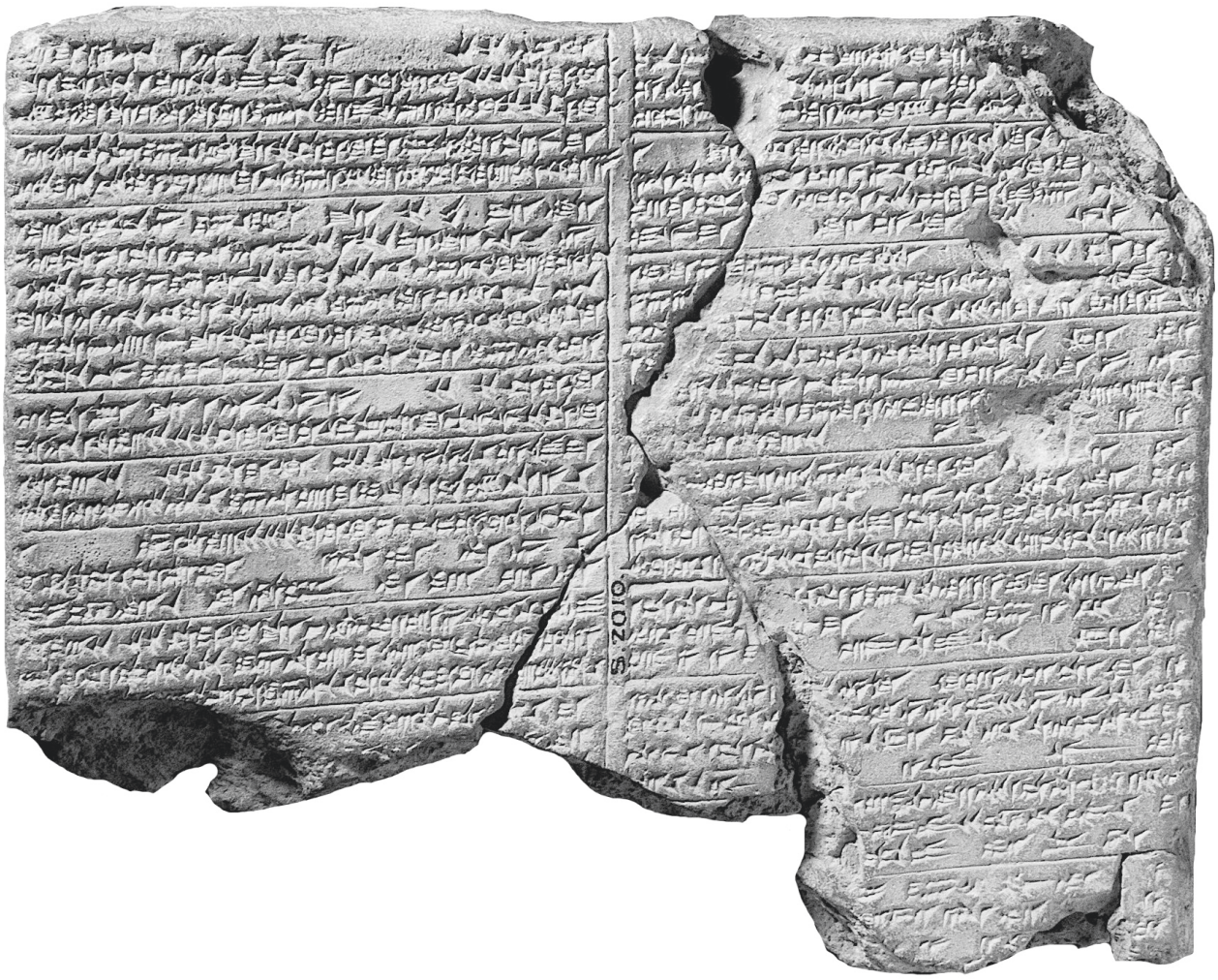

Figure 14. Obverse of K 2674+ (text no. 161), "Text A" of the so-called "Teumman and Dunānu cycle" of epigraphs. © Trustees of the British Museum.

TEXT

Col. i

1) ⌜*um*⌝-*ma-*<*na*>*-a-ti* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI
2) ⌜*ša*⌝ *it-ti* ^{m}*um-man-i-gaš* DUMU ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI
3) *mun-nab-tu ša iṣ-ba-tu* GÌR.II LUGAL-*ti-ia áš-pu-ru a-na ka-šad* KUR.ELAM.KI

i 1–3) The troops of Ashurbanipal, king of Assyria, that I sent to conquer the land Elam with Ummanigaš (Ḫumban-nikaš II), the son of Urtaku — the king of the land Elam — the fugitive who grasped the feet of my royal majesty.

i 1 ⌜*um*⌝-*ma-*<*na*>*-a-ti* "the troops of": The text has ⌜*um*⌝-*ma-a-ti*, which is presumably a scribal error for *ummānāti* "the troops of"; see the comments of M. Streck (Asb. p. 322 n. g). Streck considered the A sign to be an error for NA (thus ⌜*um*⌝-*ma-na**-*ti*) in order to reflect the more common orthography of the word.

4) ^{m}*si-im-bu-ru* LÚ.NÍMGIR *ša* KUR.ELAM.MA.KI
ma-lak ERIM.ḪI.<A>-*ia iš-me-ma*
5) *zi-kir* MU-*ia ip-làḫ-ma ina* IGI LÚ.A KIN-*ia*
il-lik-am-ma ú-na-šiq GÌR.II-*ía*

i 4–5) Simburu, the herald of the land Elam, heard about the advance of my troops and became frightened at the mention of my name. He then came before my messenger and kissed my feet.

6) ^{m}*um-ba-ki-den-ni* LÚ.NÍMGIR *ša* KUR.*ḫi-da-li*
7) *šá* SAG.DU *šá* ^{m}*iš-tar-na-an-di* MAN *šá*
KUR.*ḫi-da-li na-šú-ni*
8) ^{m}*zi-né-e-ni* LÚ.*šá* IGI KUR-*šu am-mu-ri ina sid-ri*
KI.TA-*i e-ṣir*
9) *da-na-an* AN.ŠÁR EN-*ia pu-luḫ-ti* LUGAL-*ti-ia*
is-ḫup-šú-nu-ti
10) SAG.DU.MEŠ NUN.MEŠ *ša* KUR.ELAM.MA.KI *la*
kan-šú-ti-ia ik-ki-su-nim-ma
11) *id-du-u ina* IGI LÚ.GAL.MEŠ-*ia iṣ-ba-tú* GÌR.II
LUGAL-*ti-ia*

i 6–11) Umbakidinu, the herald of the land Ḫidalu, who is carrying the (decapitated) head Ištar-Nandi (Šutur-Naḫūndi), the king of the land Ḫidalu. Zinēni, his palace supervisor, is likewise depicted in the lower register. The might of (the god) Aššur, my lord, (and) fear of my royal majesty overwhelmed them (and) (i 10) they cut off the heads of the nobles of the land Elam who had not submitted to me and cast (them) down before my magnates. They grasped the feet of my royal majesty.

12) *si-id-ru ša* ^{m}AN.ŠÁR-DÙ-A MAN KUR.ELAM.MA.KI
13) *it-ti* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *is-di-ru*
iš-ku-nu BAD_5.BAD_5 KUR.ELAM.KI

i 12–13) The battle line that Ashurbanipal, king of *Assyria* (lit. "the land Elam"), formed opposite Teumman, the king of the land Elam, (and with which) he brought about the defeat of the land Elam.

14) ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *taḫ-te-e*
ERIM.ḪI.<A>-*šú e-mur-ma*
15) *a-na šu-zu-ub* ZI-*tì-šú in-na-bit-ma i-ba-qa-am*
ziq-na-a-šú

i 14–15) Teumman, the king of the land Elam, saw the defeat of his troops; he (then) fled in order to save his (own) life and tore out his (own) beard.

16) ^{m}(blank) DUMU ^{m}*te-um-man* MAN
KUR.ELAM.MA.KI *šá ina dáb-de-e ip-par-ši-du*
17) TÚG.GÚ.È-*šú iš-ru-ṭu a-na* AD *ba-ni-šú*
18) ⌜*i*⌝-*šá-as-su-u ku-uš-šid la ta-kal-*⌜*la*⌝

i 16–18) (PN), the son of Teumman — the king of the land Elam — who had escaped from the massacre, torn his garment, (and) was shouting to the father who had engendered him: "Defeat (the enemy)! Do not delay!"

19) $^{m⌜}$*te*⌝-*um-man* MAN KUR.ELAM.MA.KI *ša ina*
MÈ-*ia dan-ni muḫ-ḫu-ṣu*
20) *a-na šu-zu-ub* ZI-*tim in-na-bit-ma iḫ-lu-up*
qé-⌜*reb*⌝ GIŠ.TIR
21) ⌜*bu-bu-ut*⌝ [GIŠ].⌜*ṣu-um-bi*⌝ *ru-kub* LUGAL-*ti-šú*
iš-še-bir-ma ip-pal-síḫ EDIN-*uš-šú*

i 19–21) Teumman, the king of the land Elam who had been struck during my mighty battle, fled in order to save (his) life and slipped int[o] the forest. The *axle* of the wagon, the vehicle of his royal majesty, broke and it overturned upon him.

22) [^{m}*te-um-man* MAN KUR.ELAM.MA].⌜KI *ša*
GIŠ⌝.*ṣu-um-bu id-*⌜*du*?⌝-*šú-ma*
23) [^{m}*tam-ma-ri-tú* DUMU-*šú id-ku-šú-ma*]
⌜*iṣ-ba*⌝-[*tu*] ⌜ŠU⌝.II-*su*
24) [...] *x*
Lacuna
1′) [*ina* IGI KÁ.GAL *lil-bur* ÉNSI AN.ŠÁR *id*]-⌜*du*⌝-*u*
ina ⌜IGI⌝ GIŠ.*ma-gar-*⌜*ri-ia*⌝

i 22–23) [Teumman, the king of the land Elam], whom (his) wagon had *cast down* and [whom Tammarītu, his son, had helped up, g]raspi[ng] his [ha]nds.

i 24) [...]
Lacuna
i 1′) they (Ashurbanipal's troops) [thr]ew (the head of Teumman) down before my (chariot) wheels [in front of the gate "May the Vice-Regent of (the God) Aššur Endure]."

i 4 ERIM.ḪI.<A>-*ia* "my troops": The scribe omitted A from ERIM.ḪI.A here and in i 14. Since he did this twice relatively closely on the same tablet, it is unclear if this was a simple scribal error or he deemed them to be unnecessary. Note, however, the orthography ERIM.ḪI.A.MEŠ in iii 15′.
i 12 MAN KUR.ELAM.MA.KI "king of *Assyria* (lit. 'the land Elam')": This writing is clearly an error for MAN KUR *aš-šur*.KI "king of Assyria," possibly influenced by the appearance of the title MAN KUR.ELAM.MA.KI "king of the land Elam" in the next line.
i 16 ^{m}(blank) DUMU ^{m}*te-um-man* "(PN), the son of Teumman": The scribe left the name at the beginning of the line blank (see also ii 4 and iii 2′). However, this epigraph is presumably referring to Teumman's son, Tammarītu, who was present when Teumman's chariot overturned and they fled into the forest in order to escape the Assyrian army, although they were both ultimately captured and decapitated (see i 22–23 and text no. 164 obv. 6′–7′ [epigraph no. 8], and text no. 164 obv. 8′–12′ [epigraph no. 9]).
i 18 *ku-uš-šid la ta-kal-*⌜*la*⌝ "Defeat (the enemy)! Do not delay!": For this translation, see CAD K p. 281 sub *kašādu* 5.c.
i 23 The tablet appears to lack the horizontal ruling after this line that appears on the other tablets preserving this epigraph.

2′)	[SAG.DU? ^{m}*te-um-man*? MAN? KUR.ELAM.MA.KI? *ina*? *qu*?]-⌜*up*⌝-*pé-e ma-at-nat bu-un-na-ni-šú*	i 2′–3′) [*The (decapitated) head of Teumman, the king of the land Elam: I cut through*] the tendons of his face
3′)	[*ú-bat-ti-iq-ma*? *ad*]-⌜*di*⌝ *ru-u*ʾ*-tu e-le-nu-uš-šú*	[*with a kn*]*ife* [*and* s]pat upon it.
4′)	[^{md}MUATI-SIG$_5$ ^{m}*um-ba-da-ra-a*] ⌜LÚ⌝.MAḪ.MEŠ *ša* ^{m}*te-um-man*	i 4′–10′) [Nabû-damiq (and) Umbadarâ], the envoys whom Teumman, [the king of the land Elam], sent
5′)	[MAN KUR.ELAM.MA.KI *ši-pir me-re-eḫ-ti*] ⌜*iš*⌝-*pu-ra-áš-šú-nu-ti*	[with insolent messages ... F]illed with rage concerning their lord, [... *I*] detained them. They saw [the (decapitated) head of Teumman, thei]r [lord], which had been
6′)	[...-*qu-u*? *ina*] ⌜*ma*⌝-*le-e lib-ba-a-ti* EN-*šú-nu*	brought before me. [Umbadarâ] pulled out his (own)
7′)	[... ŠU.II-*a-a*?] *ik-lu-šú-nu-ti*	beard (and) [Nabû-damiq] stabbed his (own) stomach
8′)	[SAG.DU ^{m}*te-um-man* EN-*šú*]-⌜*nu*⌝ *ša iš-šú-u-ni ina maḫ-ri-ia e-*⌜*mu*⌝-*ru*	[wit]h his iron belt-dagger.
9′)	[^{m}*um-ba-da-ra-a*] *ib-qu-ma ziq-na-a-šú*	
10′)	[^{md}MUATI-SIG$_5$] ⌜*ina*⌝ GÍR AN.BAR *šib-bi-šú is-ḫu-la kar-as-su*	
11′)	[*a-na-ku* ^{m}]⌜AN⌝.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI *it-ti ni-kis* SAG.⌜DU ^{m}⌝[*te*]-⌜*um*⌝-*man*	i 11′–13′) [I, A]shurbanipal, king of Assyria, joyfully entered Nineveh with the decapitated head of
12′)	[MAN] ⌜KUR.ELAM⌝.MA *ša ina tukul-ti* AN.ŠÁR *ak-*⌜*šú*?⌝-*du*	[Teu]mman, [the king of] the land Elam, whom I had defeated with the support of (the god) Aššur.
13′)	*a-na* NINA.KI *ḫa-diš* ⌜*e-ru*⌝-*ub*	
14′)	⌜*a*⌝-*na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI SAG.DU ^{m}*te-um-man* [MAN] ⌜KUR⌝.ELAM.MA.KI	i 14′–ii 3) I, Ashurbanipal, king of Assyria, [di]splayed the (decapitated) head of Teumman, [the king of] the
15′)	*ina* GABA KÁ.GAL MURUB$_4$ URU *muḫ-ḫu-riš* ⌜*ú-maḫ*⌝-*ḫir*	land Elam, in front of the Citadel Gate as a *spectacle*. It has been said from ancient times through extispicy, as
16′)	⌜*ša*⌝ *ul-tu ul-la ina ba-ru-ti qa-bu-u um-ma* [SAG].⌜DU⌝.MEŠ	follows: “You will cu[t off the hea]ds of your enemies,
17′)	LÚ.KÚR.MEŠ-*ka ta-na-*[*kis*]	(ii 1) you will pour wine [over] them, *that* [...].” No[w],
Col. ii		the gods [Šam]aš and Adad, during my time (as king),
1)	GEŠTIN.MEŠ [UGU]-⌜*šú*⌝-*nu ta-naq-qí ša x* [...]	[...], I cut off the heads of my [enemi]es (and) pour[ed]
2)	*e-nen-*[*na* ^{d}]⌜UTU⌝ *u* ^{d}IŠKUR *ina* LAL-*ia x* [...]	wine [over them].
3)	SAG.DU.MEŠ [LÚ.KÚR].⌜MEŠ⌝-*ia ak-*^{ki}*kis* GEŠTIN *aq-*⌜*qa*⌝-[*a* UGU-*šú-nu*]	
4)	^{m}(blank) *ša* ⌜*ina uṣ*⌝-*ṣi muḫ-ḫu-ṣu la iq-tu-u* ⌜ZI⌝.[MEŠ]	ii 4–7) (PN) (Urtaku, an in-law of Teumman) who had been struck b[y an a]rrow (but) had not (yet) die[d],
5)	*a-na na-kas* ⌜SAG⌝.DU *ra-me-ni-šú* DUMU.MEŠ KUR *aš-šur*.KI *i-*⌜*šá-as*⌝-[*si*]	call[ed out] to the Assyrians to cut off his (Urtaku's) own h[e]ad, saying “Come here (and) cut off my head.
6)	*um-ma al-*⌜*ka*⌝ SAG.DU.MU KUD-*is-ma ma-ḫar* LUGAL ⌜EN⌝-[*ka*]	Carry (it) before the king, [your] lo[rd], and obtain
7)	*i-ši-ma le-e-qé* ⌜MU⌝ SIG$_5$-⌜*tim*⌝	[f]ame.”
8)	^{m}*i-tu-*⌜*ni-i* LÚ⌝.*šu-ut* SAG NENNI ⌜MAN⌝ KUR.ELAM.MA.⌜KI⌝	ii 8–10) Itunî, a eunuch of so-and-so, the king of the land Elam, whom he (Teumman) insole[ntly] sent
9)	*šá er-ḫa-*[*niš*] ⌜*iš*⌝-*tap-pa-raš-šú* EN IGI-*ia* MÈ.⌜MU⌝ [*dan-nu*] ⌜*e*⌝-*mur-*⌜*ma*⌝	again and again before me, saw m[y mighty] battle array an[d], with his [ir]on belt-dagg[er], cut with his
10)	*ina* ⌜GÍR⌝ [AN].⌜BAR⌝ *šib-bi-šú* GIŠ.PAN *tuk-lat* Á-*šú ik-si-*⌜*ma* ŠU⌝.II *ra-ma-ni-*⌜*šú*⌝	own hand (his) bow, the basis of his strength.

i 2′–3′ The restorations to these lines tentatively follow Weidner, AfO 8 (1932–33) pp. 180–181; also compare text no. 187 line 4′.

i 4′–10′ Restorations are based on text no. 165 obv. 11 and text no. 3 (Prism B) vi 48-56. The present tablet omits *ana-ku* ^{m}AŠ-DÙ-A MAN ŠÚ MAN KUR AŠ “I, Ashurbanipal, king of the world, king of Assyria,” which is the first line of the epigraph in text no. 165 obv. 10.

ii 4 ^{m}(blank) “(PN) (Urtaku, an in-law of Teumman)”: Although the scribe has left the name at the beginning of the line blank, the parallel epigraph that was inscribed on a slab in the South-West Palace (text no. 28) gives the name as ^{m}*ur-*⌜*ta*⌝-*ku ḫa-ta-nu* ^{m}*te-um-man* “Ur[t]aku, an in-law of Teumman.”

ii 8 ⌜LÚ⌝.*šu-ut* SAG NENNI ⌜MAN⌝ KUR.ELAM.MA.⌜KI⌝ “a eunuch of so-and-so, the king of the land Elam”: The scribe did not name the Elamite king here, but the parallel epigraph that was inscribed on slab 1 of Room 1 in Ashurbanipal's North Palace identifies him as ^{m}*te-um-man* “Teumman” (text no. 29 line 1).

11) $^{m\lceil}um^{\rceil}$-[*man*]-$\lceil i^{\rceil}$-*gaš mun-nab-tú* ARAD *ša*
iṣ-ba-tú GÌR.II-*ia*
12) $\lceil ina^{\rceil}$ [*e*]-$\lceil peš\ pi^{\rceil}$-*ia ina* ḪÚL.MEŠ *qé-reb*
KUR.*šu-šá-an*
13) $\lceil ù$ KUR.*ma*$^{\rceil}$-*dak-te* LÚ.*šu-ut* SAG-*ia* <<A>> *šá*
$\lceil áš\text{-}pu^{\rceil}$-[*ru*] $\lceil ú^{\rceil}$-*še-rib-ma ú-še-šib-šú*
14) $\lceil ina^{\rceil}$ [GIŠ].$\lceil$GU.ZA$^{\rceil}$ $^{m\lceil}te^{\rceil}$-*um-man šá* $\lceil$KUR
ŠU$^{?}$.II$^{\rceil}$-*a-a*

ii 11–14) The fugitive U[mman]igaš (Ḫumban-nikaš II), a servant who had grasped my feet. B[y] my [c]ommand, in (the midst of) celebration, a eunuch of mine whom I had sen[t] (with him) ushered (him) into the land Susa and the land Madaktu and placed him o[n the th]rone of Teumman, whom I had defeat[ed].

15) $\lceil$ERIM$^{\rceil}$.[ḪI.A].$\lceil$MEŠ$^{\rceil}$-*ia ša ge-er-ri*
KUR.ELAM.MA.KI $\lceil il\text{-}li^{\rceil}$-*ku*
16) $\lceil ul\ ú^{\rceil}$-*pa-áš-ši-ḫu an-ḫu-us-su-un*
17) *a-na* URU.$\lceil šá^{\rceil}$-*pi-i-*^{d}EN *ma-ḫar* ^{m}*du-na-ni*
áš-ku-na pa-ni-šú-un
18) UGU URU *šú-*$\lceil a$-*tú uš*$^{\rceil}$-*man-nu id-du-u ni-i-tú*
il-mu-u ú-ṣab-bi-tú mu-ṣa-a-šú

ii 15–18) My tro[op]s, who ha[d g]one on campaign to the land Elam, were not allowed to recover from their fatigue; I directed them (at once) to the city Ša-pī-Bēl, against Dunānu. They pitched camp against th[a]t city, surrounded (it), (and) cut off his escape route.

19) ^{m}*du-na-nu* $\lceil$DUMU$^{\rceil}$ [^{m}]$\lceil$EN$^{\rceil}$-BA-*šá*
LÚ.*gam-bu-la-a-a ḫat-tu im-qut-su-ma*
20) URU-*šú ú-*$\lceil maš\text{-}šir^{\rceil}$-*ma ina* IGI LÚ.A KIN-$\lceil ia^{\rceil}$
21) *ú-ṣa-a-*$\lceil ma^{\rceil}$ *ú-na-áš-šiq* GÌR.II-*ia*

ii 19–21) Fear fell upon Dunānu, s[on of B]ēl-iqīša, the Gambulian, and he aba[ndon]ed his city. He then came out before m[y] messenger an[d] kissed my feet.

22) *a-na-ku* ^{m}AN.ŠÁR-DÙ-$\lceil A^{\rceil}$ [MAN] $\lceil$KUR$^{\rceil}$ *aš-šur*.KI
qé-reb URU.*mil-qí-a*
23) UDU.SISKUR.MEŠ *taš-*$\lceil ri^{\rceil}$-[*iḫ-ti*] $\lceil aq^{\rceil}$-*qí* DÙ-*uš*
i-sin-ni ^{d}*šat-ri*
24) *ina* u_4-*me-šú* ^{m}*du-*$\lceil na^{\rceil}$-[*nu*] $\lceil$ŠU$^{\rceil}$.II *u* GÌR.II
bi-re-tú AN.BAR *na-di-ma*
25) $\lceil iš^{\rceil}$-*šú-u-ni a-di* IGI-*ia*

ii 22–25) I, Ashurbanipal, [king of] Assyria, offered sump[tuous] offerings inside the city Milqīʾa (and) performed the festival of the goddess Šatru (Ištar of Arbela). At that time, Dun[ānu] was bound [ha]nd and foot (in) iron fetters and they brought (him) before me.

26) [*x* (*x*)] *x* (*x*) [...] *x ú-šal-li-mu* ^{m}*du-na-nu* DUMU
^{m}EN-BA-*šá*
27) [LÚ.*gam-bu-la-a-a*] $\lceil bu^{\rceil}$-*up-pa-niš*
as-ḫu-up-šú-ma
28) [... *az*]-*qu-pa ṣe-ru-uš-*$\lceil šú^{\rceil}$

ii 26–28) [...] properly carried out [...], I threw Dunānu, son of Bēl-iqīša, [the Gambulian, f]ace down and [s]et up [...] over hi[m].

29) [^{m}*du-na-nu* DUMU ^{m}EN-BA]-*šá*
LÚ.*gam-bu-la-*[*a*$^{?}$]-*a*
30) [...] $\lceil ù^{?\rceil}$ GÌR.II *a-na* URU.$\lceil ru\text{-}u^{\rceil}$-*a*
31) [...] *x-a a-*$\lceil di^{\rceil}$ [IGI]-$\lceil ia^{\rceil}$
32) [...] *x x* [...] *x*

ii 29–32) [Dunānu, son of Bēl-iqī]ša, the Gambuli[a]n, [.... hand] *and* foot, to the city R[u'ʾ]u'ʾa, [...] b[efore m]e. [...] ... [...]

Lacuna

1′) *x* [...]
2′) KI *x* [...]
3′) $\lceil$DIŠ$^{?\rceil}$ *x* [...]
4′) *x* [...]

Lacuna
ii 1′–4′) (No translation possible)

5′) ^{m}*du-*[*na-nu* ...]
6′) GAŠAN-$\lceil ia^{?\rceil}$ [...]

ii 5′–6′) Du[nānu, ...], *m*[*y*] lady [...].

ii 26 [*x* (*x*)] *x* (*x*) [...] *x ú-šal-li-mu* "[...] properly carried out [...]": J.M. Russell (Writing on the Wall p. 162) has reported that E. Weissert (personal communication) suggested the translation "[After] I had completed [the rite of the *bīt akī*]*ti*" for the beginning of the line. If this reading is correct, the orthography for *akītu* would have to be [*á-ki*]-$\lceil it^{\rceil}$ (see, for example, text no. 11 [Prism A] x 28) instead of [*á-ki*]-$\lceil ti^{\rceil}$ since the *x* before *ú-šal-li-mu* is a single vertical wedge after the break and thus cannot be a TI sign.

ii 30 URU.$\lceil ru\text{-}u^{\rceil}$-*a* "the city R[u'ʾ]u'ʾa": J.M. Russell (Writing on the Wall pp. 162–163) challenged this reading of the name, suggesting instead URU ŠÀ.$\lceil$URU$^{\rceil}$-*a* "the city Aššur." However, there is insufficient room in the small break after his proposed ŠÀ for an URU sign, and it is unclear what purpose the final *-a* in such an orthography would serve. A. Bagg (Rép. Géogr. 7/3–1 p. 490) read the name as URU.$\lceil ru^{\rceil}$-[ʾ*u*]-*a*, although he noted that it could also be restored as URU.$\lceil ru^{\rceil}$-[*u*]-*a*. Again, based on considerations of space, there is not enough room for an A' sign in the break, but there are also traces of the upper right portion of a winkelhaken visible on the clay after the break that confirm the reading of an *u* sign here.

7′)	SAG.ᵀDUᵀ [...]	ii 7′–9′) The hea[d of ....] and the he[ad of ...] heir desi[gnate ...].
8′)	*ù* ᵀSAGᵀ.[DU ...]	
9′)	DUMU ᵀ*ri-du*ᵀ-[*ti* ...]	
10′)	ᵐ*du-*ᵀ*na*ᵀ-[*nu* ᵐ*sa-am-gu-nu* ᵐA-*a-a*]	ii 10′–12′) [I bound] Dun[ānu, Samgunu, (and) Aplāya, together with a bear], at the "Ga[te of the Rising Sun (and) Setting Sun"] t[o be a spectacle for the people].
11′)	*ina* KÁ.[GAL *ṣi-it* ᵈUTU *e-reb* ᵈUTU]	
12′)	*a-*ᵀ*na*ᵀ [*tab-rat* UN.MEŠ *it-ti a-si ú-rak-kis-šú-nu-ti*]	
13′)	URU.[...]	ii 13′–16′) The city [...] th[at ...]
14′)	ᵀ*ša*ᵀ [...]	
15′)	*x* [...]	
16′)	[...]	
Col. iii		
Lacuna		Lacuna
1′)	[...] *x x x* (*x*) [...]	iii 1′) (No translation possible)
2′)	[ᵐ(blank) ᵐ(blank) UGU] ᵀANᵀ.ŠÁR DINGIR *ba-ni-*ᵀ*ia*ᵀ	iii 2′–4′) [(PN_1 and PN_2) uttered grievous blasphemies against (the god) A]ššur, the god who created me. I tore out their [tong]ue(s and) [flay]ed them.
3′)	[*iq-bu-ú sil-la-tú* GAL-*tu*] ᵀEMEᵀ-*šú-un áš-lu-up*	
4′)	[*áš-ḫu-ṭa*] KUŠ-*šú-un*	
5′)	[ᵐ*du-na*]-ᵀ*nu* DUMUᵀ [ᵐEN]-ᵀBAᵀ-*šá* ᵀLÚᵀ.*gam-bu-la-a-a*	iii 5′–8′) I slaughtered [Dunā]nu, son of [Bēl-iq]īša, the Gambulian, [the one who had di]sturbed my (exercising the) kingship, [o]n a s[laughte]ring block like a lamb and I dis[m]embered him.
6′)	[*mu*]-ᵀ*nàr*ᵀ-*ri-ṭu* ᵀLUGAL-*ti*ᵀ-*ia*	
7′)	[*e*]-*li* GIŠ.ᵀ*na*ᵀ-[*aṭ*]-ᵀ*ba*ᵀ-*ḫi as-liš aṭ-*ᵀ*bu-uḫ-šú*ᵀ-*ma*	
8′)	ᵀ*ú-par-ri*ᵀ-*sa meš-re-*ᵀ*ti*ᵀ-*šu*	
9′)	[ᵐ]ᵀ*um*ᵀ-*man-i-gaš* DUMU ᵐᵀ*ur*ᵀ-*ta-ki* MAN KUR.ELAM.ᵀMAᵀ.[KI]	iii 9′–11′) [Um]manigaš (Ḫumban-nikaš II), son of Urtaku — the king of the land Elam — who had grasped the feet of my royal majesty: I sent m[y] forces w[i]th him to help him.
10′)	*ša iṣ-ba-tú* GÌR.II LUGAL-*ti-ia* Á.KAL-ᵀ*ia*ᵀ	
11′)	*a-na kit-ri-šú it-*ᵀ*ti*ᵀ-*šú áš-*ᵀ*pur*ᵀ	
12′)	*si-id-ru ša* ᵐAN.ŠÁR-DÙ-ᵀAᵀ MAN KUR ᵀ*aš-šur*.KIᵀ	iii 12′–13′) Battle line of Ashurbanipal, king of Assyria, the one who established the defeat of the land Elam.
13′)	*šá-kin* BAD_5.BAD_5 KUR.ELAM.MA.ᵀKIᵀ	
14′)	*si-id-ru ša* ᵐ*te-um-man* MAN KUR.ELAM.MA.ᵀKIᵀ	iii 14′) Battle line of Teumman, the king of the land Elam.
15′)	BAD_5.BAD_5 ERIM.ḪI.A.MEŠ *ša* ᵐ*te-*ᵀ*um*ᵀ-*man* MAN KUR.ELAM.MA.KI	iii 15′–17′) The defeat of the troops of Teumman, the king of the land Elam, which Ashurbanipal, great king, strong king, king of the world, king of Assyria, had brought about (by inflicting) countless (losses) at (the city) Tīl-Tūba (and during which) he had cast down the corpses of his (Teumman's) warriors.
16′)	*ša qé-reb* DU_6-*tu-ú-bu* ᵐAN.ŠÁR-DÙ-A MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ	
17′)	*ina la mì-i-ni iš-ku-nu id-du-u* ADDA.MEŠ *qu-ra-di-šú*	
18′)	*a-na-ku* ᵐAN.ŠÁR-DÙ-A MAN KUR ᵀ*aš-šur*ᵀ.KI *ul-tu* UDU.SISKUR.MEŠ ᵈᵀ*šat-*ᵀ*ri*ᵀ	iii 18′–23′) I, Ashurbanipal, king of Assyria, after I made offerings (to) the goddess Šatru (Ištar of Arbela), performed the *akītu*-festival, (and) (iii 20′) seized the reins (of the chariot) of the goddess Ištar, paraded into (lit. "performed an entry of") the city Arbela in (the midst of) celebration in the company of Dunānu, Samgunu, Aplāya, and the decapitated head of Teumman, the king of the land Elam, *which* the goddess Ištar, the Lady, delivered into my hands.
19′)	*aq-qu-u e-pu-šú i-sin-ni* É *a-ki-ti*	
20′)	*at-mu-ḫu* KUŠ.*a-šá-a-ti* ᵀᵈᵀ*iš-tar*	
21′)	*ina* ŠÀ ᵐ*du-na-ni* ᵐᵀ*sa-am-gu*ᵀ-*nu* ᵐIBILA-*ia ù* KUD-*is* SAG.ᵀDU ᵐ*te-um*ᵀ-*man*	
22′)	MAN KUR.ELAM.MA.KI *ša*? ᵈᵀ*iš*ᵀ-*tar* GAŠAN *im-nu-u qa-tu-*ᵀ*u-a*ᵀ	
23′)	*e-reb* URU.LÍMMU-DINGIR *e-pu-uš ina* ḪÚL.[MEŠ]	

iii 2′ [ᵐ(blank) ᵐ(blank)] "[(PN_1 and PN_2)]": It is unknown if the names in the break at the beginning of the line were left blank by the scribe, but the parallel epigraph that was inscribed on a slab in the South-West Palace (text no. 36) does not have the names filled in. Based on text no. 3 (Prism B) vi 71–74, the two individuals mentioned here should be Mannu-kī-aḫḫē, the deputy of Dunānu, and Nabû-uṣalli, a city overseer of the land Gambulu.

iii 10′ Text no. 162 l.e. 2 adds *mun-nab-tú*, "a fugitive," at the beginning of its parallel line.

24′)	ADDA.MEŠ *qu-ra-di* GURUŠ.MEŠ *ša* KUR.ELAM.MA.KI	iii 24′–27′) I blocked up the Ulāya River with the corpses of the warriors (and) young men of the land Elam. For three days, [I made] that river, at its crest, flow with their [blo]od instead of water.
25′)	ÍD.*ú-la-a-a as-ki-ir*	
26′)	⌜ÚŠ⌝.MEŠ-*šú-nu ku-um* A.MEŠ 3 u_4-*me* ⌜ÍD⌝ *šú-a-*⌜*tú*⌝	
27′)	[*ú*]-⌜*šar*⌝-*di a-na* ⌜*kiš*⌝-*šá-ti-šá*	
28′)	[*a-na-ku* ^{m}AN].⌜ŠÁR⌝-DÙ-A MAN KUR *aš-šur šá ina tukul-ti* AN.ŠÁR ⌜EN-*ia na*⌝-*ki-ri-*⌜*ia*⌝	iii 28′–iv 6) [I, As]hurbanipal, king of Assyria, who with the support of (the god) Aššur, my lord, [conquered] m[y] enemies (and) achieved [my] heart's desire, (iv 1) had a (siege) ramp trodden down against the city Ša-pī-Bēl, the city upon which the Gambu[lu] rely, [*and*] the brilliance of m[y] royal majesty [co]vered Dunānu, son of Bēl-iqīša, and he broke his bow. (iv 5) [*He, togethe*]*r with* his nobles, then [*came out*] before my messenger to (make) entreaties [and] kissed my feet.
29′)	[*ak-šu-du*] *am-ṣu ma-*⌜*la*⌝ *lìb-bi-*[*ia*]	
Col. iv		
1)	URU.*šá-pi-i-*^{d}EN URU *tu-kul-ti* LÚ.*gam-*⌜*bu*⌝-[*li*$^{?}$]	
2)	*a-ra-am-mu* UGU-*šú ú-šak-bi-is-*[*ma*$^{?}$]	
3)	^{m}*du-na-nu* DUMU ^{m}EN-⌜BA⌝-*šá mé-lam-me* LUGAL-*ti-*⌜*ia*⌝	
4)	[*ik*]-⌜*tùm*⌝-*šú-ma* GIŠ.PAN-*su iš-bir-ma*	
5)	[*šu-u*$^{?}$ *a*$^{?}$]-⌜*di*$^{?}$⌝ LÚ.GAL.MEŠ-*šú a-na te-me-qi ina* IGI LÚ.A KIN-*ia*	
6)	[*ú-ṣu-nim*$^{?}$*-ma*] *ú-na-áš-ši-qu* GÌR.II-*ia*	
7)	[^{m}*du-na-nu* DUMU ^{m}]EN-BA-*šá bal-ṭu-us-su ina* ŠU.⌜II⌝ *aṣ-*⌜*bat*⌝	iv 7–9) I captured [Dunānu, son of] Bēl-iqīša, alive. [My warriors] threw him into iron [f]etters and promptly sent (him) [to Nineveh, b]efore me.
8)	[*qu-ra-di-ia*] ⌜*bi*⌝-*re-tú* AN.BAR *id-du-šú-ma*	
9)	[*a-na* NINA.KI *a*]-⌜*di maḫ*⌝-*ri-*⌜*ia*⌝ *ú-šaḫ-mì-ṭu-u-ni*	
10)	[*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN] ⌜KUR⌝ *aš-šur*.KI *šá ina qí-bit* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*šú*	iv 10–16) [I, Ashurbanipal, king of] Assyria, who by the command of the great gods, his lords, [conquered his enemies (and)] achieved his heart's desire, [... Dunānu, son of] Bēl-iqīša, Samgunu, [the *second* brother of Dunānu], Nabû-na'id, (and) Bēl-ēṭir, [sons of Nabû-šuma-ēreš, the *šan*]*dabakku* (governor of Nippur), (iv 15) [...] his brothers, [...] king of *the Gambulians*
11)	[*na-ki-ri-šú ik-šu-du*] ⌜*im*⌝-*ṣu-u ma-la lìb-bi-šú*	
12)	[(...) ^{m}*du-na-nu* DUMU] ⌜^{m}⌝EN-BA-*šá* ^{m}*sa-am-gu-nu*	
13)	[ŠEŠ ^{m}*du-na-nu tar-den-nu* ^{m}]⌜^{d}⌝MUATI-I ^{m}EN-KAR-*ir*	
14)	[DUMU.MEŠ ^{md}MUATI-MU-KAM-*eš šá-an*]-*da-bak-ki*	
15)	[...] ⌜ŠEŠ⌝.MEŠ-*šú*	
16)	[...] MAN LÚ.⌜*gam-bu-li*$^{?}$⌝	
Lacuna		Lacuna
1′)	[...] *x* (*x*) [...]	iv 1′) (No translation possible)
2′)	GABA.RI GIŠ.ZU *šá ina* IGI LUGAL *šá-áš-mu-u-ni*	iv 2′) Copy of the writing board that was read aloud before the king.

162

This clay tablet (Rm 2,364) is one of eight that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). In his edition, E. Weidner designated this tablet as "Text B" of that collection.

161 iv 6 [*ú-ṣu-nim*$^{?}$*-ma*] "[*came out* and]": The restoration is based on ii 21. E. Weidner (AfO 8 [1932–33] pp. 184–185) instead restored *il-li-ku-ma* "went and," but one expects a ventive marker on the verb (see i 5) and there is insufficient room in the break to restore *il-li-ku-nim-ma* or *il-lik-ú-nim-ma* "came and."

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,364	Nineveh, Kuyunjik	4.4×3.2	p

COMMENTARY

Rm 2,364 is a small fragment that preserves part of the left edge and portions of both faces of a clay tablet. This text includes only nos. 2 and 30 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171), with portions of six unnumbered epigraphs also preserved in obv. 1′–7′, 10′–11′, and rev. 1′–7′. Restorations to the numbered epigraphs are based on the parallel lines in text no. 161 (see the aforementioned table), and see the on-page notes for the unnumbered epigraphs. The order of the two epigraphs found in obv. 8′–11′ matches that of text no. 163 obv. 1′–8′, but since this is all the material that is preserved on the obverse of the latter, it cannot be determined if these two tablets duplicated each other further.

The left edge of Rm 2,364 contains a single epigraph as well as what is probably a subscript to the collection of epigraphs. The epigraph (no. 30) is written in three lines with the last line indented; the scribe has set these lines apart from the other writing on the edge by forming a box around them with a vertical line placed in front of them and with a horizontal line placed underneath the entirety of the last line. Unfortunately, the poor state of preservation of the tablet does not allow one to determine whether this was the last epigraph to be written on the tablet, or whether the scribe had accidentally omitted it from a sequence of epigraphs and so had to write it on the left edge as a correction that was intended to be inserted into the inscription at a specific place. The final line of text on the edge is written in much smaller cuneiform characters to the left of the first line of the epigraph. With all that is preserved of this damaged line being a reference to the "*citadel* of Nineveh," Weidner (AfO 8 [1932–33] p. 188) postulated that the line was the tablet's subscript that noted the palace to which the reliefs of these epigraphs belonged. Although this presumed subscript is located immediately to the left of the first line of the epigraph, the three lines of the latter are designated as l.e. 1–3 since they are part of the inscription itself, while the line of the subscript is designated as l.e. 4 since it would be the last line of the entire tablet.

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1933 Bauer, Asb. p. 103 (transliteration, study)
1970 Reade, Design and Decoration pp. 326–334 (study)
1996 Borger, BIWA pp. 299, 303–304, 306–307, and 346 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 40–63 and 122 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157–158, 162–164, 190, and 194 (translation, study)

TEXT

Obv.

Lacuna

1′) ⌜*šá* ^{md}MUATI⌝-[*ú-ṣal-li* LÚ.*šá*? UGU? URU? KUR.*gam-bu-li*? (...) *áš-lu-up*]

Lacuna

1′–2′) [I ripped out *the tongue*(*s* ...)] *of* Na[bû-uṣalli, *a city overseer of the land Gambulu*, (and)] fla[yed

Lacuna before obv. 1′ and obv. 1′–2′ Restorations to obv. 1′–2′ are based on text no. 165 rev. 14′–15′ (compare also text no. 161 iii 2′–4′ [epigraph no. 28]) and text no. 3 (Prism B) vi 71–74. Due to damage, it is unclear if the epigraph comprised only these two lines, or if it contained additional material before obv. 1′ that is now broken away. E. Weidner (AfO 8 [1932–33] p. 186) tentatively treated the epigraph as complete, and read the lines as *ša* ^{md}MUATI-[*u-sal-li* LÚ.*ša* UGU URU-*šu* EME-*šu aš-lu-up*] / *aš-ḫu-*[*ṭa* KUŠ-*šu*] ("As for Na[bû-uṣalli, a city overseer of his, I ripped out his tongue (and)] / fla[yed him]"). However, no other epigraph of Ashurbanipal's starts with a preposing *ša*/*šá* ("As for"),

2′)	*áš-ḫu-*[*ṭa* KUŠ-*šú-*(*un*)]	him/(them)].
3′)	*it-ti* [*ni-kis* SAG.DU ^{m}*te-um-man* MAN KUR.ELAM.MA.KI]	3′–4′) With [the decapitated head of Teumman, the king of the land Elam, I took] the road to the city [Arbela in (the midst of) celebration].
4′)	KASKAL URU.[LÍMMU-DINGIR *aṣ-bat ina* ḪÚL.MEŠ]	
5′)	^{m}*tam-ma-ri-*⌜*tú*⌝ [...]	5′–7′) I sent Tammarītu [...] with him [...] the people of the city Ḫidal[u ...].
6′)	*it-ti-šú áš-*⌜*pur*⌝ [...]	
7′)	UN.MEŠ URU.*ḫi-*⌜*da-lu*⌝ [...]	
8′)	^{m}*si-im-bu-ru* LÚ.⌜NÍMGIR⌝ [*ša* KUR.ELAM.MA.KI *ma-lak* ERIM.ḪI.A-*ia iš-me-ma*]	8′–9′) Simburu, the heral[d of the land Elam, heard about the advance of my troops and] became frightened at the mention of my name. [He] then [came] b[efore my messenger and kissed my feet].
9′)	*zi-*⌜*kir*⌝ MU-*ía ip-pal-làḫ-*⌜*ma ina*⌝ [IGI LÚ.A KIN-*ia il-lik-am-ma ú-na-šiq* GÌR.II-*ía*]	
10′)	^{m}*um-ba-ki-den-nu* ⌜LÚ⌝.[NÍMGIR *šá* URU.*ḫi-da-lu pu-luḫ-ti* LUGAL-*ti-ia*]	10′–11′) [Fear of my royal majesty] covered Umbakidinu, the [herald of the city Ḫidalu]; [he] then [cut off] the he[ad of Ištar-Nandi (Šutur-Naḫūndi), the king of the land Ḫidalu],
11′)	⌜*ik-tùm*⌝*-šú-ma* ⌜SAG⌝.[DU ^{m}*iš-tar-na-an-di* LUGAL KUR.*ḫi-da-lu*]	
Lacuna		Lacuna
Rev.		
Lacuna		Lacuna
1′)	⌜^{d}UTU$^{?}$⌝ ^{d}IŠKUR ^{d}⌜EN⌝ [^{d}AG ^{d}15 *ša* NINA.KI]	Rev. 1′–3′) [who with the support of the deities Aššur, Sîn], *Šamaš*, Adad, Bēl (Marduk), [Nabû, Ištar of Nineveh], Ištar of Arb[ela, Ninurta, Nergal, and Nusku] co[nquered] my enemies [(and) achieved my heart's desire].
2′)	^{d}15 *ša* URU.LÍMMU-⌜DINGIR⌝ [^{d}MAŠ ^{d}U.GUR *u* ^{d}*nusku*]	
3′)	LÚ.KÚR.MEŠ-*ía* ⌜*ak*⌝*-*[*šu-du am-ṣu-u ma-la lìb-bi-ia*]	
4′)	*a-na-ku* ^{m}AN.ŠÁR-⌜DÙ⌝-[A ...]	Rev. 4′–7′) I, Ashurbani[pal, ...] through [mighty] victories [...] allowe[d *me*] to stan[d ...], the king of the land Elam, [...].
5′)	*ina li-i-ti* [*u da-na-ni* ...]	
6′)	*ú-šá-zi-*⌜*zu*⌝*-*[*in*$^{?}$*-ni*$^{?}$ ...]	
7′)	⌜MAN⌝ KUR.ELAM.MA.[KI ...]	
Lacuna		Lacuna
Left edge		
1)	^{m}*um-man-*⌜*i*⌝*-*[*gaš* DUMU ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI]	Left edge 1–3) Ummani[gaš (Ḫumban-nikaš II), son of Urtaku — the king of the land Elam] — a fugitive who had grasp[ed the feet of my royal majesty]: I s[ent my forces] with him [to help him].
2)	*mun-nab-tú šá iṣ-*⌜*ba*⌝*-*[*tú* GÌR.II LUGAL-*ti-ia* Á.KAL-*ia*]	
3)	(blank) *it-ti-šú* ⌜*áš*⌝*-*[*pur a-na kit-ri-šú*]	
4)	[...] ⌜MURUB$_4$⌝ NINA.KI	Left edge 4) [... the *cita*]*del* of Nineveh.

and Weidner's restoration leaves the presumptive pronominal suffix on URU-*šu* "his city" without a referent (the Urarṭian king Rusa in text no. 165). In contrast, J.M. Russell (Writing on the Wall p. 163) believed there was additional content in the lacuna, and he translated "[I tore out the tongues] of Na[bu-usalli and Mannu-ki-ahhe] and flayed them." Mannu-kī-aḫḫē and Nabû-uṣalli are always mentioned together in Ashurbanipal's inscriptions, but one should note that Nabû-uṣalli never precedes the former.

obv. 3′–4′ Restorations are based on text no. 165 rev. 7′–8′.

obv. 10′–11′ Restorations are based on text no. 163 4′–6′; also, compare text no. 161 i 6–11 (epigraph no. 3).

Lacuna after obv. 11′ The translation assumes that the lacuna after obv. 11′ contained KUD-*is* "he cut off."

Lacuna before rev. 1′ The translation assumes that the lacuna before rev. 1′ contained *šá ina tukul-ti* AN.ŠÁR ^{d}30 "who with the support of the deities Aššur, Sîn."

rev. 3′ Restorations are based on text no. 161 iii 29′.

Left edge 2 *mun-nab-tú* "a fugitive": Text no. 161 does not include this word in its parallel line.

Left edge 3 This line is indented by about three signs in comparison to left edge 1–2.

163

K 1914 + K 13765 is one of eight clay tablets that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). This tablet is designated as "Text C" by E. Weidner in his edition of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 1914 + K 13765	Nineveh, Kuyunjik	4.5×6.4×2.4	p

COMMENTARY

K 1914+ is a small fragment that preserves parts of the right and bottom edges of a clay tablet, as well as portions of both its faces. This text includes only nos. 2 and 37 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171), with portions of two unnumbered epigraphs also preserved in obv. 4′–8′ and rev. 1–5. Restorations to the numbered epigraphs are based on the parallel lines in text nos. 161 and 167 (see the aforementioned table), and see the on-page notes for the unnumbered epigraphs. The order of the two epigraphs found in obv. 1′–8′ matches that of text no. 162 obv. 8′–11′, but since this is all the material that is preserved on the obverse of the former, it cannot be determined if these two tablets would have duplicated each other further.

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1933 Bauer, Asb. pp. 104–105 and pl. 20 (K 1914, copy; transliteration, study)
1970 Reade, Design and Decoration pp. 326–334 (study)
1996 Borger, BIWA pp. 299, 305–306, and 328 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 40–63 and 123 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157–158, 161, and 195 (translation, study)

TEXT

Obv.

Lacuna

1′) [^{m}*si-im-bu-ru* LÚ.NÍMGIR *ša* KUR.ELAM].ᵀMA.KI *ma*ᵀ-[*lak* ERIM.ḪI.A-*ia*]

2′) [*iš-me-ma zi-kir* MU-*ia ip*]-ᵀ*làḫ-ma*ᵀ *ina* IGI ᵀLÚᵀ.[A KIN-*ia*]

3′) [*il-lik-am-ma*] ᵀ*ú-na*ᵀ-*šiq* GÌR.II-ᵀ*ia*ᵀ

Lacuna

1′–3′) [Simburu, the herald of the land Ela]m, [heard about] the ad[vance of my troops and became fri]ghtened at [the mention of my name. He] then [came] before [my messenger and] kissed m[y] feet.

4′) [^{m}*um-ba-ki-den*]-ᵀ*nu*ᵀ LÚ.NÍMGIR ᵀ*šá*ᵀ URU.*ḫi-da-*ᵀ*lu*ᵀ

5′) [*pu-luḫ*]-ᵀ*ti*ᵀ LUGAL-*ti-ia* ᵀ*ik-tùm-šu*ᵀ-*ma*

4′–8′) [Fear] of my royal majesty covered [Umbakidin]u, the herald of the city Ḫidalu; he then cut off [the hea]d of Ištar-Nandi (Šutur-Naḫūndi), the k[in]g

obv. 4′–8′ The restorations to these lines are based on text no. 162 10′–11′; compare text no. 161 i 6–11 (epigraph no. 3).

6′) [SAG].ᵍDUᵍ ᵐiš-tar-na-an-ᵍdi LUGAL KURᵍ.ḫi-da-lu
7′) [*x x*] *x x* NÍG? KUD-*is-ma* iš-ᵍšamᵍ-*ma*
8′) [*ina* IGI] ᵍLÚ.GALᵍ.MEŠ-*ia id-di-ma iṣ-bat* GÌR.II MAN-*ti-ía*

of the land Ḫidalu, [...] ... and (then) car[r]ied (it) and cast (it) down [before] my magnates. He then grasped the feet of my royal majesty.

Rev.
1) [ᵐ]ᵍ*zi-ni*ᵍ-*ni* LÚ.*šá* IGI KUR ᵐGIŠ-TAR-*ta*?-*x* [(*x*)]
2) [*x x* (*x*)] ᵍNAMᵍ *ša* KUR.ELAM.MA.[KI]
3) [*pu-luḫ-ti*] EN-*ti*-ᵍ*ia*ᵍ *ik-tùm-šú-nu*-ᵍ*ti*ᵍ
4) [...] ᵍ*ir-du*ᵍ-*ni a-na e-peš* ARAD-*ti*-ᵍ*ia*ᵍ
5) [...] *x* KARAŠ-*ia*

Rev. 1–5) [Fear of] my lordly majesty covered [Z]inēni, the palace supervisor, (and) GIŠ-TAR-*ta*[..., ...] of the land Elam, [...] they came here to do obeisance to me. [...] my camp.

6) [ᵐ*du-na-nu* DUMU ᵐ]ᵍENᵍ-BA-*šá*
7) [*bal-ṭu-us-su ina*] ᵍŠUᵍ.II *aṣ-bat*
8) [*qu-ra-di-ia bi-re*]-ᵍ*tú id*ᵍ-[*du-šú-ma*]
Lacuna

Rev. 6–8) I captured [Dunānu, son of B]ēl-iqīša, [alive. My warriors] th[rew him into iron fette]rs [and]

Lacuna

164

This clay tablet (K 4527 + K 12000A) is one of eight that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). In his edition, E. Weidner designated this tablet as "Text D" of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4527 + K 12000A	Nineveh, Kuyunjik	4.7×4.4	p

COMMENTARY

K 4527+ is a small fragment that preserves parts of the left edge and obverse of a clay tablet. This text includes nos. 7, 7a, and 8–9 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171); restorations to these epigraphs are based on the parallel lines in text nos. 161 and 168. Also, although obv. 1′ belongs to an epigraph that precedes epigraph no. 7 on the tablet, its limited contents do not appear to correspond to those of epigraph no. 6.

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1933 Bauer, Asb. pp. 102 and 105 (transliteration, study)
1970 Reade, Design and Decoration pp. 326–334 (study)
1984 Saggs, Assyria p. 113 (obv. 2′a, 3′–5′, translation, study)
1987 Gerardi, Ashurbanipal's Elamite Campaigns pp. 275–276 (obv. 2′–5′, study)
1996 Borger, BIWA pp. 299–300, 307, and 334 (transliteration, study)

163 rev. 1–5 Compare text no. 161 i 6–11 (epigraph no. 3).

1999 Kaelin, Bildexperiment pp. 40–63 and 123–124 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157, 159, and 195 (translation, study)
2004 Bonatz, Iraq 66 p. 94 (obv. 8′–12′, translation, study)
2004 Watanabe, Iraq 66 pp. 107 and 109 (obv. 2′–5′, 8′–11′, translation, study)
2006 Waters, IrAnt 41 pp. 61 and 63 (obv. 8′–9′, study)

TEXT

Obv.

Lacuna

1′)	[(*x*)] ⌜DUMU.MEŠ⌝ [...]	Lacuna 1′) [...] sons [...].
2′)	^{m}*te-*⌜*um*⌝*-man* MAN ⌜KUR⌝.[ELAM.MA.KI *ša ina* MÈ*-ia dan-ni muḫ-ḫu-ṣu*]	2′–4′) Teumman, the king of the la[nd Elam who had been struck during my mighty battle], fl[ed] in order to sav[e] (his) life [and slipped into the forest. The *a*]*xle* of the wagon, [the v]ehicle of his royal majesty, br[oke and it overturned upon him].
3′)	⌜*a*⌝*-na šu-zu-*⌜*ub* ZI*-tim in-nab*⌝*-*[*tú-ma iḫ-lu-up qé-reb* GIŠ.TIR]	
4′)	[*bu*]*-*⌜*bu-ut*⌝ GIŠ.*ṣu-um-bi* ⌜*ru*⌝*-kub* MAN*-ti-šú iš-*⌜*še*⌝*-*[*bir-ma ip-pal-síḫ* EDIN*-uš-šú*]	
5′)	^{m}*te-*⌜*um*⌝*-man* <*ša*> *ina mi-*⌜*qit ṭè*⌝*-e-me a-na* DUMU-⌜*šú*⌝ [*iq-bu-u šu-le-e* GIŠ.PAN]	5′) Teumman, <who>, during a los[s of (all) r]eason, [said] to hi[s] son: "[*Shoot* the bow]!"
6′)	^{m}*te-*⌜*um*⌝*-*[*man* MAN] ⌜KUR⌝.ELAM.MA.KI *ša* GIŠ.[*ṣu-um-bu id-du-šú-ma*]	6′–7′) Teum[man, the king of] the land Elam, whom (his) [wagon had cast down and whom Tammarītu], his son, had helped up, [grasping his hands].
7′)	⌜^{m}⌝[*tam-ma-ri-tú*] DUMU*-šú id-ku-šú-ma* [*iṣ-ba-tu* ŠU.II*-su*]	
8′)	[^{m}*te-um-man* MAN] ⌜KUR⌝.ELAM.MA.KI *šá ina* ⌜MÈ⌝ [*dan-ni muḫ-ḫu-ṣu*]	8′–12′) [Teumman, the king of the lan]d Elam who [had been struck] during a [mighty] battl[e (and) whose] hands [Tammarītu], his eldest son, [had grasped] — (10′) they fled [in order to save] their live(s and) [slipped into the forest. With the support of (the god) Aššur] and the goddess Ištar, [I killed them. I *cut o*]*ff*[*f* their head(s) in front of one another].
9′)	[^{m}*tam-ma-ri-tú*] DUMU*-šú* GAL*-u* ŠU.[II*-su iṣ-ba-tu-ma*]	
10′)	[*a-na šu-zu-ub*] ZI*-šú-un in-nab-tú* [*iḫ-lu-pu qé-reb* GIŠ.TIR]	
11′)	[*ina tu-kul-ti* AN.ŠÁR] ⌜*u*⌝ ^{d}⌜15⌝ [*a-nir-šú-nu-ti*]	Lacuna
12′)	[SAG.DU*-šú-nu* KUD]*-*⌜*is*$^{?}$⌝ [*mé-eḫ-ret a-ḫa-meš*]	

Lacuna

Rev.

Reverse completely missing

Reverse completely missing

165

Sm 1350 is one of eight clay tablets that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). E. Weidner designated this tablet as "Text E" of that collection in his edition.

164 obv. 12′ This line, which also appears in the epigraph that is inscribed on a palace relief (text no. 26 line 6), is omitted from the parallel passage in text no. 168 obv. 5′–6′.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 1350	Nineveh, Kuyunjik	5.7×5.1	p

COMMENTARY

Sm 1350 is a fragment from the upper portion of a small, single-column tablet that preserves the top and parts of the left and right edges, as well as the upper portions of both faces; rev. 13′–15′ of the tablet are written on its top edge. This text includes nos. 10, 12, 26, 31–32, and 34 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171), with three unnumbered epigraphs also preserved in obv. 3 and rev. 7′–15′. Restorations to epigraph no. 12 in obv. 12–13 are based on the parallel lines in text no. 161 (see the aforementioned table).

An interesting element of the tablet is that the scribe has numbered some of the epigraphs he copied. The scribe wrote the number "1" on the left edge next to obv. 4 (the start of epigraph no. 10), then in the following epigraph he wrote the number "2" on the left edge next to obv. 10 (the start of epigraph no. 12), and finally he wrote the number "27" on the left edge next to rev. 4′ (the start of epigraph no. 26). It is unclear how these numbers should be interpreted, although it is possible that they represent some kind of numbering of individual scenes or slabs within a relief program (see Weidner, AfO 8 [1932–33] p. 189 and J.M. Russell, Writing on the Wall p. 196).

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1933 Bauer, Asb. p. 101 with n. 2 (study, collations)
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1995 Kuhrt, Ancient Near East 2 p. 511 (rev. 1′–3′, translation)
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1999 Kaelin, Bildexperiment pp. 40–63 and 124 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157, 159–160, 162–163, and 195–196 (translation, study)
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2004 Bonatz, Iraq 66 pp. 94–95 (obv. 5b–9; rev. 1′–3′, translation, study)
2012 May, CRRA 54 p. 473 (rev. 1′–3′, edition, study)

TEXT

Obv.

1)	⌜*si*⌝-*id*-⌜*ru*⌝ *šá* ^{m}AŠ-⌜DÙ⌝-A MAN KUR AŠ *šá-kin* BAD_5.BAD_5 ⌜KUR.ELAM.KI⌝	1) Battle line of Ashurbanipal, king of Assyria, the one who established the defeat of the land Elam.
2)	*si-id*-⌜*ru*⌝ *šá* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI	2) Battle line of Teumman, the king of the land Elam.
3)	⌜SAG⌝.DU ^{m}*te-um-man* MAN KUR.ELAM.MA	3) The (decapitated) head of Teumman, the king of the land Elam.
4)	*ana-ku* ^{m}AŠ-DÙ-A MAN ŠÚ MAN KUR ⌜AŠ⌝	4–9) I, Ashurbanipal, king of the world, king of Assyria, the one who conquers his enemies: My battle troops quickly brought to me the head of Teumman, the king of the land Elam, that they had cut off through the might of the deities Aššur, Sîn, Šamaš,
5)	⌜*ka*⌝-*šid* LÚ.KÚR.MEŠ-*šú* SAG.DU ^{m}*te-um-man* MAN KUR.ELAM.MA *šá ina* ⌜*da-na-ni*⌝	
6)	*šá* AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI	
7)	^{d}15 *šá* LÍMMU-DINGIR ^{d}MAŠ ⌜^{d}⌝U.GUR KUD-*sú*	

	ERIM.MEŠ MÈ-*ía ḫa-an-ṭiš*	
8)	*iš-šú-nim-ma ina* IGI KÁ.GAL *lil-*⌜*bur*⌝ ÉNSI AN.ŠÁR *id-du-u*	Bēl (Marduk), Nabû, Ištar of Nineveh, Ištar of Arbela, Ninurta, (and) Nergal, and they threw (it) down before my (chariot) wheels in front of the gate "May the Vice-Regent of (the God) Aššur Endure."
9)	(blank) *ina* ⌜IGI⌝ GIŠ.*ma-gar-ri-ia*	
10)	*ana-ku* ^{m}AŠ-DÙ-A MAN ŠÚ MAN KUR AŠ	10–13) I, Ashurbanipal, king of the world, king of Assyria: Nabû-damiq (and) Umbadarâ, the envoys [whom Teumman, the king of the land Elam, sent with] insolent [messages ...] ...
11)	^{md}⌜MUATI-SIG$_5$⌝ ^{m}*um-ba*⌝-*da-ra-a* LÚ.MAḪ.MEŠ	
12)	[*ša* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *ši-pir*] ⌜*me-re*⌝-*eḫ-*⌜*te*⌝	
13)	[*iš-pu-ra-áš-šú-nu-ti ...*]-⌜*qu-u*$^{?}$⌝	
Lacuna		Lacuna
Rev.		
Lacuna		Lacuna
1′)	⌜*ù* KUD-*is* SAG.DU ^{m}*te-um*⌝-*man* MAN ⌜KUR.ELAM.MA⌝	Rev. 1′–3′) I paraded into (lit. "performed an entry of") the city Arbela in (the midst of) celebration [in the company of Dunānu, Samgunu, Aplāya], and the decapitated head of Teumman, the king of the land Elam, which the goddess Ištar, the Lady, delivered into my hands.
2′)	*ša* ^{d}15 GAŠAN *im-nu-u* ŠU.II-*u-a*	
3′)	*e-reb* URU.LÍMMU-DINGIR *e-pu-uš ina* ḪÚL.MEŠ	
4′)	^{m}*du-na-nu* ^{m}*sa-am-gu-nu* ^{m}A-*a-a*	Rev. 4′–6′) I bound Dunānu, Samgunu, (and) Aplāya, together with a bear, at the "Gate of the Rising Sun (and) Setting Sun" to be a spectacle for the people.
5′)	*ina* KÁ.GAL *ṣi-it* ^{d}UTU *e-reb* ^{d}UTU	
6′)	*a-na tab-rat* UN.⌜MEŠ *it*⌝-*ti a-si ú-rak-kis-šú-nu-ti*	
7′)	*it-ti ni-kis* <<DIŠ>> SAG.DU ^{m}*te-um-man* MAN KUR.ELAM.MA	Rev. 7′–8′) With the decapitated head of Teumman, the king of the land Elam, I took the road to the city Arbela in (the midst of) celebration.
8′)	KASKAL URU.LÍMMU-DINGIR *aṣ-bat ina* ḪÚL.MEŠ	
9′)	*a-na-ku* ^{m}*aš-šur*-DÙ-A ⌜MAN KUR⌝ *aš-šur* LÚ.MAḪ.MEŠ ^{m}*ur-sa-a*	Rev. 9′–15′) I, Ashurbanipal, king of Assyria: Rusa, the king of the land Urarṭu, sent envoys to me to inquire about my well-being. I made Nabû-damiq (and) Umbadarâ, the envoys of the land Elam, stand before them [with] writing [boa]rds (inscribed with) insolent messages. [Oppo]site them (in the relief) (are) Mannu-kī-aḫḫē, the deputy of Dunānu, and Nabû-uṣalli, a city overseer of his. I ripped out their tongues (and) flayed them.
10′)	MAN KUR.*ur-ar-ṭa a-na šá-ʾa-al šul-mì-ia iš-*⌜*pu-ra*⌝	
11′)	^{m}⌜^{d}⌝MUATI-SIG$_5$⌝ ^{m}*um-ba-da-ra-a* LÚ.MAḪ.MEŠ *šá* KUR.ELAM.⌜MA.KI⌝	
12′)	[*it-ti*] ⌜GIŠ⌝.ZU.MEŠ *ši-pir me-re-eḫ-te ul-ziz ina* IGI-*šú-*⌜*un*⌝	
13′)	[*ina*] ⌜*tar-ṣi*⌝-*šú-un* ^{m}*man-nu-ki*-PAP.MEŠ LÚ.2-*i* ^{m}*du-na-*⌜*ni*⌝	
14′)	^{md}MUATI*-*ú-ṣal-li* LÚ.*šá* UGU URU-*šú* EME-*šùn áš-lu-up*	
15′)	*áš-ḫu-ṭa* KUŠ-*šú-un*	

obv. 9 The scribe indented this line about one-third of the way onto the tablet, starting it under the GAL sign of KÁ.GAL "the gate" from the previous line.
obv. 10 This line is omitted in the parallel passage of text no. 161 i 4′–10′.
Lacuna before rev. 1′ The translation assumes that the lacuna before rev. 1′ contained *ina* ŠÀ ^{m}*du-na-ni* ^{m}*sa-am-gu-nu* ^{m}IBILA-*ia* "in the company of Dunānu, Samgunu, Aplāya"; see, for example, text no. 161 iii 21′a.
rev. 9′–15′ For this epigraph, compare text no. 6 (Prism C) vii 20′–35′, text no. 7 (Prism Kh) vii 11–27, and text no. 35 lines 3b–8. For the last two lines, compare text no. 161 iii 2′–4′ (epigraph no. 28) and text no. 162 obv. 1′–2′.
rev. 13′–15′ [*ina*] ⌜*tar-ṣi*⌝-*šú-un* "[Oppo]site them (in the relief)": As pointed out by J.M. Russell (Writing on the Wall p. 196), it is likely that this phrase served as a "visual location reference" in the relief itself (compare text no. 161 i 8). Note, however, that rev. 13′–15′ do not appear in the version of this epigraph (text no. 35) that was inscribed on slab 6 of Room XXXIII of Ashurbanipal's South-West Palace.
rev. 14′ ^{md}MUATI*-*ú-ṣal-li* "Nabû-uṣalli": The MUATI sign lacks a horizontal wedge, making it look like MAŠ ("Ninurta").

166

K 13741 is another one of the eight clay tablets that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). In his edition, E. Weidner designated this tablet as "Text F" of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13741	Nineveh, Kuyunjik	2.5×2.8	p

COMMENTARY

K 13741 is a small fragment that preserves only a handful of lines from one face of a clay tablet. Of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171), the only one the tablet contains for certain is no. 35, while lines 1′–2′ could be epigraph no. 16 and lines 5′–7′ are an unnumbered epigraph. Restorations to the numbered epigraph are based on the parallel lines in text no. 161 (see the aforementioned table), and see the on-page notes for the two other epigraphs. Given that epigraph no. 35 is here written over two lines instead of over four as in text no. 161, the present tablet is possibly a single-column tablet.

BIBLIOGRAPHY

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1933 Bauer, Asb. p. 100 (transliteration, study)
1970 Reade, Design and Decoration pp. 326–334 (study)
1996 Borger, BIWA pp. 279, 299, 302, 305, 307, and 337 (lines 1′–4′, 6′, transliteration; study)
1999 Kaelin, Bildexperiment pp. 40–63 and 125 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157, 159–160, 164, and 196–197 (translation, study)

TEXT

Lacuna		Lacuna
1′)	[... KUR].ᵀELAMᵀ.MA.ᵀKIᵀ [...]	1′–2′) [... the land E]lam [...] his [...] the bow, *the b*[*asis of his strength* ...].
2′)	[...]-*šú* GIŠ.PAN ᵀ*tuk*?ᵀ-[*lat* Á-*šú*? ...]	
3′)	[ADDA.MEŠ *qu*]-*ra-di* GURUŠ.MEŠ ᵀ*ša*ᵀ [KUR.ELAM.MA.KI ÍD.*ú-la-a-a as-ki-ir* ÚŠ.MEŠ-*šú-nu ku-um* A.MEŠ]	3′–4′) [I blocked up the Ulāya River with the corpses of the wa]rriors (and) young men o[f the land Elam. For three days], I [made] that [ri]ver, [at its crest, flow with their blood instead of water].
4′)	[3 u_4-*me*] ᵀÍDᵀ *šu-a-tu* ᵀ*ú*ᵀ-[*šar-di a-na*	

1′–2′ Compare text no. 161 ii 8–10 (epigraph no. 16). The reading of the traces after GIŠ.PAN, "the bow," in line 2′ tentatively follows the suggestion of J.M. Russell, Writing on the Wall p. 196 n. 54. If this epigraph is in fact epigraph no. 16 as E. Weidner (AfO 8 [1932–33] p. 189) raised the possibility and as J.M. Russell suggested, it is unclear how all of the content from that epigraph is to be distributed over these two lines, especially if there should possibly only be a handful of signs restored in the break at the beginning of the lines (see the on-page note to lines 3′–4′).

3′–4′ The distribution of the restored material in these lines must be considered tentative since no edges of the tablet are preserved. The present restoration is based on the spacing of the extant signs and the fact that there can only be three signs in the break at the beginning of line 3′ given the expected content of the epigraph.

	kiš-šá-ti-šá]
5′)	[...] *ša* ⌜*qé*⌝-*reb* KUR.*e-lam*-⌜*ti*⌝ [...]
6′)	[...] *x ep-šet da-na*-⌜*an*⌝ [...]
7′)	[... KUR.*e*]-⌜*lam*⌝-*ti* [...]
Lacuna	

5′–7′) [...] who inside the land Elam [...] the might[y] deeds [... the land Ela]m [...]
Lacuna

167

This clay tablet is one of eight that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). This tablet is designated as "Text G" by E. Weidner in his edition of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2637	Nineveh, Kuyunjik	5.7×5.7×0.9	p

COMMENTARY

K 2637 is a small fragment that preserves parts of one face and the right edge of a clay tablet. This text includes nos. 21, 34, and 37 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171); restorations to these epigraphs are based on the parallel lines in text nos. 161 and 165.

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1916 Streck, Asb. pp. LVIII a and 320–323 a (edition, study)
1920 Leeper, CT 35 pp. 6–7 and pl. 36 (copy, study)
1922 Maynard, JSOR 6 p. 100 (study)
1927 Luckenbill, ARAB 2 pp. 394–395 §§1040–1041 (translation)
1932–33 Weidner, AfO 8 pp. 175–177, 179, 182–185, and 189 (study)
1933 Bauer, Asb. p. 104 (transliteration, study)
1970 Reade, Design and Decoration pp. 326–334 (study)
1995 Kuhrt, Ancient Near East 2 p. 511 (lines 7′–13′, translation)
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1999 Kaelin, Bildexperiment pp. 40–63 and 125 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157, 161–163, and 197 (translation, study)
2004 Bonatz, Iraq 66 p. 95 (lines 12′–13′, translation, study)
2009 Álvarez-Mon, IrAnt 44 p. 141 (lines 8′–13′a, translation, study)
2012 May, CRRA 54 p. 473 (lines 7′–13′, edition, study)

166 line 6′ Compare text no. 23 (IIT) line 107.

TEXT

Lacuna		Lacuna
1′)	[*bu-up-pa-niš as*]-ʳ*ḫu-up-šú-ma* AD$^{?}$ *x* [...]	1′–2′) [I th]rew [Dunānu, son of Bēl-iqīša, the Gambulian, face down] and [s]et up ... [...] over h[im].
2′)	[*az-qu*]-*pa* EDIN-ʳ*uš*ˀ-[*šú*]	
3′)	[^{m}*du-na*]-ʳ*nu*ˀ DUMU ^{m}EN-BA-ʳ*šá*ˀ	3′–6′) I captured [Dunān]u, son of Bēl-iqīša, [ali]ve. My [w]arriors threw him into iron fetters and promptly sent (him) [to Ni]neveh, before me.
4′)	[*bal-ṭu*]-*us-su ina* ŠU.II *aṣ-bat*	
5′)	ʳ*qu*ˀ-*ra-di-ia bi-re-tú id-du-šú-ma*	
6′)	[*a-na*] ʳNINAˀ.KI *a-di maḫ-ri-ia ú-šaḫ-mì-ṭu-ni*	
7′)	[*a-na*]-ʳ*ku*ˀ ^{m}AN.ŠÁR-DÙ-<A> MAN ŠÚ MAN KUR AN.ŠÁR.KI	7′–13′) I, Ashurbani<pal>, king of the world, king of Assyria, [after] I made offerings (to) the goddess Šatru (Ištar of Arbela), [performed] the *akītu*-festival, [(and) (10′) seized] the reins (of the chariot) of the goddess Ištar, par[ad]ed into (lit. "performed [an ent]ry of") the city Arbela in (the midst of) celebration [in the company of Dunānu], Samgunu, Aplāya, [and the decapitated head of Teu]mman, the king of the land Elam, [which the goddess Ištar, the Lady, delivered into my hands].
8′)	[*ul-tu*] ʳUDUˀ.SISKUR.MEŠ ^{d}*šat-ri aq-qu-u*	
9′)	[*e-pu-šú*] ʳ*i-sin*ˀ-*ni* É *a-ki-ti*	
10′)	[*at-mu-ḫu* KUŠ].ʳ*a-šá*ˀ-*a-ti* ^{d}15	
11′)	[*ina* ŠÀ ^{m}*du-na-ni*] ʳ^{m}*saˀ-am-gu-nu* ^{m}A-*a-a*	
12′)	[*ù* KUD-*is* SAG.DU ^{m}*te*]-ʳ*umˀ-man* MAN KUR.ʳELAMˀ.MA.KI	
13′)	[*ša* ^{d}*iš-tar* GAŠAN *im-nu-u qa-tu-u-a e*]-ʳ*reb* URU.LÍMMU-DINGIR *e-puˀ-šu ina* ḪÚL.MEŠ	
14′)	[...] *x* [...]	14′) [...]
Lacuna		Lacuna

168

This clay tablet (81-7-27,246) is one of eight that preserve a collection of epigraphs belonging to the so-called "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171). The text was not included in E. Weidner's original publication of Ashurbanipal's epigraphs in AfO 8 (1932–33) and was only published later by R. Borger, but it is designated as "Text H" of that collection continuing the nomenclature established by Weidner.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-7-27,246	Nineveh, Kuyunjik	4.1×3.2	p

167 Lacuna before line 1′ The translation assumes that the lacuna contained ^{m}*du-na-nu* DUMU ^{m}EN-BA-*šá* LÚ.*gam-bu-la-a-a* "Dunānu, son of Bēl-iqīša, the Gambulian" from text no. 161 ii 26–27a.

COMMENTARY

81-7-27,246 is a small fragment that preserves part of one face of a single-column clay tablet. This text includes nos. 7, 7a, 8–9, and 33 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 161–171); restorations to these epigraphs are based on the parallel lines in text nos. 161 and 164.

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1996 Borger, BIWA pp. 299–300, 304, 307, and 349 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 40–63 and 125–126 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 157, 159, and 197 (translation, study)
2004 Bonatz, Iraq 66 p. 94 (obv. 5′–6′, translation, study)
2004 Watanabe, Iraq 66 pp. 107 and 109 (obv. 1′–3′, 5′–6′, translation, study)
2006 Waters, IrAnt 41 pp. 61 and 63 (obv. 5′, study)

TEXT

Obv.		
Lacuna		Lacuna
1′)	[^{m}*te-um-man* MAN KUR.ELAM.MA.KI *ša ina* MÈ-*ia dan-ni muḫ-ḫu-ṣu a*]-⌜*na*⌝ *šu-*⌜*zu*⌝-[*ub* ZI-*tim*]	1′–2′) [Teumman, the king of the land Elam who had been struck during my mighty battle, fled in] order to sa[ve (his) life and slipped into the forest. The *axle* of the wagon, the vehicle of his royal majesty], broke and it overturn[ed upon him].
2′)	[*in-na-bit-ma iḫ-lu-up qé-reb* GIŠ.TIR *bu-bu-ut* GIŠ.*ṣu-um-bi ru-kub* LUGAL-*ti-šú*] ⌜*iš*⌝-*še-bir-ma ip-*⌜*pal*⌝-[*síḫ* EDIN-*uš-šú*]	
3′)	[^{m}*te-um-man <ša> ina mi-qit ṭè-e-me a-na* DUMU]-⌜*šú*⌝ *iq-bu-u šu-*⌜*le*⌝-[*e* GIŠ.PAN]	3′) [Teumman, <who>, during a loss of (all) reason], said [to h]is [son]: "*Sho*[*ot* the bow]!"
4′)	[^{m}*te-um-man* MAN KUR.ELAM.MA.KI *ša* GIŠ.*ṣu-um-bu id-du-šú-ma* ^{m}*tam-ma-ri-tú*] ⌜DUMU⌝-*šú id-ku-šú-ma* ⌜*iṣ*⌝-[*ba-tu* ŠU.II-*su*]	4′) [Teumman, the king of the land Elam, whom (his) wagon had cast down and whom Tammarītu], his [s]on, had helped up, g[rasping his hands].
5′)	[^{m}*te-um-man* MAN KUR.ELAM.MA.KI *šá ina* MÈ *dan-ni muḫ-ḫu-ṣu* ^{m}*tam-ma-ri-tú*] ⌜DUMU⌝-*šú* GAL-*u* ŠU.⌜II-*su*⌝ [*iṣ-ba-tu-ma*]	5′–6′) [Teumman, the king of the land Elam who had been struck during a mighty battle] (and) [who]s[e] hand [Tammarītu], his eldest [s]on, [had grasped — they fled in order to save their live(s and) slipped into the forest]. With the support of (the god) Aššur and [the goddess Ištar, I killed them].
6′)	[*a-na šu-zu-ub* ZI-*šú-un in-nab-tú iḫ-lu-pu qé-reb* GIŠ.TIR] *ina tu-kul-ti* AN.ŠÁR *u* [^{d}15 *a-nir-šú-nu-ti*]	
7′)	[BAD$_5$.BAD$_5$ ERIM.ḪI.A.MEŠ *ša* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *ša qé-reb*] DU$_6$-*tu-*⌜*ú*⌝-[*bu* ^{m}AN.ŠÁR-DÙ-A]	7′–8′) [The defeat of the troops of Teumman, the king of the land Elam, which Ashurbanipal, great king, strong king, king of the world, king of Assyria, had brought about (by inflicting) countless (losses) at] (the city) Tīl-Tū[ba (and during which) he had cast down] the corpses [of his (Teumman's) warriors].
8′)	[MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ *ina la mì-i-ni iš-ku-nu id-du-u*] ⌜ADDA.MEŠ⌝ [*qu-ra-di-šú*]	
9′)	[...] *x* [...]	9′) [...]
Lacuna		Lacuna
Rev.		
Reverse completely missing		Reverse completely missing

obv. 6′ The tablet omits the final sentence SAG.DU-*šú-nu* KUD-*is mé-eḫ-ret a-ḫa-meš*, "I cut off their head(s) in front of one another," that appears after this line in the parallel passage of text no. 164 (obv. 12′) and of the epigraph that was inscribed on a palace relief (text no. 26 line 6).

169

The clay tablet fragment K 4530 contains parts of four epigraphs of Ashurbanipal. The contents of these epigraphs show that they relate to the so-called "Teumman and Dunānu cycle" of epigraphs, although they are not a part of the main cycle of epigraphs that was edited by E. Weidner (see the introduction to text nos. 161–171).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4530	Nineveh, Kuyunjik	5.1×2.8	p

COMMENTARY

K 4530 is a fragment from the middle of a tablet that preserves part of one face. For lines 11′–12′, compare text no. 3 (Prism B) vi 10–17 and 36–41 and text no. 11 (Prism A) iii 52b–54 and 68–69; and for lines 13′–17′, compare text no. 3 (Prism B) vi 61–85; text no. 7 (Prism Kh) vi 7′′–8′′, 28′′–vii 10, and 28–35; and text no. 11 (Prism A) iii 52b–67.

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1933 Bauer, Asb. p. 93 (transliteration, study)
1935–36 Schawe, AfO 10 p. 171 (study)
1996 Borger, BIWA pp. 106, 108, and 334 (study, lines 4′, 10′, 12′, 15′, 17′, collations)

TEXT

Lacuna

1′) [...] *x* [...]
2′) [...] *a-na nu-*ᵀ*uḫ-ḫi lib*ʔᵀ-[*bi* ...]
3′) [... KUR].ᵀELAMᵀ.MA.KI-*a-a šú-nu-*ᵀ*ti*ᵀ [...]
4′) [... *di-ik-ta-šú*ʔ *ma-*(*a*ʾ)*-as*]-ᵀ*su*ʔᵀ *i-du-ku* SAG.ᵀDUᵀ ᵐᵀ*te-um*ᵀ-[*man* ...]
5′) [...] *x a-*ᵀ*lik*ᵀ IGI ERIM.[MEŠ ...]
6′) [...] *x-aš-šur* LÚ.*šá pét-ḫal* ᵀ*a-na da-la*ᵀ-[*li*ʔ ...]
7′) [...] ᵀṬU KIᵀ [...]

8′) [...] *x*.MEŠ *ú-šar-bu-u* GIŠ.ᵀTUKULᵀ.MEŠ-*šú* [...]
9′) [...] *x* ANŠE.KUNGA.MEŠ GIŠ.*til-*ᵀ*li* MÈᵀ [...]
10′) [...] *x* (*x*)-ᵀ*da*ᵀ-*ar* ERIM.MEŠ ᵀMÈ-*ia*ᵀ *ina la* [...]

11′) [... URU.*šá*]-ᵀ*pi*ᵀ-*i*-ᵀᵈENᵀ URU *tu-kul-*ᵀ*ti*ᵀ-[*šú*ʔ ...]
12′) [... *ina* ᵈGIŠ].BAR ᵀ*aq-mu*ᵀ *šu-bat-*ᵀ*su*ᵀ *x* [...]

13′) [...] *x ina* ᵀ*qí-bit* AN.ŠÁR EN-*ia ak*ᵀ-[*šu-ud*ʔ ...]
14′) [... GÌR].ᵀPADᵀ.DU.MEŠ ᵐEN-BA-*šá x* [...]

Lacuna

1′–7′) [...] to pacify the *h*[*eart of* ...] those [Ela]mites [...] they inflicted [*a heav*]*y* [*defeat on him*]. The head of Teu[mman ... (5′) ...], the leader of the troop[s *of* ...]-Aššur, the cavalryman, to *pra*[*ise* ...] ... [...].

8′–10′) [...]s I made his weapons greater [...], mules, equipment of wa[r, ...] ... of my battle troops *without* [...].

11′–12′) [... the city Ša-p]ī-Bēl, a city upon which [*he*] relie[d, ...] I burned (it) [with fi]re, *who*se location [...].

13′–17′) [...] by the command of (the god) Aššur, my lord, I *c*[*onquered* ... the bo]nes of Bēl-iqīša [... (15′)

15′) [... DUMU.MEŠ ^{md}AG-MU-KAM-*eš*
šá]-*an-da-*⌜*bak*⌝*-ku šá* ⌜*aḫ*⌝ *tam-*⌜*tim*⌝ [...]
16′) [...] *it-ti* ^{m}A-⌜*ia*⌝ [...]
17′) [... ^{m}*sa-am-gu-nu* ŠEŠ ^{m}*du-na*]-⌜*nu tar-den*⌝*-nu*
⌜*it*⌝*-ti* $^{m?}$[...]
Lacuna

... sons of Nabû-šuma-ēreš, the *š*]*andabakku* (governor of Nippur), who the se[a]coast [...] with Aplāya [... Samgunu, the] *second* [brother of Dunān]u, with [...]

Lacuna

170

A fragment of a clay tablet, K 2651, contains parts of three damaged epigraphs of Ashurbanipal, although only two of these have any substantial contents. The two preserved sections pertain to the king's battle with the Elamite Teumman and the Gambulian Dunānu, which shows that they broadly relate to the "Teumman and Dunānu cycle" of epigraphs that was edited by E. Weidner (see the introduction to text nos. 161–171). However, Weidner (AfO 8 [1932–33] p. 191) rightly doubted whether this fragment contains epigraphs that were to be carved alongside palace reliefs, especially given the length of the first section and the difference in language between this tablet and that of the other epigraph texts. Rather, he suggested that the present text contains drafts of inscriptions that were intended for wall slabs without reliefs.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2651	Nineveh, Kuyunjik	4.4×4.1×7.6	p

COMMENTARY

K 2651 is a fragment from the left side of a single-column tablet that preserves part of its left edge and a portion of one face, while only preserving traces of a handful of signs on its opposite face. Restorations to the text are tentatively based upon the related accounts from Ashurbanipal's prism inscription, text no. 3 (Prism B). For obv.$^{?}$ 2′–5′, see text no. 3 (Prism B) iv 80b–87a and 76–77; for obv.$^{?}$ 6′–11′, compare text no. 3 (Prism B) v 79b–vi 9; and for obv.$^{?}$ 12′–15′, compare text no. 3 (Prism B) vi 10–29.

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1933 Bauer, Asb. pp. 93–94 (transliteration, study)
1996 Borger, BIWA pp. 97 and 329 (study, obv.$^{?}$ 5′–6′, 10′, collations)

TEXT

Obv.?

Lacuna

1′) [*x x* (*x*)] *x x* [...]

2′) [*x* (*x*)] ⌜UGU?⌝ ^{m}*te-*⌜*um*⌝-[*man* MAN KUR.ELAM.MA.KI *lu-u*? *al-lik*? *ša* UGU ^{m}*um-man-i-gaš* ^{m}*um-man-ap-pa* ^{m}*tam-ma-ri-tu*]

3′) ⌜DUMU.MEŠ⌝ ^{m}*ur-ta-ki* ^{m}*ku-dúr-*⌜*ru*⌝ [^{m}*pa-ru-ú* DUMU.MEŠ ^{m}*um-man-al-da-še* ŠEŠ ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI]

4′) ⌜*šu-nu*⌝ *a-di* 60 NUMUN MAN *ina la* [*mì-ni* ERIM.MEŠ GIŠ.PAN DUMU *ba-né-e ša* KUR.ELAM.MA.KI *šá in-nab-tú-nim-ma iṣ-ba-tú* GÌR.II-*ia*]

5′) ⌜UGU⌝ ERIM.MEŠ *šá-tu-nu* LÚ.⌜MAḪ⌝.[MEŠ-*šú iš-ta-nap-pa-ra ana še-bu-li* ...]

6′) ⌜*šu*⌝-*ú* ^{m}*te-um-man a-na* ⌜ÍD?⌝.[*ú-la-a-a*? ...]

7′) ⌜*at*⌝-*kil a-na* AN.ŠÁR *u* ^{d}*iš-*[*tar* ...]

8′) *el-la-mu-u-a* ÍD.⌜*ú*⌝-[*la-a-a* ...]

9′) ⌜*qé*⌝-*reb* DU_6-⌜URU.*tu-ba*⌝ [*x x*] (*x*) *x* [...]

10′) ⌜SAG.DU?-*su*? *ina*? UKKIN? ERIM.ḪI.A⌝-*šú ak-kis* ^{m}⌜*um*⌝-[*man-i-gaš* (...) *ina* GIŠ.GU.ZA-*šú ú-še-šib* (...)]

11′) [GIŠ.GIGIR.MEŠ GIŠ].⌜*ṣu-um*⌝-*bi* ANŠE.KUNGA.MEŠ *šal-*⌜*la*⌝-[*tiš am-nu* ...]

12′) [^{m}*du-na-nu*] ⌜DUMU⌝ ^{m}⌜EN⌝-BA-*šá* KUR.*gam-bu-la-a-a* ⌜*ša*?⌝ [...]

13′) KUR-⌜*su* GIM $MURU_9$ *as*⌝-*ḫu-up* URU.*šá-pi-i-*[^{d}EN URU *dan-nu-ti-šú ša qé-reb* ÍD.MEŠ *na-da-at šu-bat-su*]

14′) ⌜*ak-šud*⌝ (erasures) *šá-a-šú* ŠEŠ.MEŠ-*šú* ⌜*qin*⌝-*nu-*[*šú* ...]

15′) ⌜UN⌝.MEŠ (erasures) *áš-lu-la* [...]

16′) *x x x x x* (*x*) ⌜*bi*⌝-*re-*⌜*tu*?⌝ [...]

17′) [...] (*x*) ⌜BI?⌝ *x* [...]

Lacuna

Rev.?

Lacuna

Traces of the beginning of about 8 lines

Lacuna

Lacuna

Obv.? 1′–5′) [...] ... [... *I marched again*]*st* Teu[mman, the king of the land Elam who, concerning Ummanigaš, Ummanappa, (and) Tammarītu — the so]ns of Urtaku — Kudurru (and) [Parrû — the sons of Ummanaldašu (Ḫumban-ḫaltaš II), the brother of Urtaku, (former) king of the land Elam] — them, together with sixty members of the royal (family), [count]less [archers, (and) nobles of the land Elam who had fled to me and grasped my feet] — concerning (all) those people, [he had regularly sent his] env[oys (asking me) to send (them back) ...].

Obv.? 6′–11′) He, Teumman, to *the* [*Ulāya*] *Ri*[*ver* ...]. I trusted in (the god) Aššur and the goddess Iš[tar ...]. Before me, the U[lāya] River [... *I brought about his defeat*] inside (the city) Tīl-Tūb[a ...]. (obv.? 10′) I cut off *his h*[*ea*]*d i*[*n*] *the a*[*ssembly of*] his [troo]ps. [I placed] U[mmanigaš (Ḫumban-nikaš II) (...) on his (Teumman's) throne (...). Chariots], wagons, (and) mules [I counted as] boo[ty ...].

Obv.? 12′–15′) [Dunānu], the son of Bēl-iqīša, the Gambulian, *w*[*ho* ...], I overwhelmed his land like a fog (and) I c[on]quered the city Ša-pī-[Bēl, his fortified city, whose location is situated between rivers]. I carried off him, his brothers, [his] family, [...] (and) people [...].

Obv.? 16′–17′) (No translation possible)

Lacuna

Lacuna

Traces of the beginning of about 8 lines

Lacuna

171

This tablet fragment (83-1-18,442) preserves parts of five epigraphs of Ashurbanipal. Despite being fairly damaged, the contents of the epigraphs — at least on the rev.? — show that they relate to the so-called "Teumman and Dunānu cycle" of epigraphs, although they are not a part of the main cycle of epigraphs that was edited by E. Weidner (see the introduction to text nos. 161–171).

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
83-1-18,442	Nineveh, Kuyunjik	5.4×7.3	c

COMMENTARY

83-1-18,442 preserves parts of both faces from the left side of a tablet, including a portion of its left edge. With so little of the tablet extant, it is not possible to determine definitively which face is the obverse and which is the reverse. A. Leeper's copy of this fragment (CT 35 p. 34) labels both faces in the opposite manner from the present edition, which tentatively follows T. Bauer's treatment of the faces based on a chronological ordering of the tablet's contents (Asb. p. 102 n. 4). Note that the gate "May the Vice-Regent of (the God) Aššur Endure" in rev.? 4′–6′ also appears in text no. 161 i 1′ and text no. 165 obv. 4–9.

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1933 Bauer, Asb. pp. 102–103 (transliteration)
1996 Borger, BIWA p. 351 (study, rev.? 6′, collations)
1999 J.M. Russell, Writing on the Wall pp. 157, 159–160, and 197–198 (rev.?, translation; study)

TEXT

Obv.?

Lacuna

1′)	[*x*] *x x* [*x*] *x* [...]	
2′)	[*di*]-⌜*ik*⌝-*ta-šú ma-a*ʾ-[*as-su* ...]	
3′)	[*x*] DUMU *ṣi-it* ⌜*lìb*⌝-[*bi-šú* ...]	
4′)	[(*x*)] *x pa-ḫa-at x* [...]	
5′)	[*x*] UN.MEŠ [...]	

Lacuna

Obv.? 1′–5′) ... [...] his hea[vy def]eat [... his] offspr[ing ...] provinces of [...] the people [...].

6′)	⌜*a-na*⌝-*ku* ^{m}AN.ŠÁR-DÙ-⌜A⌝ [...]	
7′)	*ša at-tal-*⌜*la*⌝-[*ku* ...]	
8′)	KUR.*man-na-a-*⌜*a*⌝ [...]	
9′)	*tu-šak-*⌜*ni*⌝-[*iš* ...]	
10′)	^{m}*e-*⌜*ri*⌝-[*si-in-ni* ...]	
11′)	[*x*] *x x* [...]	

Obv.? 6′–11′) I, Ashurbanipa[l, ...], which I constantly marc[hed *through* ...] the land Mannea [...] you made bow d[own ...] (obv.? 10′) Er[isinni ...] ... [...]

Lacuna

Rev.?

Lacuna

1′)	[...] *x* ⌜EN⌝-*ti šá* MUŠ [...]	
2′)	[...] ⌜^{m}⌝*te-um-man* MAN KUR.ELAM.MA.⌜KI⌝ [...]	
3′)	⌜*ak*⌝-*kis* SAG.DU-*su ina* UKKIN [ERIM.ḪI.A-*šú* ...]	

Lacuna

Rev.? 1′–3′) [...] lordly [...], which [...] Teumman, the king of the land Elam, [...] I cut off his head in the assembly of [his troops ...].

Blank space for 2 lines

Blank space for 2 lines

4′)	*a-na-ku* ⌜^{m}⌝AN.ŠÁR-DÙ-⌜A⌝ MAN KUR *aš-šur*.KI AN.ŠÁR *ù* ^{d}*iš*$_8$*-tár** [...]	
5′)	*ina* IGI *lil-*[*bur*] ⌜ÉNSI⌝ AN.ŠÁR ⌜KÁ⌝.[GAL AN.ŠÁR? (...)]	

Rev.? 4′–6′) I, Ashurbanipal, king of Assyria: (The god) Aššur and the goddess Ištar, [...], before "May [the Vice]-Regent of (the God) Aššur En[dure]," the ga[te *of* (*the god*) *Aššur*, (...)], they allowed [me] to stand [ove]r

---

rev.? 4′ ^{d}*iš*$_8$*-tár** "the goddess Ištar": For the name Ištar, the scribe has simply written the KI sign, which is visually similar to *iš*$_8$*-tár* (U-DAR).

6′) ⌜*ú*⌝-*šá*-⌜*zi*-*zu*⌝-[*in*-*ni*] ⌜EDIN *ga*⌝-*re*-*ia ša x* [...]
Blank space for 2 lines

7′) [...] ⌜*ip*⌝-*qid* ⌜*na*⌝-[...]
8′) [...] ⌜*ú*⌝-*še*-*šib*-*šú* [...]
9′) [... ^{m}]⌜*um*-*man*⌝-[*i*-*gaš* ...]
10′) [...] *x* [...]
Lacuna

my foes, who [...].
Blank space for 2 lines

Rev.? 7′–10′) [...] he appointed [...] I placed him [...] Umma[nigaš ...]

Lacuna

172–183

In addition to the "Teumman and Dunānu cycle" of epigraphs (see the introduction to text nos. 161–171), the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs focuses on Ashurbanipal's war with his older brother Šamaš-šuma-ukīn and his conflicts with the Elamites, particularly Tammarītu, during his third Elamite campaign, although the epigraphs also include information concerning the king's Arab campaigns. The study of these tablets as a corpus was first carried out by E. Weidner in AfO 8 (1932–33) pp. 191–208, but A. Leeper had already provided copies for the initial collection of epigraph tablets in CT 35 in 1920, and editions or translations of several of these tablets had appeared in Streck, Asb. in 1916 or Luckenbill, ARAB 2 in 1927. In his study, Weidner designated the nine primary tablets of this cycle as "Texts A–I" (text nos. 172–180), although R. Borger (BIWA p. 308) used the designation "Text J" for Weidner's "Text I." Like the previous collection of texts, Weidner created a composite edition for these epigraphs. Unlike that previous group, however, the tablets of the Šamaš-šuma-ukīn and Tammarītu cycle are too fragmentary for a composite text to be based on a single tablet (text no. 161 in the previous case). Given this situation, Weidner used the four most complete tablets of the group that also have overlapping epigraphs (text nos. 172, 175, 178, and 180) as the basis for the numbering of the epigraphs in his composite text (see the commentaries to those texts for details). His sequence begins with no. 51 (a number subsequent to those used for the Teumman and Dunānu epigraphs) and ends with no. 83, but this consecutive numbering is a bit misleading since it is drawn from four separate tablets, all of which could have contained a different ordering of the epigraphs in the sections of those texts that are now lost. Later, Borger (BIWA pp. 308, 310, and 318) considered Weidner's epigraph no. 83 to be epigraph no. 57 instead, and he edited it under the latter number. Also, he added an epigraph no. 57* based on a new join to one of the epigraph tablets (see the commentary to text no. 173). A table that provides the location of the numbered epigraphs in each of the tablets of this collection is included below (following Borger, text no. 180 rev.$^{?}$ 7–15 — Weidner's epigraph no. 83 — is listed as epigraph no. 57). Three other tablets (text nos. 181–183) contain epigraphs that appear to relate to the present texts, although they were not edited as part of the main cycle. Finally, only one of the epigraphs from this collection appears on reliefs: epigraph no. 61 is text no. 38, which appears in Room M of Ashurbanipal's North palace at Nineveh.

TABLE OF EPIGRAPH CORRESPONDENCES

Epigraph No.	Text 172 (Text A)	Text 173 (Text B)	Text 174 (Text C)	Text 175 (Text D)	Text 176 (Text E)	Text 177 (Text F)	Text 178 (Text G)	Text 179 (Text H)	Text 180 (Text I/J)
51	obv. 1–8	i 1′–13′	—	—	—	—	—	—	—
52	obv. 9–14	—	—	—	—	—	—	—	—
53	obv. 15–16	—	obv. 1′–2′	i 1′	—	—	—	—	—
54	obv. 17–18	—	obv. 3′–4′	i 2′–4′	—	—	—	—	—
55	obv. 19	—	—	—	—	—	—	—	—
56	obv. 20–21	—	—	i 5′–7′	—	—	—	—	—
57	obv. 22	ii 1′–8′	—	i 8′–14′	—	—	—	—	rev.? 7–15
57*	—	ii 9′–11′	—	—	—	—	—	—	—
58	—	—	—	ii 1′–5′	—	—	—	—	—
59	—	—	—	ii 6′–10′	—	—	—	—	—
60	—	—	—	ii 11′–14′	—	—	—	—	—
61	—	—	—	ii 15′–22′	obv. 1–6	—	—	—	—
62	—	—	—	ii 23′–24′	obv. 7	—	—	—	—
63	—	—	—	ii 25′	obv. 8	—	—	—	—
64	—	—	—	ii 26′–28′	obv. 9–17	—	—	—	—
65	—	—	—	iii 1′–9′	—	2′–9′	obv. 1′–7′	—	—
66	—	—	—	iii 10′–14′	—	10′	obv. 8′–14′	—	—
67	—	iv 1′–4′	—	—	—	—	obv. 15′–21′	—	—
68	—	(iii 1′–5′)?	—	—	—	—	obv. 22′–29′	obv.? 1′–3′	—
69	—	—	—	—	—	—	obv. 30′–35′	obv.? 4′–10′	—
70	—	—	—	—	—	—	rev. 1–5	obv.? 11′–14′	—
71	—	—	rev. 2′–6′	—	—	—	rev. 6–10	—	—
72	—	—	rev. 7′–9′	—	—	—	rev. 11–17	—	—
73	—	iv 5′	—	—	—	—	rev. 18	—	—
74	—	iv 6′	—	—	—	—	rev. 19	—	—
75	—	iv 7′–8′	—	—	—	—	rev. 20–21	—	—
76	—	iv 9′	—	—	—	—	rev. 22	—	—
77	—	—	—	—	—	—	—	—	obv.? 1′
78	—	—	—	—	—	—	—	—	obv.? 2′–7′
79	rev. 1′–2′	—	—	—	—	—	—	—	obv.? 8′–11′
80	rev. 3′–5′	—	—	—	—	—	—	—	rev.? 1–5
81	rev. 6′–7′	—	—	—	—	—	—	—	—
82	rev. 8′–9′	—	—	—	—	—	—	—	—

172

This clay tablet (K 3096) is one of nine that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). In his edition, E. Weidner designated this tablet as "Text A" of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3096	Nineveh, Kuyunjik	8.9×6.3	p

COMMENTARY

K 3096 is a fragment that preserves the upper left portions of both faces of a clay tablet, including parts of the left and top edges. This text includes epigraph nos. 51–57 and 79–82 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to these epigraphs are based on the parallel lines in text nos. 173, 175, and 180.

Furthermore, this tablet was used by Weidner to establish the numbering for some of the epigraphs in the collection. Epigraph nos. 51–57 are the first epigraphs of the collection taken from the beginning of this text, while epigraph nos. 79–82 represent the final epigraphs of the collection taken from the end of the tablet. Weidner established the numbering for the latter in conjunction with text no. 180; since epigraph nos. 79–80 appear as the last two epigraphs before the colophon in text no. 180 and as the first two epigraphs on the reverse of K 3096, the numbers 81–82 are a continuation of that sequence that are assigned to the final few epigraphs on the present tablet.

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1916 Streck, Asb. pp. LIX d and 332–335 d (rev., edition; study)
1920 Leeper, CT 35 pl. 21 (copy)
1923 Maynard, JSOR 7 p. 22 (obv., translation; study)
1927 Luckenbill, ARAB 2 pp. 399–400 §§1075–1085 (translation)
1932–33 Weidner, AfO 8 pp. 191–195 and 200–201 (obv. 1–21, rev. 6′–10′, edition; study)
1933 Bauer, Asb. pp. 94–95 (obv., edition; study)
1935–36 Schawe, AfO 10 p. 171 (study)
1996 Borger, BIWA pp. 307–310, 317–318, and 331 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 126–127 (translation, study)
2008 Novotny and Watanabe, Iraq 70 pp. 120 n. 36 and 123–124 no. 10 (obv. 9–11, edition, study)

TEXT

Obv.

1) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *ina*] ⌜*tukul-ti*⌝ AN.ŠÁR *u* ^{d}⌜15⌝ [...]
2) [... ^{m}*tam*]-⌜*ma-ri-tú*⌝ MAN ⌜KUR.ELAM⌝.KI *tam-šil* GAL_5.LÁ.⌜MEŠ?⌝ [*la iš-al šu-lum* EN-*u-ti*]
3) [*a-na kit-ri* ^{md}GIŠ.NU_{11}-MU]-⌜GI.NA⌝ ŠEŠ *nak-ri it-ba-a* ⌜*a*⌝-[*na mit-ḫu-ṣu* ERIM.ḪI.A-*ia*]
4) [*ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*šú*] ⌜*ina qí-bit*⌝ AN.ŠÁR *u* ^{d}15 DINGIR.MEŠ *ti*-[*ik-le-ia*]
5) [^{m}*in-da-bi*]-⌜*bi* ARAD-*su* EDIN-*uš*⌝-*šú ib-bal-kit-ma* ⌜*ú*⌝-[*šib ina* GIŠ.GU.ZA-*šú*]
6) [^{m}*tam-ma-ri-tú* ŠEŠ].⌜MEŠ-*šú qin*⌝-*nu-šú* NUMUN É AD-*šú u* NUN.MEŠ *a-*⌜*lik*⌝ [*i-di-šú*]
7) [*mi-ra-nu*]-⌜*uš-šú-un*⌝ *ina* ⌜UGU⌝ *lìb-bi-šú-nu ip-ši-lu-nim-ma iṣ*-[*ba-tu* GÌR.II LUGAL-*ti-ia*]

1–8) [I, Ashurbanipal, king of Assyria, with the suppo]rt of (the god) Aššur and the goddess Iš[tar ...: Tamm]arītu, the king of the land Elam, the (very) image of *gallû*-demons, [did not inquire about the well-being of (my) lordly majesty], set out [to aid Šamaš-šuma]-ukīn, (my) hostile brother, [(and) hastily sent his weapons] t[o fight with my troops]. By the command of (the god) Aššur and the goddess Ištar, the gods who su[pport me, (5) Indabi]bi, a servant of his, rebelled against him and [sat on his throne. Tammarītu], his [brother]s, his family, the seed of his father's house, and the nobles who mar[ch at his side], crawled [naked] on their bellies and gr[asped the feet of my royal majesty. ...] before me, they were s[i]nging

obv. 3 [*a-na kit-ri*] "[to aid]": This restoration is taken from text no. 178 obv. 3′.

8) [x]-˹zu?/su?˺ *ina* IGI-˹*ia i-dal-la-lu*˺ *qur-di* DINGIR.MEŠ-*ia dan-nu-ti šá i-*˹*tal*˺-[*la-ku re-ṣu-u-ti*?]

the praises of the valor of my mighty gods, who constantly c[ame to *my aid*].

9) ˹*a-na-ku*˺ ᵐAN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *ina tukul-ti* AN.ŠÁR *u* ᵈ15 LA I [...]
10) ˹*za-qip*˺-*tú* GIŠ.*šá-ki-ru-tú* ˹*si*˺-*mat* LUGAL-*ti* ᵐ˹ᵈ˺GIŠ.NU$_{11}$-MU-GI.NA [...]
11) GIŠ.GIGIR ˹*ru*˺-*kub* EN-*ti-šú* LÚ.ERIM.MEŠ *e-piš si-ḫi bar-ti ir-*˹*te?*˺-[*du-u?-nim?-ma?*]
12) *ina qaq-qa-ri in-da-na-šá-ru ina* ˹IGI˺-*ia si-it-ti* EN [...]
13) [*ina?*] ˹*si?*˺-*di-ir* KUR-*e-šú-nu a-na ta-mar-ti* UN.MEŠ *ṣe-er* ANŠE.[A.AB.BA.MEŠ]
14) ˹*ú*˺-*še-šib-ma a-na* NINA.KI *ḫa-diš* ˹*e?*˺-[*ru?-ub?*]

9–14) I, Ashurbanipal, king of Assyria, with the support of (the god) Aššur and the goddess Ištar ... [...]: [*They*] *bro*[*ught me*] the *zaqiptu*-standard (and) *šakirūtu*-standard, the royal emblems of Šamaš-šuma-ukīn, [...], a chariot, the vehicle of his lordly majesty, (and) the soldiers who had perpetrated sedition (and) rebellion, [*and*] they dragged [...] to and fro on the ground before me. (As for) the rest of [...], I sat (them) on ca[mels *in a l*]*ine like* (lit. "*of*") their mountains as a spectacle for the people, and *I* joyfully [*entered*] Nineveh.

15) LÚ.*ḫa-a-a-la*.MEŠ *ša* ᵐᵈGIŠ.NU$_{11}$-MU-GI.NA ˹*ša?*˺ [...]
16) *a-na ḫu-bu-ut* EDIN *ina tukul-ti* AN.ŠÁR *u* ᵈ15 *ik-šu-*[*da* ŠU.II-*a-a*]

15–16) With the support of (the god) Aššur and the goddess Ištar, [I] captu[red] the *ḫi'ālu*-troops of Šamaš-šuma-ukīn *th*[*at he had sent*] to plunder the steppe.

17) DUMU.MEŠ *bár-sipa*.KI *e-piš si-ḫi bar-ti ša* ˹*it*˺-*ti* ᵐ˹ᵈ˺[GIŠ.NU$_{11}$-MU-GI.NA]
18) *iš-ku-nu pi-i-šú-un ina tukul-ti* AN.ŠÁR *u* ᵈ15 ˹*ik*˺-[*šu-da* ŠU.II-*a-a*]

17–18) With the support of (the god) Aššur and the goddess Ištar, [I] c[aptured] the citizens of Borsippa who had perpetrated sedition (and) rebellion (and) who had sided with [Šamaš-šuma-ukīn].

19) [DUMU.MEŠ?] ˹KÁ?.DINGIR?.RA?˺ *e-piš si-ḫi bar-ti šá it-ti* ᵐᵈGIŠ.˹NU$_{11}$˺-[MU-GI.NA KI.MIN?]

19) [*With the support of* (*the god*) *Aššur and the goddess Ištar, I captured the citizens of Ba*]*bylon* who had perpetrated sedition (and) rebellion (and) who [*had sided*] with Šama[š-šuma-ukīn].

20) [... *ša* ᵐᵈGIŠ].˹NU$_{11}$-MU˺-GI.NA *e-piš si-ḫi bar-*˹*ti*˺ [*ina tukul-ti* AN.ŠÁR *u* ᵈ15]
21) [*ik-šu-da* ŠU.II]-˹*a*˺-*a ú-ra-*[*sib ina* GIŠ.TUKUL.MEŠ]

20–21) [With the support of (the god) Aššur and the goddess Ištar], I [captured the ... of Šama]š-šuma-ukīn that had perpetrated sedition (and) rebellion (and) I struck (them) d[own with the sword].

22) [*a-na-ku* ᵐAN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *šá*] ˹DINGIR.MEŠ˺ GAL.˹MEŠ *i-ši*˺-[*mu-uš-*(*šú*) *ši-mat* SIG$_5$-*tim*]

22) [I Ashurbanipal, king of Assyria, for whom] the great gods had determ[ined a favorable destiny]:

Lacuna

Rev.

Lacuna

1′) [*a*]-˹*na*˺-*ku* ᵐ*aš-*˹*šur*-DÙ-A˺ [MAN KUR *aš-šur* ᵐ*am-mu-la-di* LUGAL KUR.*qa-ad-ri*]
2′) ˹*šá*˺ *ina tukul-ti* AN.ŠÁR *u* ᵈ˹r˺15˺ [*ik-šu-da* ŠU.II-*a-a ú-še-et-ti-qu ina* IGI-*ia*]

Lacuna

Rev. 1′–2′) I, Ashurbanipal, [king of Assyria: They were parading before me Ammi-ladīn, the king of the land Qedar], whom [I had captured] with the support of (the god) Aššur and the goddess Iš[tar].

obv. 8 [x]-˹zu?/su?˺ *ina* IGI-˹*ia*˺ "[...] before me": Text no. 9 (Prism F) iii 30 has *ina maḫ-ri-ia i-zi-iz-ma* "He stood before me and" (referring to Tammarītu alone) and text no. 11 (Prism A) iv 34 has *ina maḫ-ri-ia i-zi-zu-u-ma* "They (the fugitive Elamites) stood before me and." As R. Borger pointed out (BIWA p. 309), there is not enough space at the beginning of the line to reconstruct [*iz-zi*]-*zu*?, and so he suggested the reading [*kam*?]-*su*?, "[*kneel*]*ing*." If the verb in the epigraph follows the account of the prism inscriptions, then possibly read [GUB]-˹*zu?*˺ for a form of the verb *izuzzu* "stand."

obv. 9–14 For these lines, compare text no. 134 obv. 14′–19′.

obv. 19 The reading and restorations of this line tentatively follow E. Weidner (AfO 8 [1932–33] pp. 194–195). R. Borger's (BIWA p. 310) reading of [DUMU?].˹MEŠ? URU?˺ at the beginning of the line is unlikely. The first traces of the line do not fit the MEŠ sign, and there is too much space in the break for there only to be a DUMU sign before those traces that he ascribes to MEŠ given that the signs of this line are written closely together. The DUMU.MEŠ at the beginning of the previous epigraph, whose line has a relatively similar spacing of signs, fits well within the break here. As for the end of the line, given that there is insufficient space to restore *iš-ku-nu pi-i-šú-un* "they sided" in the break, the present edition tentatively follows Weidner's suggestion of reading KI.MIN "ditto," which would indicate that the *iš-ku-nu pi-i-šú-un ina tukul-ti* AN.ŠÁR *u* ᵈ15 *ik-šu-da* ŠU.II-*a-a* "With the support of (the god) Aššur and the goddess Ištar, I captured ... had sided" of line 18 from the previous epigraph should be repeated here, and this is reflected in the translation.

3′)	⌜*a-na*⌝*-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-*⌜*šur šá ina qí-bit*⌝ DINGIR.MEŠ GAL.⌜MEŠ⌝ [LÚ.KÚR.MEŠ-*šú ik-šú-du*]	Rev. 3′–5′) I, Ashurbanipal, king of Assyria, who by the command of the great gods [conquered his enemies (and)] achieved his heart's desire: [I] joyfully [entered] Nineveh, my capital city, with Ammi-la[dīn, whom I had captured].
4′)	⌜*im-ṣu*⌝*-u ma-la lìb-bi-šú it-ti* ^{m}*am-mu-*⌜*la*⌝*-*[*di šá ik-šú-da* ŠU.II-*a-a*]	
5′)	⌜*a*⌝*-na* NINA.KI URU EN-*ti-ia ḫa-diš* [*e-ru-ub*]	
6′)	*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur* ^{f}*a-di-ia-a* ⌜*šar*⌝-[*rat* KUR.*a-ri-bi*]	Rev. 6′–7′) I, Ashurbanipal, king of Assyria: By the command of (the god) Aššur and the goddess Ištar, [I] captu[red] Adiya, the qu[een of the land of the Arabs], together with her plunder.
7′)	*it-ti ḫu-*⌜*ub*⌝*-ti-šá ina qí-bit* AN.ŠÁR *u* ^{d}15 *ik-šú-*⌜*du*?⌝ [ŠU.II-*a-a*]	
8′)	^{f}*a-di-ia-a šar-rat* KUR.*a-ri-bi di-ik-*⌜*ta*⌝-[*šá ma-a*ʾ*-as-su a-duk*]	Rev. 8′–9′) Adiya, the queen of the land of the Arabs: [I inflicted] a [heavy] defea[t on her], burned her tents with fire, (and) [captured] her ali[ve].
9′)	*kul-ta-re-e-šá ina* ^{d}GIŠ.BAR *aq-mu šá-a-šá bal-*[*ṭu-us-sa ina* ŠU.II *aṣ-bat*]	
10′)	⌜*ša*⌝ *ina* UGU É.GAR$_8$.MEŠ ⌜*ša*⌝ É *ri**-⌜*du*⌝-[*u-ti ša* É IM.*šu-ú-ti*]	Rev. 10′) That which is (written) upon the walls of the House of Succes[sion, of the south wing].

173

K 2642 + K 16025 is one of nine clay tablets that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). E. Weidner designated this tablet as "Text B" in his edition of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2642 + K 16025	Nineveh, Kuyunjik	6×5.7×2.5	p

COMMENTARY

K 2642+ is a fragment that comes from the middle of a two-column clay tablet that preserves parts of two columns on both the obverse and reverse. The join with K 16025 was identified by R. Borger (BIWA p. 308 and LoBl p. 59). K 2642 initially included nos. 51, 67, 73–76, and possibly 68 of the epigraphs as numbered by E. Weidner. However, the join of K 16025 with col. ii of K 2642 revealed that the epigraph in ii 1′–8′ duplicated text no. 180 rev.? 7–15 (with minor variation). Weidner had numbered the latter as epigraph no. 83, but Borger considered it and the near duplicate epigraph on the present tablet to belong to epigraph no. 57 instead. Based on this, Borger designated the poorly preserved epigraph appearing in

172 rev. 7′ *ik-šú-*⌜*du*?⌝ [ŠU.II-*a-a*] "[I] captu[red]": One expects *ik-šú-da* "captured" with the subject ŠU.II-*a-a* "my hands," but the traces before the break more closely resemble the DU sign than the DA sign. The reading *ik-šu-du* ŠU.II-*a-a* is attested in text no. 175 i 4′b.

172 rev. 10′ É *ri**-⌜*du*⌝-[*u-ti*] "House of Succes[sion]": The text has a NÍG sign before the damaged *du*. The subscripts of text nos. 173 iv 10′–11′ and 178 rev. 23–24 (compare the subscript in text no. 180 rev.? 6) make clear that the epigraphs in this collection were to be inscribed upon the walls of the "House of Succession." Therefore, R. Borger (BIWA p. 318) questioned whether this NÍG sign is a simple scribal mistake for *ri* in *ri-*⌜*du*⌝-[*u-ti*]. Another possibility is to treat the signs as É *šá* ⌜UŠ?⌝-[*u-ti*]. However, *bīt ridûti* is never written with the determinative particle *ša* separating the two nouns and the traces of the sign after NÍG do not support a reading of UŠ. The present transliteration tentatively follows Borger's understanding of the signs.

ii 9′–11′ after no. 57 (ii 1′–8′) as epigraph no. 57* (see the table of epigraph correspondences in the introduction to text nos. 172–183). Restorations to the epigraphs on K 2642+ are based on the parallel lines in text nos. 172, 175, 178, and 180.

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1996 Borger, BIWA pp. 308–311, 314, 317, and 329; and LoBl p. 59 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 127–128 (translation, study)
2006 Waters, IrAnt 41 pp. 61–62 (iv 7′, study)

TEXT

Col. i

Lacuna

1′) [...] *x* [...]
2′) [... ^{m}*tam-ma*]-⌜*ri-tú*⌝ MAN KUR.ELAM.MA.⌜KI⌝
3′) [*tam-šil* GAL$_5$.LÁ.MEŠ$^{?}$ *la iš-al šu-lum*] EN-*u-ti*
4′) [*a-na kit-ri* ^{md}GIŠ.NU$_{11}$]-⌜MU⌝-GI.NA ŠEŠ *nak-ri*
5′) [*it-ba-a a-na mit-ḫu*]-⌜*ṣu*⌝ ERIM.ḪI.A-*ia*
6′) [*ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*ia ina qí*]-⌜*bit*⌝ AN.ŠÁR *u* ^{d}*iš-tar*
7′) [DINGIR.MEŠ *ti-ik-le-ia* ^{m}*in-da*]-⌜*bi*⌝-*bi* ARAD-*su*
8′) [EDIN-*uš-šú ib-bal-kit-ma ú*]-⌜*šib*⌝ *ina* GIŠ.GU.ZA-*šú*
9′) [^{m}*tam-ma-ri-tú* ŠEŠ.MEŠ-*šú qin-nu*]-⌜*šú*⌝ NUMUN É AD-*šú*
10′) [*u* NUN.MEŠ *a-lik*] ⌜*i*⌝-*di-šú*
11′) [*mi-ra-nu-uš-šú-un ina* UGU *lìb-bi-šú-nu ip*]-⌜*ši*⌝-*lu-nim-ma*
12′) [*iṣ-ba-tu* GÌR.II LUGAL-*ti-ia x x ina* IGI-*ia*] ⌜*i*⌝-*dal-la-lu*
13′) [*qur-di* DINGIR.MEŠ-*ia dan-nu-ti šá i-tal-la-ku re-ṣu-u*]-⌜*ti*$^{?}$⌝

Lacuna

Col. ii

Lacuna

1′) *a*-⌜*na*⌝-[*ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *šá* ...]
2′) *i-ši*-⌜*mu*⌝-[*uš*-(*šú*) *ši-mat* SIG$_5$-*tim*]
3′) *it-ti* ⌜^{m}*tam*⌝-[*ma-ri-tú* MAN KUR.ELAM.MA.KI ŠEŠ.MEŠ-*šú*]
4′) *qin*-⌜*nu*⌝-*šú* ⌜NUMUN⌝ [É AD-*šú u* 85$^{?}$ NUN.MEŠ]
5′) *a-li-kut* Á.II-*šú* [LÚ.KÚR.MEŠ-*ia šá in-nab-tú-nim-ma*]
6′) *iṣ-ba-tú* GÌR.II ⌜LUGAL⌝-[*ti-ia* ... DINGIR.MEŠ-*ia*]
7′) *ú-tak-kil-*<*u*>-*in-ni* [...]

Lacuna

i 1′–13′) [...: Tammar]ītu, the king of the land Elam, [the (very) image of *gallû*-demons, did not inquire about the well-being of] (my) lordly majesty, (i 5′) [set out to aid Šamaš-šu]ma-ukīn, (my) hostile brother, [(and) hastily sent his weapons to figh]t with my troops. [By the comma]nd of (the god) Aššur and the goddess Ištar, [the gods who support me, Indab]ibi, a servant of his, [rebelled against him and sa]t on his throne. [Tammarītu, his brothers, h]is [family], the seed of his father's house, (i 10′) [and the nobles who march at] his side, [cra]wled [naked on their bellies and grasped the feet of my royal majesty. ... before me], they were singing the praises of [the valor of my mighty gods, who constantly came to] *my* [*aid*].

Lacuna

Lacuna

ii 1′–8′) I, [Ashurbanipal, king of Assyria, for whom ...] had determine[d a favorable destiny: ..., my gods] who had encouraged me [..., I] joy[fully entered] Nineveh with T[ammarītu, the king of the land Elam, his brothers], his family, the see[d of his father's house, and the *eighty-five* nobles] (ii 5′) who march at his side, [my enemies who had fled to me and] grasped the feet of [my] royal [majesty].

ii 1′–8′ For this epigraph, see the on-page note to text no. 175 i 8′–14′. Restorations to the epigraph are taken from text no. 180 rev.$^{?}$ 7–15. For possible restorations to the end of ii 1′, text nos. 172 obv. 22 and 175 i 8′ have DINGIR.MEŠ GAL.MEŠ "the great gods," while text no. 180 rev.$^{?}$ 8 has AN.ŠÁR *u* ^{d}15 "(the god) Aššur and the goddess Ištar."

8′)	*a-na* NINA.KI *ḫa-*[*diš e-ru-ub*]	
9′)	⌜UN.MEŠ⌝ *e-piš si-*⌜*ḫi bar*⌝-[*ti ša it-ti* ^{md}GIŠ.NU$_{11}$-MU-GI.NA]	ii 9′–11′) [...] the people who had perpetrated sedition (and) re[bellion (and) who had] s[ided with Šamaš-šuma-ukīn], (my) hostile [broth]er, ... [...]
10′)	⌜ŠEŠ⌝ *nak-ri* ⌜*iš*⌝-[*ku-nu pi-i-šú-un* ...]	
11′)	*x x x* [...]	
Lacuna		Lacuna
Col. iii		
Lacuna		Lacuna
1′)	*x* [...]	iii 1′–5′) (No translation possible)
2′)	*a-*⌜*na*⌝ [...]	
3′)	*a-*⌜*na*⌝-[...]	
4′)	*am*-[...]	
5′)	^{m}⌜*in*$^{?}$⌝-[...]	
Col. iv		
Lacuna		Lacuna
1′)	[...] *x* [...]	iv 1′–4′) [... Ummanaldašu, the brother of Tammar]ītu, the kin[g of the land Elam, ...teDI], the chief [archer, (and) Teumman, the chief arche]r of the cavalr[y].
2′)	[^{m}*um-man-al-da-su* ŠEŠ-*šú šá* ^{m}*tam-ma*]-⌜*ri*⌝-*tú* ⌜MAN⌝ [KUR.ELAM.MA.KI]	
3′)	[^{m}*x-te*-DI] ⌜LÚ⌝.GAL ⌜GIŠ⌝.[PAN]	
4′)	[^{m}*te-um-man* LÚ.GAL GIŠ].⌜PAN⌝ *šá pet-ḫal-la-a-*⌜*ti*⌝	
5′)	[^{m}*x*-NU-NU/BAD$^{?}$ A ^{m}*um-man-ap-pi*] A ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.⌜KI⌝	iv 5′) [...-NU-NU/BAD, son of Ummanappa], son of Urtaku, the king of the land Elam.
6′)	[^{m}*um-man-al-da-su*] ⌜A⌝ ^{m}*te-um-man* MAN KUR.ELAM.MA.KI	iv 6′) [Ummanaldašu], son of Teumman, the king of the land Elam.
7′)	[^{m}*um-ba-ki-den*]-⌜*nu*⌝ A ^{m}*um-man-ap-pi* A ^{m}*ur-ta-ki*	iv 7′–8′) [Umbakidin]u, son of Ummanappa, son of Urtaku, the king of the land Elam.
8′)	[(...)] (blank) MAN KUR.ELAM.MA.KI	
9′)	[^{m}(*x*) *x*-NAG]-⌜*di*⌝-*nu* LÚ.NÍMGIR	iv 9′) [...NAGd]inu, the herald.
10′)	[*ša ina* UGU É.GAR$_{8}$].⌜MEŠ⌝ *ša* É *ri-du-u-ti*	iv 10′–11′) [That which is (written) upon the wall]s of the House of Succession, of the south wing.
11′)	[(...)] ⌜*ša* É IM⌝.*šu-*⌜*ú*⌝-*ti*	

174

This clay tablet (K 13652) is one of nine that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). E. Weidner designated this tablet as "Text C" in his edition of that collection.

173 iii 1′–5′ This epigraph might be epigraph no. 68 from text no. 178 obv. 22′–29′ and text no. 179 obv. 1′–3′, but the attribution is not certain.

173 iv 8′ Although the beginning of the line is broken away, the parallel epigraph in text no. 178 rev. 20–21 makes it clear that no content is missing here. Thus, the scribe has indented this line on the tablet, starting it under the *um* sign of ^{m}*um-man-ap-pi* "Ummanappa" from the previous line.

173 iv 11′ As with iv 8′, although the clay at the beginning of the line is broken away, there is no content missing as the scribe has indented the line (see also text no. 178 rev. 24), starting it under the MEŠ sign of É.GAR$_{8}$.MEŠ "walls" from the previous line.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13652	Nineveh, Kuyunjik	3.8×3.5	p

COMMENTARY

K 13652 is a small fragment that preserves part of the left edge and portions of the left side of both faces of a clay tablet. This text includes nos. 53–54 and 71–72 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to these epigraphs are based on the parallel lines in text nos. 172, 175, and 178.

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1999 Kaelin, Bildexperiment pp. 93–112 and 128 (translation, study)

TEXT

Obv.

Lacuna

1′) ⌜*a-na ḫu*⌝-[*bu-ut* EDIN *ina tukul-ti* AN.ŠÁR *u* ^{d}15]

2′) *ik-*[*šu-da* ŠU.II-*a-a*]

Lacuna before obv. 1′: The translation assumes that the lacuna contained LÚ.*ḫa-a-a-la*.MEŠ *ša* ^{md}GIŠ.NU$_{11}$-MU-GI.NA ⌜*ša*$^{?}$⌝ [...] "the *ḫi'ālu*-troops of Šamaš-šuma-ukīn *th*[*at he had sent*]" from text no. 172 obv. 15.

Lacuna

1′–2′) [With the support of (the god) Aššur and the goddess Ištar, I] cap[tured the *ḫi'ālu*-troops of Šamaš-šuma-ukīn *that he had sent*] to pl[under the steppe].

3′) DUMU.MEŠ [*bár-sipa*.KI *e-piš si-ḫi bar-ti*]

4′) ⌜*ša it*⌝-[*ti* ^{md}GIŠ.NU$_{11}$-MU-GI.NA *iš-ku-nu pi-i-šú-un*]

Lacuna after obv. 4′: The translation assumes that the lacuna contained *ina tukul-ti* AN.ŠÁR *u* ^{d}15 *ik-šu-da* ŠU.II-*a-a* "With the support of (the god) Aššur and the goddess Ištar, I captured" from text no. 172 obv. 18 and text no. 175 i 4′.

3′–4′) [With the support of (the god) Aššur and the goddess Ištar, I captured] the citizens of [Borsippa who had perpetrated sedition (and) rebellion (and)] who [had sided] w[ith Šamaš-šuma-ukīn].

Lacuna

Rev.

Lacuna

1′) *x* [...]

Lacuna

Rev. 1′) [...]

2′) *si-id-ru šá* ^{m}*um-man-*⌜*i-gaš*⌝ [*la na-ṣir* MUN]

3′) *ša* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.⌜KI⌝ [*ša qé-reb* KUR.ELAM.MA.KI]

4′) *iš-ku-nu-šú* [*a-na* LUGAL-*ti*]

5′) ^{m}*tam-ma-ri-tú* <*ša*$^{?}$> *it-ti-šú* [*x x-ma iš-ku-nu* BAD$_5$.BAD$_5$-*šú*]

6′) *ú-par-*⌜*ri*⌝-[*ru el-lat-su*]

Rev. 2′–6′) The battle line of Ummanig[aš (Ḫumban-nikaš II), the one who did not honor the kindness] of Ashurbanipal, king of Assyria, [who] had appointed him [as king inside the land Elam]. (rev. 5′) Tam-marītu, <*who*> [*had turned hostile*] *towards* him [and (then) had brought about his defeat] (and) scatte[red his forces].

7′) *ni-kis* SAG.⌜DU⌝ [*šá* ^{m}*um-man-i-gaš* MAN KUR.ELAM.KI]

8′) *šá ia-*⌜*a*⌝-[*ti* EN$^{?}$ *a-de*$^{?}$*-e-šú ú-maš-šir-an-ni*]

9′) [(*x*)] *x* [...]

Rev. 7′–9′) The decapitated hea[d of Ummanigaš (Ḫumban-nikaš II), the king of the land Elam], who [had abandoned] m[e, *the lord of* his *treaty*, ...]

Lacuna

Lacuna

rev. 5′ <*ša*$^{?}$> *it-ti-šú* [*x x-ma*] "<*who*> [*had turned hostile*] *towards* him [and]": See the on-page note to text no. 178 rev. 9.

175

K 4453 + K 4515 (+) Bu 89-4-26,116 is one of nine clay tablets that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). This tablet was designated as "Text D" by E. Weidner in his edition of that collection.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4453 + K 4515 (+) Bu 89-4-26,116	Bu 89-4-26,116	Nineveh, Kuyunjik	13×5.8 (K 4453+); 5.1×6.2 (Bu 89-4-26,116)	c

COMMENTARY

K 4453+ is a fragment that preserves part of the right edge, as well as portions of two columns on the obverse and one column on the reverse of a two-column tablet. The lower right edge of Bu 89-4-26,116 is probably just under half a centimeter away from being a physical join with the left edge of K 4515 at ii 20′–21′. This text includes epigraph nos. 53–54 and 56–66 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to the epigraphs are based on the parallel lines in text nos. 172–173, 176, 178, and 180.

K 4453+ was one of the tablets used by Weidner to establish the numbering for some of the epigraphs in the collection. Since epigraph nos. 56–57 appear as the last two epigraphs before the lacuna in text no. 172 and as two of the first epigraphs in K 4453+, the numbers 58–66 are a continuation of that sequence that are assigned to the rest of the epigraphs on the present tablet. However, one should note that the consecutive numbering of epigraph nos. 57 and 58 and nos. 64 and 65 is somewhat misleading as there is a lacuna of indeterminate length between them that would have contained additional epigraphs.

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1923 Maynard, JSOR 7 pp. 23–25 (translation)
1927 Luckenbill, ARAB 2 p. 404 §1109 (ii 1′–5′, translation [K 4515 mislabeled as K 4815])
1932–33 Weidner, AfO 8 pp. 191–199 (i 8′–14′, ii 1′–22′, iii 1′–9′, edition; study)
1933 Bauer, Asb. pp. 98–100 (transliteration; i 8′-13′, ii 2′-10′, col. iii, translation; study)
1987 Gerardi, Ashurbanipal's Elamite Campaigns p. 265 (ii 15′–22′, study)
1996 Borger, BIWA pp. 308–313 and 332 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 128–130 (translation, study)
2008 Novotny and Watanabe, Iraq 70 pp. 113–114, 119, 120 n. 36, and 123 no. 8 (ii 15′–22′, edition, study)

TEXT

Col. i

Lacuna		Lacuna
1′)	[*ina tukul-ti* AN.ŠÁR *u* ^{d}]15 ⌜*ik*⌝-[*šu-da* ŠU.II-*a-a*]	i 1′) [With the support of (the god) Aššur and the goddess] Ištar, [I] c[aptured the *ḫi'ālu*-troops of Šamaš-šuma-ukīn *that he had sent* to plunder the steppe].
2′)	[DUMU.MEŠ *bár-sipa*.KI] *e-piš si-*⌜*ḫi*⌝ [*bar*]-*ti*	i 2′–4′) [With the support of (the god) Aššur] and the goddess Ištar, I captured [the citizens of Borsippa] who had perpetrated sediti[on (and) rebell]ion (and) [who] had sided [with] Šamaš-šuma-ukīn.
3′)	[*ša it-ti* ^{m}]^{d}GIŠ.NU$_{11}$-MU-GI.NA *iš-ku-*⌜*nu*⌝ *pi-i-šú-un*	
4′)	[*ina tukul-ti* AN.ŠÁR] *u* ^{d}15 *ik-šu-du* ŠU.II-*a-a*	
5′)	[... *ša*] ^{md}GIŠ.NU$_{11}$-MU-GI.NA *e-piš si-ḫi bar-ti*	i 5′–7′) [With the support of (the god) Aššu]r and the goddess Ištar, I captured [the ... of] Šamaš-šuma-ukīn that had perpetrated sedition (and) rebellion (and) [I] struck (them) down with the sword.
6′)	[*ina tukul-ti* AN].⌜ŠÁR⌝ *u* ^{d}15 ⌜*ik*⌝-*šú-da* ŠU.II-*a-a*	
7′)	[*ú*]-*ra-sib ina* GIŠ.⌜TUKUL⌝.MEŠ	
8′)	[*a-na-ku* ^{m}]⌜AN⌝.ŠÁR-DÙ-A MAN KUR *aš-šur šá* DINGIR.MEŠ GAL.MEŠ	i 8′–14′) [I, A]shurbanipal, king of Assyria, for whom the great gods [had determin]ed a favorable destiny: (i 10′) [Tammarītu, the king of the land Elam], his brothers, his family, (and) [the seed of his father's house, who] had set out [t]o help [Šamaš-šuma-u]kīn [...], his lord, [...]
9′)	[*i-ši*]-⌜*mu*⌝-*uš ši-mat* SIG$_5$-*tim*	
10′)	[^{m}*tam-ma-ri-tú* MAN KUR.ELAM.MA].⌜KI⌝ ŠEŠ.MEŠ-*šú qin-nu-šú*	
11′)	[NUMUN É AD-*šú ša a*]-⌜*na*⌝ *re-ṣu-u-ti*	
12′)	[*ša* ^{md}GIŠ.NU$_{11}$-MU]-⌜GI⌝.NA *it-bu-*⌜*u*⌝-*ni*	
13′)	[...] *x* EN-*šú*	
14′)	[...] *x* (*x*)	
Lacuna		Lacuna

Col. ii

Lacuna		Lacuna
1′)	[...] *x*	ii 1′–5′) [...], I [captured] *them* [a]live, [...] tore out their insides [...] ... [...] cut off their [...], flayed them, (and) fed [their] flesh [to eag]les.
2′)	[...] ⌜*bal-ṭu-sún*?⌝ *ina* ŠU.II-*ia*	
3′)	[*aṣ-bat* ...] *x* ⌜ŠÀ.MEŠ-*šú-nu*⌝ *ú-na-si-iḫ*	
4′)	[...]-⌜*nu*⌝ *x x* [...]-⌜*šú*⌝-*nu ak-kis*	
5′)	[KUŠ].⌜MEŠ-*šú*⌝-*nu áš-ḫu-uṭ* UZU.⌜MEŠ⌝-[*šú-nu*] ⌜TI$_8$⌝.MUŠEN.MEŠ *ú-šá-kil*	
6′)	[^{md}]⌜MUATI?⌝-NUMUN-DU DUMU ^{md}MUATI-MU-[...] *x-a-a*	ii 6′–10′) [*Na*]*bû*-zēra-ukīn, son of Nabû-šuma-[..., a ...]ian, [a servant who b]elonged to me, [...] ..., [who had sid]ed [with] Šamaš-šuma-uk[īn: I] burned [with fire his hands, whi]ch had tak[en up] the bow [to fig]ht with my troops, and afterwards I [...] him and flayed him.
7′)	[ARAD] ⌜*da*⌝-*gíl pa-ni-ia* [...] *x-a-ni*	
8′)	[*šá it-ti*] ⌜^{m}⌝^{d}GIŠ.NU$_{11}$-MU-⌜GI⌝.[NA *iš-ku-nu*] ⌜*pi*⌝-*i-šú*	
9′)	[ŠU.II-*šú*] ⌜*ša*⌝ GIŠ.PAN *iṣ-*⌜*ba*⌝-[*tu a-na mit-ḫu*]-*ṣi* ERIM.ḪI.A-*ia*	
10′)	[*ina* ^{d}GIŠ.BAR] ⌜*aq-mu*⌝-*ma* EGIR [*x x* (*x*)]-⌜*šú*⌝-*ma* KUŠ-*šú áš-ḫu-uṭ*	
11′)	⌜^{m}⌝[...] ⌜^{md}⌝GIŠ.NU$_{11}$-MU-GI.NA	ii 11′–14′) [..., a ... of] Šamaš-šuma-ukīn, (my) un-

Lacuna before i 1′ The translation assumes that the lacuna contained LÚ.*ḫa-a-a-la*.MEŠ *ša* ^{md}GIŠ.NU$_{11}$-MU-GI.NA ⌜*ša*?⌝ [...] *a-na ḫu-bu-ut* EDIN "the *ḫi'ālu*-troops of Šamaš-šuma-ukīn *th*[*at he had sent*] to plunder the steppe" from text no. 172 obv. 15–16a.

i 8′–14′ E. Weidner (AfO 8 [1932–33] pp. 194–195 and 202) originally edited these lines (epigraph no. 57) separately from text no. 180 rev.? 7–15, which he designated as epigraph no. 83. In contrast, R. Borger (BIWA pp. 308, 310, and 318) considered the latter and its nearly duplicate passage from text no. 173 ii 1′–8′ that he identified after a new join (see the commentary to text no. 173) to be epigraph no. 57 as well, and thus edited the aforementioned lines from all three of these texts together. However, one should note that there is significant deviation between the contents of the present epigraph and those in text nos. 173 and 180. There is insufficient space to restore the *it-ti* "with" at the beginning of i 10′ that appears in text no. 173 ii 3′ and text no. 180 rev.? 9. Furthermore, [*a*]-⌜*na*⌝ *re-ṣu-u-ti* [*ša* ^{md}GIŠ.NU$_{11}$-MU]-⌜GI⌝.NA *it-bu-*⌜*u*⌝-*ni* "[who] had set out [t]o help [Šamaš-šuma-u]kīn" of i 11′b–12′ is lacking in the parallel epigraphs of text nos. 173 and 180, while [*u* 85?] NUN.MEŠ *a-lik* Á.II-*šú* LÚ.KÚR.MEŠ-*ia* "[and the *eighty-five*] nobles who march at his side, my enemies" that appears after NUMUN É AD-*šú* "the seed of his father's house" in text no. 173 ii 4′b–5′a and text no. 180 rev.? 10b–11 seems to be lacking in i 11′a since there is no space for it in the break.

12′) ŠEŠ NU ⌜GI⌝.[NA ...] ⌜KUR?.É⌝-*da-ku-ri*
13′) ŠU.II-*šú šá* ⌜GIŠ⌝.[PAN *iṣ-ba-tu a-na mit-ḫu-ṣi* ERIM].⌜ḪI⌝.A-*ia*
14′) *ina* ^{d}GIŠ.BAR *aq-*[*mu-ma* EGIR *x x* (*x*)-*šú-ma* KUŠ]-⌜*šú*⌝ *áš-ḫu-uṭ*

fai[thful] brother, [a ... of] Bīt-Dakkūri: I bur[ned] with fire his hands, which [had taken up] the [bow to fight with] my [troop]s, [and afterwards I ... him and fl]ayed him.

15′) *a-na-*⌜*ku*⌝ ^{m}⌜AN⌝.[ŠÁR-DÙ-A MAN KUR] AN.ŠÁR.KI *šá ina qí-*⌜*bit*⌝ [DINGIR].⌜MEŠ GAL.MEŠ⌝
16′) *ik-šu-*⌜*du*⌝ [*ṣu-me*]-⌜*rat*⌝ *lìb-bi-šú lu-bul-tú* ⌜*šu*⌝-[*kut*]-⌜*tú*⌝
17′) *mim-ma si-*⌜*mat*⌝ [MAN]-⌜*ti*⌝ ^{md}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ ⌜NU GI⌝.NA
18′) MUNUS.*sek-*⌜*re*⌝-[*ti-šú*] ⌜LÚ⌝.*šu-ut* SAG-*šú* LÚ.ERIM.MEŠ MÈ.⌜MEŠ-*šú*⌝
19′) GIŠ.GIGIR GIŠ.[*šá šá*]-⌜*da*⌝-*di ru-kub* EN-*ti-*⌜*šú*⌝
20′) ANŠE.KUR.⌜RA⌝.[MEŠ] *ṣi-mit-ti* GIŠ.ŠUDUN-*šú mim-ma ḫi-šiḫ-*⌜*ti*⌝
21′) É.⌜GAL-*šú*⌝ *ma-la ba-šu-u* UN.MEŠ *zi-kir* ⌜*sin*⌝-[*niš*]
22′) ⌜TUR⌝ [*u*] ⌜GAL⌝ *ú-še-ti-qu ina* IGI-⌜*ia*⌝

ii 15′–22′) I, A[shurbanipal, king of] Assyria, who by the command of [the] great [god]s achieve[d] his heart's [desir]e: They paraded before m[e] clothing (and) je[welr]y, all of the [roya]l appurtenan[ces of] Šamaš-šuma-ukīn — (my) u[nfa]ithful brother — [his] palace wo[men], his eunuch(s), his battle troops, chariotry, a [processi]onal carriage, the vehicle of hi[s] lordly majesty, hors[es], his harness-broken (steeds), every necessity [of h]is pal[ace], as much as there was, (and) people — male (and) fe[male], yo[ung and o]ld.

23′) ⌜$^{m?}$⌝[^{d}MUATI]-⌜*šal*⌝-*lim-šú-nu* LÚ.DAB PA.MEŠ ^{m}*man-nu-ki-*KÁ.⌜DINGIR⌝.[RA.KI]
24′) (blank) DUMU ^{md}MUATI-*šal-lim-*⌜*šú*⌝-[*nu*]

ii 23′–24′) [Nabû-š]allimšunu, the chariot driver, (and) Mannu-kī-Bābi[li], son of Nabû-šallimš[unu].

25′) ⌜DUMU⌝.MEŠ ^{md}*é-a*-NUMUN-BA-*šá šá* É-^{m}*a-*⌜*muk-ka*⌝-[*a-ni*]

ii 25′) [The so]ns of Ea-zēru-qīša of Bīt-Amukk[āni].

26′) ⌜*a-na-ku*⌝ ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *ina qí-*⌜*bit*⌝ [AN.ŠÁR *u* ^{d}NIN.LÍL]
27′) [DINGIR.MEŠ GAL].⌜MEŠ⌝ LUGAL.MEŠ *a-šib* ⌜BÁRA⌝.[MEŠ *ik-nu-šú a-na* GIŠ.ŠUDUN-*ia*]
28′) [GIŠ.PAN.MEŠ] ⌜*šá*⌝ ^{m}⌜*tam-ma*⌝-[*ri-tú* MAN KUR.ELAM.MA.KI]

ii 26′–28′) I, Ashurbanipal, king of Assyria: By the command of [(the god) Aššur and the goddess Mullissu, the great gods], the kings who sit upon (royal) da[ises bowed down to my yoke. (As for) the archers *among* wh]om Tamma[rītu, the king of the land Elam],

Lacuna

Col. iii

Lacuna

Lacuna

1′) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A] ⌜MAN⌝ KUR *aš-šur*.KI ⌜*šá* AN⌝.ŠÁR *u* ⌜^{d}⌝15
2′) [*ṣe-er ga*]-⌜*re*⌝-*e-šú ú-šá-zi-zu-šú*
3′) [*im-ṣu-u ma*]-⌜*la*⌝ *lìb-bi-šú* ^{m}*tam-ma-ri-tú* MAN KUR.ELAM.MA.KI
4′) [*a-na kit-ri*] ⌜^{m}⌝^{d}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ *nak-ri it-ba-a*
5′) [*a-na mit-ḫu*]-⌜*uṣ*⌝ ERIM.ḪI.A-*ia la-pa-an* ⌜^{m}⌝*in-da-bi-bi* ARAD-*šú* ŠÚ*
6′) [*ša si*]-⌜*ḫu* UGU⌝-*šú* ⌜*ú*⌝-*šab-šú-u šu-u a-di* ŠEŠ.MEŠ-*šú*
7′) [*qin-ni-šú*] ⌜NUMUN⌝ É AD-*šú* LÚ.GAL.⌜MEŠ⌝-*šú a-na* NINA.KI
8′) [*in-nab-tú?*]-⌜*nim*⌝-*ma* GÌR.II LUGAL-*ti-*⌜*ia*⌝ *ú-na-šiq-ma*

iii 1′–9′) [I, Ashurbanipal, kin]g of Assyria, whom (the god) Aššur and the goddess Ištar made stand [over] his [fo]es [(and who) achieved] his heart's [desir]es: Tammarītu, the king of the land Elam, set out [to aid] Šamaš-šuma-ukīn — (my) hostile brother — (iii 5′) [(and) to fig]ht with my troops. He, together with his brothers, [his family, the s]eed of his father's house, (and) his nobles [*fled*] to Nineveh from Indabibi, a servant of his [who] had incited [rebell]ion against him, and (then) he kissed the feet of [m]y royal majesty and made an appeal to my lordly majesty [to d]o obeisance to me.

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ii 24′ The scribe began this line a bit over one-third of the way into the column, starting it under the PA sign of LÚ.DAB PA.MEŠ "chariot driver" from the previous line.
ii 25′ There is an undated letter from Ea-zēru-qīša to his mother (Parpola, SAA 21 pp. 131–132 no. 155) in which he discusses the difficulties he faced at the Assyrian court when he was accused of being a friend of Šamaš-šuma-ukīn and it was rumored that Šamaš-šuma-ukīn had fled to Bīt-Amukkāni after his defeat.
iii 5′ The extra ŠÚ sign at the end of the line looks like it was erased by the scribe.

9′)	[*a-na e*]-⌜*peš*⌝ ARAD-*ti-ia* ⌜*ú-ṣal*⌝-*la-a be-lu-ti*	iii 10′–14′) [Ummaniga]š, who [*forgot*] the kindness of Ashurbanipal, king of Assyria, [his lord], did [not] honor his treaty, (and) [... the treaty and oath]: (As for) the people of his country, [*whom he* (*Tammarītu*) *had incited to rebel with him*, he (Ummanigaš) ... f]rom the people of his country [and fled ...] into the mountain(s).
10′)	[^{m}*um-man-i*]-⌜*gaš ša*⌝ MUN ^{m}⌜AN⌝.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI	
11′)	[EN-*šú in-šú-u*$^{?}$ *la*] ⌜*iṣ-ṣu-ru*⌝ *a-de-e-šú*	
12′)	[... *a-de-e u ma-miti*] UN.MEŠ KUR-*šú*	
13′)	[...-*šú uš-bal-ki-tu*$^{?}$] ⌜*la*⌝-*pa-an* UN.MEŠ KUR-*šú*	
14′)	[...-*ma in-na-bit* ...] *x ina qé-reb* ⌜KUR-*e*$^{?}$⌝	
Lacuna		Lacuna
Col. iv		
Completely missing		Completely missing

176

The present clay tablet (Rm 40) is one of nine that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). E. Weidner designated this tablet as "Text E" of that collection in his edition.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 40	Nineveh, Kuyunjik	10.2×7	p

COMMENTARY

Rm 40 is a fragment that preserves both faces from the upper half of a single-column clay tablet. The obverse includes E. Weidner's epigraph nos. 61–64 (see the table of epigraph correspondences in the introduction to text nos. 172–183). However, after these epigraphs, the tablet contains incantation material ending with a subscript that reads *ina* IGI NU.MEŠ ABGAL.MEŠ, "Before the statues of the sages." (The incantation material is not edited in this volume; see Bauer, Asb. pp. 92–93, and compare Borger, BIWA p. 313 for the text from the obverse that appears on the tablet's right edge.) Weidner (AfO 8 [1932–33] p. 175 n. 3 and p. 192 n. 65) did not consider the incantation on the reverse to be pertinent to the epigraphs and so did not edit that material in his publication. Following this understanding, T. Bauer (Asb. p. 93) specifically stated, "Ein Zusammenhang zwischen Vs. und Rs. besteht nicht; unsere Tafel enthält disparate Entwürfe," although he does provide an edition of the incantation. In contrast to this position, both J.E. Reade (Bagh. Mitt. 10 [1979] p. 38 n. 127) and F.A.M. Wiggermann (Mesopotamian Protective Spirits pp. 38–39) suggested that all the contents of the tablet are related and that the incantation material would have also been carved as captions on palace sculptures next to the apotropaic figures (see Wiggermann, ibid. p. 36 note to 4′a). Their suggestion is supported by the fact that there is not a clear division between the obverse and reverse as Weidner and Bauer believed. The obverse of Rm 40 is completely broken away after obv. 17, but immediately following this line the ends of three lines of text appear on the right edge of the tablet that were not treated by Weidner (AfO 8 [1932–33] p. 196 n. a) and were read incorrectly in part by Bauer (Asb. p. 92). As pointed out by R. Borger (BIWA p. 313), the first of these lines reads [^{d}*asal*]-*lú-ḫi*, "[the god Asal]luḫi" (god of incantations and magic). That deity is mentioned with the god Ea in the incantation on the reverse of the tablet, suggesting that these three lines

of text and thus the remainder of the obverse were likely connected in some way with the incantation material of the reverse.

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1922 Maynard, JSOR 6 pp. 104–105 (obv., translation; rev., edition; study)
1927 Luckenbill, ARAB 2 pp. 401–402 §§1092–1095 (translation)
1932–33 Weidner, AfO 8 pp. 175 n. 3, 191–193, 196–197, and 202 (obv. 7–17, l.e. 1, edition; study)
1933 Bauer, Asb. pp. 92–93 (transliteration; obv. 7–17, rev., translation; study)
1979 Reade, Bagh. Mitt. 10 p. 38 n. 127 (study)
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1996 Borger, BIWA pp. 308, 311–313, and 344 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 130–131 (translation, study)
2008 Novotny and Watanabe, Iraq 70 pp. 113–114, 119, 120 n. 36, 123 no. 9, and 124 (obv. 1–6, edition, study)

TEXT

Obv.

1) *ana-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI *šá ina qí-bit* DINGIR.ME GAL.MEŠ *ik-šú-*⌜*du*⌝

2) ⌜*ṣu*⌝*-me-rat* ŠÀ-*šú lu-bul-tú šu-kut-tú mim-ma si-mat* MAN-*ti* ^{md}GIŠ.NU$_{11}$-⌜MU⌝-[GI.NA]

3) PAP NU GI.NA MUNUS.*sek-re-ti-šú* LÚ.*šu-ut* SAG.MEŠ-*šú* LÚ.ERIM.MEŠ MÈ-*šú*

4) GIŠ.GIGIR.MEŠ GIŠ.*šá šá-da-di ru-kub* EN-*ti-šú* ANŠE.KUR.RA.⌜MEŠ⌝

5) ⌜*ṣi*⌝*-mit-ti* GIŠ.⌜ŠUDUN⌝-*šú mim-ma ḫi-šiḫ-ti* É.GAL-*šú ma-la ba-šú-u*

6) ⌜UN⌝.MEŠ *zi-kir sin-niš* TUR *u* GAL *ú-še-ti*-qu ina* IGI-⌜*ia*⌝

1–6) I, Ashurbanipal, king of Assyria, who by the command of the great gods achieve[d] his heart's desire: They paraded before me clothing (and) jewelry, all of the royal appurtenances of Šamaš-šu[ma-ukīn] — (my) unfaithful brother — his palace women, his eunuchs, his battle troops, chariotry, a processional carriage, the vehicle of his lordly majesty, horses, his harnes[s]-broken (steeds), every necessity of his palace, as much as there was, (and) people — male (and) female, young and old.

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7) ^{md}⌜MUATI⌝-*šal-lim-šú-nu* LÚ.DAB PA.MEŠ ^{m}*man-nu-ki*-KÁ.DINGIR.RA.⌜KI⌝ A ^{md}MUATI-⌜*šal*⌝-[*lim-šú-nu*]

7) Nabû-šallimšunu, the chariot driver, (and) Mannu-kī-Bābili, son of Nabû-š[allimšunu].

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8) DUMU.MEŠ ^{md}*é-a*-NUMUN-BA-⌜*šá*⌝ *šá* É-^{m}*a-muk-ka-a-ni*

8) The sons of Ea-zēru-qīša of Bīt-Amukkāni.

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9) *a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI

10) *ina qí-bit* AN.ŠÁR *u* ^{d}NIN.LÍL DINGIR.⌜MEŠ GAL.MEŠ⌝

11) LUGAL.MEŠ *a-šib* BÁRA.MEŠ *ik-nu-šú* ⌜*a-na*⌝ GIŠ.ŠUDUN-*ia*

12) GIŠ.PAN.MEŠ *šá* ^{m}*tam-ma-ri-tú* MAN ⌜KUR⌝.ELAM.MA.KI

13) *ina* ŠÀ-*ši-na uš-tar*-ri-ḫu ana mit-*⌜*ḫu*⌝*-uṣ*

9–17) I, Ashurbanipal, king of Assyria: By the command of (the god) Aššur and the goddess Mullissu, the great gods, the kings who sit upon (royal) daises bowed down to my yoke. (As for) the archers among whom Tammarītu, the king of the land Elam, had bragged about fighting with my troops, now, through the might of (the god) Aššur and the goddess [*Mullissu*, (15) the go]ds who support me, tho[se] archers [...] the month

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obv. 3 PAP "brother": R. Borger (BIWA p. 311) read this sign as *x*, adding the comment "völlig misslungenes pap." However, he is possibly taking his reading from the copy in CT 35 pl. 17, which has a single, large oblique wedge. In contrast, the tablet has the full PAP sign although the horizontal wedge is faint. Furthermore, M. Worthington (personal communication) has pointed out that the use of this sign here instead of ŠEŠ adds another possible layer of meaning to the text as it can mean both "brother" (as PAP) and "enemy" (as KÚR).

obv. 6 *ú-še-ti*-qu* "they paraded": The third sign of the word is *et*, which creates a problematic form. The parallel line for this epigraph in text no. 175 ii 22′ uses the preterite form of the verb, so the *et* is treated here as a scribal error for *ti*. However, the present tense of this verb (*ú-še-et-ti-qu* "they were parading") is used in one of the other epigraphs (text no. 180 obv.$^{?}$ 11′), so possibly read *ú-še-et-*<*ti*>*-qu*, in which the error is an omitted sign.

obv. 13 *uš-tar*-ri-ḫu* "had bragged about": The text has NU for the visually similar *tar*.

ERIM.ḪI.A-ʳ*ia*ˀ
14) *i*-ᵈ*nán-na ina da-na-an* AN.ŠÁR *u* ʳᵈˀ[NIN.LÍL?]
15) ʳDINGIRˀ.MEŠ *tik-le-e-a* GIŠ.PAN.MEŠ *šá-*ʳ*a-ti*ˀ-[*na*]
16) [...] *x-e* ITI.ʳBÁRA *it*ˀ-*ti x* [...]
17) [...] *x* [*x*] ʳ*ú-qar-ri*ˀ-[*bu* ...]
The ends of three lines of text that extend onto the right edge are not edited here
Lacuna
Rev.
Lacuna
The incantation and colophon are not edited here
Left edge
1) *šá* É.KUR ʳNINAˀ.[KI (...)]

Nisannu (I), with [...] approac[hed ...]

The ends of three lines of text that extend onto the right edge are not edited here
Lacuna

Lacuna
The incantation and colophon are not edited here

Left edge 1) Belonging to the temple at Nin[eveh (...)].

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The fragment K 13653 belongs to one of nine clay tablets that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). This tablet was designated as "Text F" in E. Weidner's edition of that collection.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13653	Nineveh, Kuyunjik	5.4×5.1	p

COMMENTARY

K 13653 is a small fragment that preserves part of one face of a clay tablet. This text only includes nos. 65–66 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to these epigraphs are based on the parallel lines in text nos. 175 and 178.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1329 (study)
1920 Leeper, CT 35 pl. 36 (copy)
1932–33 Weidner, AfO 8 pp. 191–193 and 196–197 (study)
1933 Bauer, Asb. p. 104 (transliteration, study)
1996 Borger, BIWA pp. 308, 313, and 337 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 131 (translation, study)

TEXT

Lacuna

1′) [...] *x* [...]

2′) [*a-na-ku* ^{m}AN.ŠÁR-DÙ]-˹A˺ MAN KUR ˹AN.ŠÁR.KI˺ [*šá* AN.ŠÁR *u* ^{d}15 *ṣe-er ga-re-e-šú*]

3′) [*ú-šá-zi-zu-šú*] ˹*im*˺-*ṣu-u ma-*˹*la*˺ [*lìb-bi-šú* ^{m}*tam-ma-ri-tú* MAN KUR.ELAM.MA.KI]

4′) [*a-na kit-ri* ^{md}GIŠ].NU$_{11}$-MU-GI.NA [ŠEŠ *nak-ri it-ba-a*]

5′) [*a-na mit-ḫu-uṣ* ERIM].˹ḪI˺.A-*ia* ˹*la*˺-[*pa-an* ^{m}*in-da-bi-bi* ARAD-*šú*]

6′) [*ša si-ḫu* UGU-*šú*] ˹*ú*˺-*šab-*˹*šú*˺-[*u šu-u a-di* ŠEŠ.MEŠ-*šú*]

7′) [*qin-ni-šú* NUMUN É AD]-˹*šú*˺ *u* LÚ.˹GAL˺.[MEŠ-*šú a-na* NINA.KI *in-nab-tú*$^{?}$*-nim-ma*]

8′) [GÌR.II LUGAL-*ti*]-˹*ia*˺ *ú-*˹*na*˺-[*šiq-ma a-na e-peš* ARAD-*ti-ia*]

9′) [*ú-ṣal-la*]-*a* [*be-lu-ti*]

10′) [^{m}*um-man-i-gaš ša*] ˹MUN ^{m}˺[AN.ŠÁR-DÙ-A MAN KUR *aš-šur* EN-*šú in-šú-u*$^{?}$]

Lacuna

Lacuna

1′) [...]

2′–9′) [I, Ashurbani]pal, king of Assyria, [whom (the god) Aššur and the goddess Ištar made stand over his foes (and who) a]chieved [his heart's] desir[es: Tammarītu, the king of the land Elam, set out to aid Ša]maš-šuma-ukīn — [(my) hostile brother — (5′) (and) to fight with] my [troop]s. [He, together with his brothers, his family, the seed of h]is [father's house], and [his] nobl[es *fled* to Nineveh] f[rom Indabibi, a servant of his who] had incited [rebellion against him, and (then)] ki[ssed the feet of m]y [royal majesty and made an appea]l [to my lordly majesty to do obeisance to me].

10′) [Ummanigaš, who *forgot*] the kindness of [Ashurbanipal, king of Assyria, his lord],

Lacuna

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This clay tablet (K 4457 + Rm 2,305 + 80-7-19,133 + Rm 926) is one of nine that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). In his edition, E. Weidner designated this tablet as "Text G" of that collection.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4457 + Rm 2,305 + 80-7-19,133 + Rm 926	80-7-19,133	Nineveh, Kuyunjik	12.9×8	c

COMMENTARY

K 4457+ is a fragment that preserves both faces from the lower half of a single-column clay tablet. The join with Rm 926 was recently identified by E. Jiménez, and the authors would like to thank him for bringing this join to their attention. This text includes epigraph nos. 65–76 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to these epigraphs are based on the parallel lines in text nos. 174–175 and 179. The new join with Rm 926 adds the first part of the lines for epigraph no. 65 and also the beginning of the first two

lines of epigraph no. 66, of which the latter now supplies the correct reading for the name at the beginning of that epigraph (see the on-page note to obv. 8′).

In addition, this tablet was used by Weidner to establish the numbering for some of the epigraphs in the collection. Since epigraph nos. 65–66 appear as the last two epigraphs in text no. 175 and as the first two epigraphs in K 4457+, the numbers 67–76 are a continuation of that sequence that are assigned to the rest of the epigraphs on the present tablet.

One of the difficulties in working with this tablet pertains to its condition. The fragment K 4457, which comprises the lower half of the tablet (see Figure 15), was heavily effaced before it was joined with the other pieces of the tablet. The uppermost layer of clay on much of that fragment is lost, often resulting in only vague impressions of the original signs being preserved on the sublayer of the tablet. Given its state, most of the signs of obv. 19′–35′ and some of the signs at the beginning of rev. 5–9 deserve half brackets, although such brackets are reserved for signs that have physical damage in addition to the effacement. Due to the nature of the damage, any edition of the affected lines on the obverse of the tablet is by necessity heavily dependent on G. Smith's copy in 3 R pl. 37 and his edition in Assurbanipal pp. 191–193 (including even A. Leeper's copy in CT 35), but even then it is unclear what the condition of K 4457 was when Smith originally examined it. Presumably the tablet was in better condition than it is now since Smith was able to make out many of the now-barely recognizable signs (see Borger, BIWA p. 308).

BIBLIOGRAPHY

1870 3 R pl. 37 tablet no. III (K 4457, copy)
1871 G. Smith, Assurbanipal pp. 191–195 (K 4457, copy, edition)
1891 Bezold, Cat. 2 p. 634 (K 4457, study)
1896 Bezold, Cat. 4 pp. 1630, 1666, and 1742 (Rm 926, Rm 2,305, 80-7-19,133, study)
1916 Streck, Asb. pp. LIX–LX e, LXI, and 334–339 e (K 4457, edition; K 4457, Rm 2,305, 80-7-19,133, study)
1920 Leeper, CT 35 p. 7 and pls. 15, 24–25, and 35 (copy, study)
1922 Maynard, JSOR 6 p. 103 (Rm 2,305, translation)
1927 Luckenbill, ARAB 2 pp. 400–401 §§1086–1091 (K 4457, translation)
1932–33 Weidner, AfO 8 pp. 191–193 and 196–201 (obv. 8′–rev. 23, edition [without Rm 926]; K 4457 + Rm 2,305 + 80-7-19,133, study)
1933 Bauer, Asb. pp. 91–92, 98 with n. 1, and 103–104 (Rm 2,305, 80-7-19,133, transliteration, study; K 4457, study)
1935–36 Schawe, AfO 10 p. 171 (Rm 2,305, 80-7-19,133, study)
1996 Borger, BIWA pp. 308, 313–317, and 333 (K 4457 + Rm 2,305 + 80-7-19,133, transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 131–133 (K 4457 + Rm 2,305 + 80-7-19,133, translation, study)
2006 Waters, IrAnt 41 pp. 61–63 with nn. 7 and 11 (rev. 19–21, partial transliteration, study; obv. 19′, study)
2009 Meinhold, Ištar p. 190 (obv. 24′–25′a, study)

TEXT

Obv.

Lacuna

1′) [...] *x* [...]

2′) [*im-ṣu-u*] *ma-la* ⌜*lìb*⌝-[*bi-šú* ^{m}*tam-ma-ri-tú* MAN KUR.ELAM.MA.KI]

3′) [*a*]-⌜*na*⌝ *kit-ri* ^{md}GIŠ.[NU_{11}-MU-GI.NA ŠEŠ *nak-ri it-ba-a*]

4′) [*a*]-*na mit-ḫu-uṣ* ⌜ERIM.ḪI⌝.[A-*ia la-pa-an* ^{m}*in-da-bi-bi* ARAD-*šú*]

5′) ⌜*ša*⌝ *si-ḫu* UGU-*šú ú-*⌜*šab*⌝-[*šú-u šu-u a-di* ŠEŠ.MEŠ-*šú qin-ni-šú* NUMUN É AD-*šú*]

6′) ⌜LÚ⌝.GAL.MEŠ-*šú a-na* ⌜NINA.KI⌝ [*in-nab-tú*$^{?}$*-nim-ma* GÌR.II LUGAL-*ti-ia ú-na-šiq-ma*]

7′) [*a*]-⌜*na*⌝ *e-peš* ARAD-*ti-*⌜*ia*⌝ [*ú-ṣal-la-a be*]-⌜*lu*$^{?}$⌝-[*ti*]

Lacuna

1′–7′) [I, Ashurbanipal, king of Assyria, whom (the god) Aššur and the goddess Ištar made stand over his foes (and who) achieved his] hea[rt's] desire: [Tammarītu, the king of the land Elam, set out t]o aid Šam[aš-šuma-ukīn — (my) hostile brother — (and) t]o fight with [my] troops. (5′) [He, together with his brothers, his family, the seed of his father's house], (and) his nobles [*fled*] to Nineveh [from Indabibi, a servant of his wh]o had in[cited] rebellion against him, [and (then) he kissed the feet of my royal majesty and made an appeal to my *lord*]*ly* [*majesty* t]o do obeisance to m[e].

Lacuna before obv. 1′ and obv. 1′ The translation assumes that the lacuna and obv. 1′ contained *a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI *šá* AN.ŠÁR *u* ^{d}15 *ṣe-er ga-re-e-šú ú-šá-zi-zu-šú* "I, Ashurbanipal, king of Assyria, whom (the god) Aššur and the goddess Ištar made stand over his foes"; see text no. 175 iii 1′–2′.

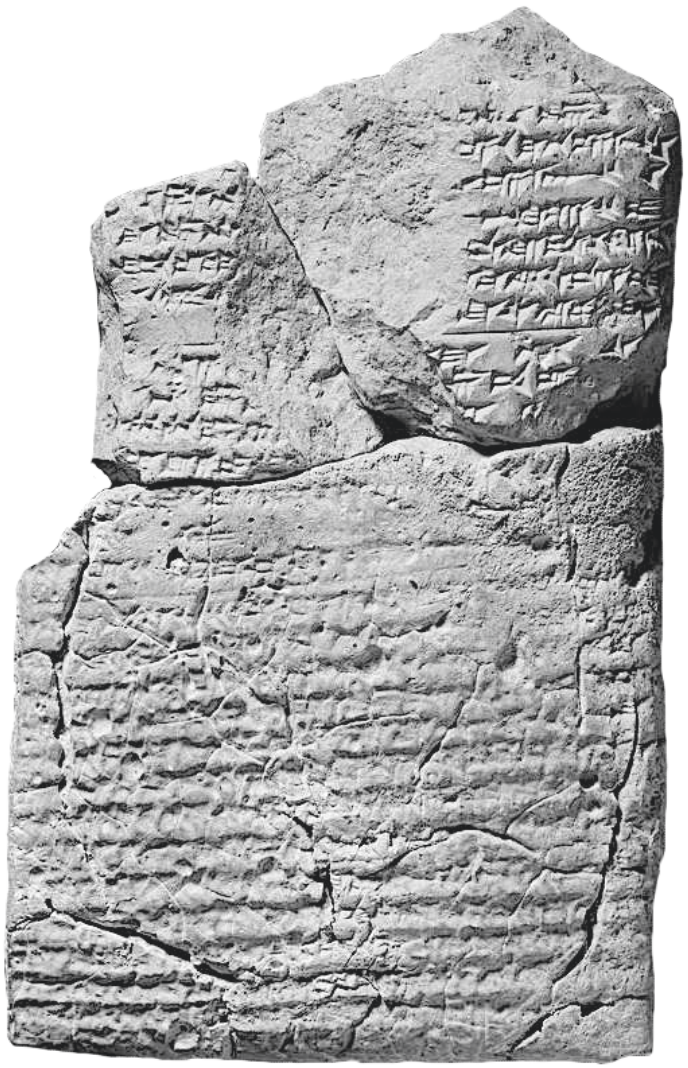

Figure 15. The obverse of K 4457 + Rm 2,305 + 80-7-19,133 (text no. 178) — before the join with Rm 926 — that shows the heavily effaced condition of the cuneiform signs on the lower half of the tablet. © Trustees of the British Museum.

8′) [^{m}]ᶠ*um*ᵀ-*man-i-gaš ša* ᶠMUNᵀ [^{m}AN.ŠÁR-DÙ-A MAN KUR *aš*]-ᶠ*šur*ᵀ EN-*šú in-šú-*ᶠ*u*ʔᵀ

9′) [*la*] ᶠ*iṣ*ᵀ-*ṣu-ru* ᶠ*a-de-e*ᵀ-[*šú ... a-de*]-*e u ma-miti* UN.MEŠ KUR-*šú*

10′) [*ša*ʔ] ᶠ*it*ʔᵀ-[*ti*ʔ]-*šú uš-*ᶠ*bal*ᵀ-[*ki-tu*ʔ *la-pa*]-ᶠ*an*ᵀ UN.MEŠ KUR-*šú*

11′) [*x x* (*x*)]-*ma in-na*-[*bit ...*] *x ina qé-reb* KUR-*i*

12′) [^{m}*um-man*]-ᶠ*i*ᵀ-*gaš ú-*ᶠ*ra*ᵀ-[*sib ina* GIŠ.TUKUL] ᶠSAGᵀ.DU-*su* Á.II-*šú* GÌR.II.MEŠ-*šú*

13′) [*x x* (*x*)] ᶠTIʔᵀ SAG *x* [... ^{m}]ᶠ*tam*ᵀ-*ma-ri-tú iš-šá-am-ma*

14′) [... LÚ].*šu-ut* SAG-ᶠ*ia*ᵀ

8′–14′) [U]mmanigaš, who forgot the ki[ndness of Ashurbanipal, king of Assyr]ia, his lord, [did not h]onor [his] t[re]at[y, (and) ... the treat]y and oath: (As for) the people of his country, (10′) [*whom*] *he* (*Tammarītu*) *had incited to r*[*ebel w*]*i*[*th*] *him*, [he (Ummanigaš) ... fro]m the people of his country and fl[ed ...] into the mountain(s). He c[ut Umman]igaš [down with the sword], (and) his [he]ad, his arms, his feet, [...] ... [...] Tammarītu carried (them) to me and [... *before*] my eunuch.

obv. 8′ The join of Rm 926 with K 4457+ makes it clear that the subject of this epigraph is Ummanigaš and not Indabibi; compare Weidner, AfO 8 (1932–33) pp. 196–197 including n. 95. For this episode in the prism inscriptions, compare, for example, text no. 3 (Prism B) vi 86–vii 33a.

15′) [*x x* (*x*)] *x*-˹*na*˺-*a* [... ᵐ]˹*tam*˺-*ma*-˹*ri*˺-*tú*
16′) [*x x*] *x* MU LÚ.˹*qe*˺-[*e-pu*? URU].˹*sa*˺-*am-ú*-[*nu*]
17′) [*x x*] *x-gu-gu* LÚ.*qe*-˹*e*˺-[*pu*] ˹URU?.*a*˺-[*x x*]
18′) [*x x*] *x*-˹*ka*˺-*lu* A *x x* (*x*) [...]
19′) [ᵐ*um-man*]-˹*al*˺-*da*-˹*su* ŠEŠ˺-*šú* ˹*šá*˺ ᵐ˹*tam*˺-[*ma-ri*]-˹*tú*˺ MAN KUR.[ELAM.KI]
20′) [ᵐ]*x*-˹*te*˺-DI ˹LÚ.GAL˺ GIŠ.[PAN]
21′) ˹ᵐ*te-um*˺-*man* ˹LÚ˺.GAL GIŠ.PAN ˹*šá* *pet*˺-*ḫal*-˹*la-a*˺-[*ti*]

15′–21′) [...] ... [... Ta]mmarītu [...] ... *the o*[*fficial of* the city S]am'ā[na, ...]gugu, the offi[cial of *the ci*]*ty* A[...] ... [..., Umman]aldašu, the brother of Tam[marīt]u, the king of the land [Elam], (20′) ...teDI, the chief [archer], (and) Teumman, the chief archer of the cava[l]r[y].

22′) ᵐ*tam-ma*-˹*ri*˺-*tú* ˹MAN˺ KUR.ELAM.KI *šá a*-˹*na* *kit-ri* ᵐᵈGIŠ.NU$_{11}$-MU˺-[GI.NA]
23′) ˹*il*˺-*li*-˹*ka-am-ma*˺ *a-na mit-ḫu*-˹*uṣ* ERIM.ḪI.A-*ia*˺
24′) *a*-˹*na*˺-*ku* ᵐAN.ŠÁR-DÙ-˹A MAN˺ KUR *aš-šur* AN.˹ŠÁR˺ *u* ᵈ15 [*am*]-*ḫu*-˹*ur-ma*˺
25′) *iš*-˹*mu*˺-*u su-up*-˹*pi-ia*˺ ᵐ*in-da-bi-bi* ˹ARAD-*su* EDIN-*uš*˺-[*šú*]
26′) *ib*-˹*bal-kit*˺-*ma ina* MÈ ˹EDIN˺ *iš-ku*-˹*nu*˺ BAD$_5$.BAD$_5$-*šu*
27′) UN.˹MEŠ˺ ᵐ˹*tam*˺-*ma-ri-tú* ˹TA MURUB$_4$˺ *tam-ḫa*-˹*ri*˺ *in-nab-tú-nim*-˹*ma*˺
28′) BAD$_5$.BAD$_5$ ERIM.ḪI.A-*šú iq-bu-šú*-˹*ma*˺ *in-nab*-˹*ta*? *ú*?-*ru*?-*uḫ*? KUR *tam*˺-*tim*
29′) ˹EGIR-*šú*˺ ᵐ*in-da-bi*-˹*bi* ARAD-*su*? *ú*˺-*šib ina* GIŠ.˹GU.ZA-*šú*˺

22′–29′) Tammarītu, the king of the land Elam, who came to the aid of Šamaš-šuma-[ukīn] and to fight with my troops: I, Ashurbanipal, king of Assyria, [ap]pealed to (the god) Aššur and the goddess Ištar and (25′) they heard my supplications. Indabibi, a servant of his, rebelled against h[im] and brought about his defeat in a pitched battle. (When) Tammarītu's men fled from the thick of battle [a]nd told him about the defeat of his troops, he fled (on) *the road to* the Sealand. After him, Indabibi, *his* servant, sat on his th[ro]ne.

30′) ˹GIŠ.MÁ˺ ᵐ*tam-ma-ri-tú* MAN KUR.ELAM.˹KI ŠEŠ.MEŠ˺-*šú qin-ni-šú* NUMUN ˹É AD˺-*šú*
31′) ˹NUN˺.MEŠ ˹*a-lik* Á.II˺-*šú ša* ˹*ši-ik*˺-*nu* ˹*ṭe*˺-*ru u*? *ru*?-*šum*?-*tú*? *iṣ*-˹*ba-tú*˺
32′) *ni-qí-il*-˹*pa-a la*? *ti*˺-*šú-u* ˹*ul*˺-*tú* ˹*qé*˺-*reb* GIŠ.MÁ *šú*-˹*a-tú*˺ ᵐ˹*ki*˺-*x x* (*x*)
33′) ᵐ*tam-ma-ri-tú a-na* ˹EGIR-*šú iš-ši ma-ru*˺-*uš-tú qaq-qar nam*-˹*ra-ṣi*˺
34′) *ú-par-ri*-(traces)
35′) (traces)

30′–35′) The boat of Tammarītu, the king of the land Elam, his brothers, his family, the seed of his [fat]her's house, (and) the nobles who march at his side, which the sediment, mud, *and swamp* held firm (so that) it did *not* have (a way) to sail on: From that boat, Ki... carried Tammarītu behind him. He broke through the hardship(s) of the di[ff]i[cu]lt terrain (and) made him (Tammarītu) enter the *marshes*. On account of their hunger, [... *they ate uncooked* (*food*) ...].

Rev.

obv. 28′ *in-nab*-˹*ta*? *ú*?-*ru*?-*uḫ*? KUR *tam*˺-*tim* "he fled (on) *the road to* the Sealand": G. Smith's copy in 3 R pl. 37 has *in-nab-ta ú-ru-uḫ**-*ḫi** *tam-tim* "he fled (on) the road to the sea" (with the *uḫ**-*ḫi** given as ḪI plus a sign that is similar to BÚR; his transliteration of this line is in G. Smith, Assurbanipal p. 192) without any indication of damage, while A. Leeper's copy in CT 35 pl. 24 has *in-nab-ta iṣ-ba-ta ú-ru-uḫ* KUR *tam-tim* "he fled (and) took the road to the Sealand," also without any indication of damage. R. Borger (BIWA p. 315) suggested the latter copy was influenced by text no. 179 obv.? 2′, which has the verb *iṣ-ba-ta* "took," and he thus excluded it from his transliteration of the present text arguing that he sees no possibility of how this word could fit into the line. Upon collation, although the traces on the second half of the line are difficult to construe (see the commentary), Borger's assessment seems accurate, so the edition here follows Smith's earlier copy and does not include *iṣ-ba-ta*.

obv. 32′ *ni-qí-il*-˹*pa-a la*? *ti*˺-*šú-u* "it did *not* have (a way) to sail on": Contrary to G. Smith's and A. Leeper's copies, the traces at the beginning of this line conform with the reading *ni-qí-il*-[...] from the parallel account in text no. 179 obv.? 6′. The reading of ˹*la*?˺ "*not*" follows E. Weidner's suggestion in AfO 8 (1932–33) p. 198.

obv. 34′ For this line, G. Smith's copy in 3 R pl. 37 has *ú*-[...]˹DIŠ˺-*še-rib**(copy: KID)-*šú qé-reb* GI LAGAB.MEŠ [*x x*] ŠE followed by two oddly shaped signs, which he rendered as *ú-par-ri*-[*x*]-*uš*? *ú-še-rib-šú qé-reb* GI.LAGAB.MEŠ *a-na bu-ri-šú-nu* and translated "he placed him on, he caused him to enter into the reeds. For their food" in G. Smith, Assurbanipal p. 193. R. Borger (BIWA p. 315) suggested that Smith's GI.LAGAB.MEŠ "reeds" could possibly be read as GI.AMBAR?.MEŠ "*marshes*" and that his ŠE plus final odd signs are consistent with *bu-ri-šú-nu* "their hunger." A. Leeper's copy in CT 35 pl. 24 has *ú-par-ri-x x* ˹*ú*˺-*še-rib-šú* ˹*qé-reb*˺ [...]-˹*ri-šú-nu*˺. With the exception of the first word of this line, the parallel epigraph in text no. 179 obv.? 9′–10′a confirms most of these readings as it contains *ú-še*-˹*tí*?˺-[*iq*? ... *ú*]-*še-rib-šú qé-reb* [GI.AMBAR.MEŠ?] / *a-na bu*-˹*ri*˺-[*šú-nu* ...]. Unfortunately, this line of K 4457+ is effaced and damaged to such a degree (see the commentary) that it is now impossible to decipher anything past the first few signs of the line with any certainty. Despite this difficulty, many of the traces of the line could conform generally to the readings provided by the earlier copies and the parallel account even though a full transliteration of the line cannot be supplied. Thus, the translation tentatively incorporates that evidence and treats the line as *ú-par-ri-ir ú-še-rib-šú qé-reb* GI.AMBAR?.MEŠ *a-na bu-ri-šú-nu* "He broke through ... (and) made him (Tammarītu) enter the *marshes*. On account of their hunger" The verb *ú-par-ri-ir* at the beginning of the line follows Weidner, AfO 8 (1932–33) p. 198.

1) ^{m}*tam-ma-*⌜*ri*⌝*-tú* MAN KUR.⌜ELAM.KI *šá pa-an*⌝
^{m}⌜*in-da-bi-bi in*$^{?}$*-nab*$^{?}$⌝*-*[*tú*$^{?}$]*-*⌜*ma*$^{?}$⌝
2) *ina* ⌜*qé*⌝*-reb mar-ra-ti i-*⌜*qí-il*⌝*-pa-a e-*⌜*mu-ru*
ma-ru⌝*-*[*uš*]*-*⌜*tú*$^{?}$⌝
3) *a-na-ku* ^{m}AN.⌜ŠÁR-DÙ-A⌝ MAN KUR *aš-šur*
⌜*re-ḫe-e*⌝*-ti* LUGAL*-ti-*⌜*ia ú-še-bil*⌝*-*[*šú*]
4) *re-ḫe-*⌜*e*⌝*-*[*ti*] ⌜*šá-a*⌝*-ti-na* ⌜*im*⌝*-ḫur-ma ina* IGI
LÚ.⌜*šu*⌝*-ut* ⌜SAG*-ia*⌝
5) *ú-na-áš-ši-qa qaq-qa-ru*

Rev. 1–5) Tammarītu, the king of the land Elam, who *fl*[*ed*] before Ind[ab]ibi, *and* (then) sailed on the Bitter Sea (and) encountered trou[bl]e: I, Ashurbanipal, king of Assyria, sent [him] my royal leftovers. He accepted those leftove[rs] and kissed the ground before [m]y eunuch.

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6) *si-id-ru šá* ^{m}⌜*um*⌝*-man-i-gaš la na-ṣir* ⌜MUN⌝
7) ⌜*ša*⌝ ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur ša qé-reb*
KUR.ELAM.[(MA)].⌜KI⌝
8) *iš-ku-nu-šú a-na* [LUGAL]*-*⌜*ti*⌝
9) ⌜^{m}⌝*tam-ma-ri-*⌜*tú*⌝ *x x* [*x x*] *x-ma* ⌜*iš*⌝*-ku-nu*
⌜BAD_5.BAD_5*-šú*⌝
10) ⌜*ú*⌝*-par-ri-*[*ru*] *el-*⌜*lat-su*⌝

Rev. 6–10) The battle line of Ummanigaš (Ḫumban-nikas II), the one who did not honor [the kind]ness of Ashurbanipal, king of Assyria, who had appointed him as [king] inside the land Elam. Tammarīt[u], <*who*> [*had turned hostil*]*e towa*[*rds* him] and (then) had brought about his de[fe]at (and) scatte[red] his forces.

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11) [*ni*]*-*⌜*kis* SAG⌝.DU [*šá* ^{m}]*um-man-i-gaš* MAN
KUR.ELAM.KI
12) [*šá*] ⌜*ia*⌝*-a-ti* [EN$^{?}$ *a-de*$^{?}$]*-*⌜*e*⌝*-šú*
⌜*ú*⌝*-maš-šir-*⌜*an*⌝*-ni*
13) [*a-na kit*]*-*⌜*ri*$^{?}$⌝ [^{md}GIŠ.NU_{11}]*-*⌜MU⌝*-*GI.NA EN
LÚ.KÚR.MEŠ*-ia*
14) [...] *x x* [*x* (*x*)] ^{m}*tam-ma-ri-tú ik-ki-su* $MURUB_4$
⌜*tam*$^{?}$⌝*-*[*ḫa-ri*]
15) [*a-na*] ⌜*ta*⌝*-mar-*⌜*ti* LÚ.*šu-ut* SAG⌝*-ia šá*
^{m}⌜*um*⌝*-man-i-gaš*
16) [*ik*$^{?}$]*-*⌜*lu*$^{?}$⌝*-u ina* KUR.ELAM.KI *qé-*⌜*reb*
URU⌝*.ma-dak-ti*
17) ⌜*ú*⌝*-še-bil-šú a-na* ⌜*pu-us*⌝*-ra-a-ti*

Rev. 11–17) The [decapitated] head [of] Ummanigaš (Ḫumban-nikas II), the king of the land Elam, [who] had abandoned me, [*the lord of*] his [*treat*]*y*, [(*and*) *had gone to the ai*]*d of* [Šamaš]-šuma-ukīn, my enemy, [*that*] Tammarītu had cut off in the thick of *b*[*attle* (rev. 15) as a s]pectacle for my eunuch, whom Ummanigaš [*had detain*]*ed* in the land Elam. [H]e (Tammarītu) sent it into [the c]ity Madaktu as (good) n[e]ws.

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18) [^{m}*x*]-NU-NU/BAD$^{?}$ A ^{m}*um-man-ap-pi* A
^{m}⌜*ur*⌝*-ta-ki* MAN KUR.ELAM.⌜MA⌝.[KI]

Rev. 18) [...]-NU-NU/BAD, son of Ummanappa, son of U[r]taku, the king of the land Elam.

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19) [^{m}]⌜*um*⌝*-man-al-da-su* A ^{m}⌜*te*⌝*-um-man* MAN
KUR.ELAM.MA.⌜KI⌝

Rev. 19) [U]mmanaldašu, son of Teumman, the king of the land Elam.

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20) [^{m}]⌜*um*⌝*-ba-ki-den-nu* A [^{m}]*um-man-ap-pi**

Rev. 20–21) [U]mbakidinu, son of Ummanappa, [son

rev. 1 ⌜*in*$^{?}$*-nab*$^{?}$⌝*-*[*tú*$^{?}$]*-*⌜*ma*$^{?}$⌝ "*fl*[*ed*] *and*": G. Smith's copy in 3 R pl. 37 has IB-BAL-⌜KID$^{?}$⌝, which he transliterated as *ip-pal* and translated as "fell" in G. Smith, Assurbanipal p. 193. E. Weidner (AfO 8 [1932–33] p. 198) treated these signs as *ip-pal-*[*si-ḫu*], and translated "*niederstür*[*zte*]." A. Leeper's copy in CT 35 pl. 25 records only traces of two partial horizontal wedges, followed by a possible vertical wedge after a bit of space; this is much closer to what is on the tablet today. The signs at the end of the line are here tentatively read as *in-nab-tú-ma* "fled and," given that this is the verb that appears in the parallel passage in text no. 179 obv.$^{?}$ 12′ and that the few traces on this tablet conform with such a reading. However, as a caveat, it is possible that there is room for an additional verb after ^{m}*in-da-bi-bi* "Indabibi" in text no. 179 obv.$^{?}$ 11′ that could be whatever the damaged verb is here, with this text then lacking *in-nab-tú-ma* (see the on-page note to text no. 179 obv.$^{?}$ 11′–12′).
rev. 9 *x x* [*x x*] *x-ma* "<*who*> [*had turned hostil*]*e towa*[*rds* him] and": M. Streck (Asb. pp. 338–339) read the line as *ša it-ti-šú* [*im-da-ḫi-ṣu*$^{?}$]*-ma* "der mit ihm [kämpfte?] und," but E. Weidner (AfO 8 [1932–33] p. 199 n. 114) ruled out such a restoration in the break due to lack of space. Weidner made no attempt to restore a verb, but said the meaning behind Streck's restoration is probably correct. R. Borger (BIWA p. 316) read the line as ⌜*ša*$^{?}$⌝ [*it-ti-šú ik-ki*$^{?}$]*-*⌜*ru*$^{?}$⌝*-ma* ("*who* [*had turned hostil*]*e* [towards him] and") based on the appearance of the verb *ik-ki-ru* "turned hostile" in text no. 3 (Prism B) viii 33. Although Borger pointed out that space is limited, there is still not enough room for even his reading in the break. Based on text no. 174 rev. 5′, which begins the line ^{m}*tam-ma-ri-tú* <*ša*$^{?}$> *it-ti-šú* [...] "Tammarītu, <*who*> [...] towards him," it might be possible to read ⌜^{m}⌝*tam-ma-ri-*⌜*tú*⌝ <*ša*$^{?}$> ⌜*it*$^{?}$*-ti*$^{?}$⌝*-*[*šú x*] *x-ma* "Tammarīt[u], <*who*> [...] *towa*[*rds* him] and," assuming that the omission of *ša* in text no. 174 is not a scribal error that is limited to that text, but an unmarked relative clause in this particular epigraph. However, the traces of the first *x* appear to favor *ša* over *it*, and even this slightly shorter reading would leave little room for any verb in the break.
rev. 16 [*ik*$^{?}$]*-*⌜*lu*$^{?}$⌝*-u* "[*had detain*]*ed*": The restoration at the beginning of the line is based on text no. 3 (Prism B) vii 26–27.
rev. 18 [^{m}*x*]-NU-NU/BAD$^{?}$ "[...]-NU-NU/BAD": E. Weidner (AfO 8 [1932–33] pp. 200–201 with n. p) restored the beginning of the line as [^{m}*um-man-am*]*-nu* "[Ummanam]nu," with a note saying that the second NU is a duplication, or possibly that the first NU is the end of ⌜AM⌝. However, there is certainly not enough room in the break to restore this name given that there is only room for one sign besides DIŠ, the masculine determinative of the personal name. A trace of said sign is possibly visible; the bottom point of a winkelhaken or an oblique wedge appears to be protruding from the break and touching the horizontal ruling underneath the head of the first NU sign. In any case, it is unclear how to construe the name. Apparently, the epigraph contains the name of an as yet unattested son of Ummanappa.
rev. 20 [^{m}]*um-man-ap-pi** "Ummanappa": The *pi* lacks its final horizontal wedge, and thus looks like the UD sign.

21) [A] ⌜m⌝*ur-ta-ki* ⌜MAN⌝ KUR.ELAM.KI

of] Urtaku, [the king of] the land Elam.

22) [m(*x*)] *x*-NAG-*di-nu* LÚ.NÍMGIR

Rev. 22) [...]NAGdinu, the herald.

23) [*ša ina*] ⌜UGU⌝ É.⌜GAR$_8$⌝.[MEŠ *ša*] É *ri-du-u-ti*

24) (blank) ⌜*ša*⌝ [É] ⌜IM⌝.*šu-u-*⌜*ti*⌝

Rev. 23–24) [That which is (written) u]pon the wal[ls of] the House of Succession, o[f] the south [wing].

179

The clay tablet Sm 713 (+) BM 123400 is one of nine that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). In his edition, E. Weidner designated this tablet as "Text H" of that collection.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 713 (+) BM 123400	Th 1932-12-10,343	Nineveh, Kuyunjik	5.1×3.2 (Sm 713); 3.1×3.1 (BM 123400)	p

COMMENTARY

Sm 713+ is a fragment that preserves parts of the left edge and one face of a clay tablet, as well as traces of a handful of signs along the left edge of its other face. This text only includes nos. 68–70 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to these epigraphs are based on the parallel lines in text no. 178. With so little of the tablet preserved, it is unclear which face is the obverse and which is the reverse, but since epigraph nos. 68–69 appear on the obv. of text no. 178, the face containing those epigraphs here is tentatively treated as the obverse.

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1933 Bauer, Asb. pp. 104–105 (Sm 713, transliteration, study)
1940 Thompson, Iraq 7 fig. 17 no. 33 (BM 123400, copy)
1959 Borger, BiOr 16 p. 138 (BM 123400, study)
1968 Lambert and Millard, Cat. p. 22 (BM 123400, study)
1996 Borger, BIWA pp. 308, 314–316, 341, and 356 (obv.?, transliteration; study)
1999 Kaelin, Bildexperiment pp. 93–112 and 133 (translation, study)

178 rev. 24 The line is indented about one-third of the way onto the tablet, beginning under the GAR$_8$ sign of É.GAR$_8$.MEŠ "walls" from the previous line.

TEXT

Obv.?		
Lacuna		Lacuna
1′)	[TA MURUB$_4$ *tam-ḫa-ri in*]-⌜*nab-tú*⌝-[*nim-ma* BAD$_5$.BAD$_5$ ERIM.ḪI.A-*šú*]	Obv.? 1′–3′) [(When) Tammarītu's men f]led [from the thick of battle and told him about the defeat of his troops, he fled (and)] took the r[oad to the Sealand. After him, Indabib]i, his servant, s[at on his throne].
2′)	[*iq-bu-šú-ma in-nab-ta*] ⌜*iṣ*⌝-*ba-ta* ⌜*ú*⌝-[*ru-uḫ* KUR *tam-tim*]	
3′)	[EGIR-*šú* ^{m}*in-da-bi*]-⌜*bi*⌝ ARAD-*su* ⌜*ú*⌝-[*šib ina* GIŠ.GU.ZA-*šú*]	
4′)	[GIŠ.MÁ ^{m}*tam-ma-ri-tú* MAN KUR].ELAM.MA.KI ŠEŠ.⌜MEŠ⌝-[*šú qin-ni-šú*]	Obv.? 4′–10′) [The boat of Tammarītu, the king of the land] Elam, [his] brothers, [his family, the seed of his father's house, (and) the nobles who marc]h at his side, which the sed[iment, mud, *and swamp* h]eld firm (so that) [it did] *n*[*ot* have (a way)] to sai[l on: Fro]m that boat, K[i... c]arried Tamma[rītu behind him]. He *had* (*him*) *trav*[*erse* ...] the hardship(s) of the [difficult] terr[ain (and)] made him (Tammarītu) enter [the *marshes*]. On account of [their] hunger, [...] they [a]te uncooked (food) [...].
5′)	[NUMUN É AD-*šú* NUN.MEŠ *a*]-⌜*lik*⌝ Á.II-*šú ša ši*-[*ik-nu*]	
6′)	[*ṭe-ru u ru-šum-tú*] ⌜*iṣ*⌝-*ba-tú ni-qí-*⌜*il*⌝-[*pa-a*]	
7′)	⌜*la*$^{?}$⌝ [*ti-šú-u ul-tu qé*]-⌜*reb* GIŠ⌝.MÁ *šu-a-tú* ^{m}⌜*ki*⌝-[*x x* (*x*)]	
8′)	^{m}*tam-*⌜*ma*⌝-[*ri-tú a-na* EGIR-*šú*] ⌜*iš-ši*⌝ *ma-ru-uš-tú qaq*-[*qar nam-ra-ṣi*]	
9′)	*ú-še-*⌜*ti*$^{?}$⌝-[*iq*$^{?}$ ... *ú*]-*še-rib-šú qé-reb* [GI.AMBAR.MEŠ$^{?}$]	
10′)	*a-na bu-*⌜*ri*⌝-[*šú-nu ... e/i*]-⌜*ku-lu*⌝ *la ba-áš-*⌜*lu*⌝ [...]	
11′)	^{m}*tam-ma-ri-tú* MAN KUR.⌜ELAM⌝.[(MA).KI *šá pa-an* ^{m}]⌜*in-da*⌝-[*bi-bi* (*x x x*)]	Obv.? 11′–14′) Tammarītu, the king of the land E[lam, who (...)] fled [before I]nda[bibi], and (then) [sailed] on [the Bitter Sea (and) en]countered trouble: I, [Ashurbanipal, king of Assyria, sent him my] royal [leftover]s. [He accepted those leftovers and kissed the ground before my eunuch].
12′)	⌜*in*⌝-*nab-tú-ma ina qé-*⌜*reb*⌝ [*mar-ra-ti i-qí-il-pa-a*]	
13′)	[*e*]-⌜*mu-ru*⌝ *ma-ru-uš-tú* ⌜*a*⌝-[*na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*]	
14′)	[*re-ḫe-e*]-⌜*ti* LUGAL⌝-[*ti-ia ú-še-bil-šú re-ḫe-e-ti šá-a-ti-na*]	
Lacuna		Lacuna
Rev.?		
Lacuna		Lacuna
1′)	*x* [...]	Rev.? 1′–7′) (No translation possible)
2′)	*x* [...]	
3′)	[...]	
4′)	*x* [...]	
5′)	[...]	
6′)	*x* [...]	
7′)	*x* [...]	
Lacuna		Lacuna

Lacuna before obv.? 1′ The translation assumes that the lacuna contained UN.MEŠ ^{m}*tam-ma-ri-tú* "(When) Tammarītu's men" from text no. 178 obv. 27′a.

obv.? 9′ Compare text no. 178 obv. 34′, and see the on-page note for the restoration at the end of the line.

obv.? 11′–12′ [*šá pa-an* ^{m}]⌜*in-da*⌝-[*bi-bi* (*x x x*)] ⌜*in*⌝-*nab-tú-ma* "[who (...)] fled [before I]nda[bibi], and": In the parallel passage of text no. 178 rev. 1–2a, the verb before *ina qé-reb* "on" is tentatively read as ⌜*in*$^{?}$-*nab*$^{?}$⌝-[*tú*$^{?}$]-⌜*ma*$^{?}$⌝ "*fl*[*ed*] *and*" based on the fact that this verb appears here, despite the conflicting evidence for the reading of the signs on the copies of that tablet (see the on-page note to text no. 178 rev. 1). However, it is difficult to know how much space is in the break at the end of the line in this text, and it is possible that there is an additional verb after ^{m}*in-da-bi-bi* "Indabibi," although it seems unlikely that there would be room available for too many more signs. It is clear in text no. 178 that there is only one verb, so either the damaged verb in that text belongs in the break here and then the former tablet is missing *in-nab-tú-ma*, or there is only one verb in this epigraph — *in-nab-tú-ma* — that appears in both texts. The translation assumes the latter.

Lacuna after obv.? 14′ The translation assumes that the lacuna contained *im-ḫur-ma ina* IGI LÚ.*šu-ut* SAG-*ia ú-na-áš-ši-qa qaq-qa-ru* "He accepted ... and kissed the ground before my eunuch" from text no. 178 rev. 4b–5.

180

Rm 2,120 is another one of the nine clay tablets that preserve a collection of epigraphs belonging to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183). E. Weidner designated this tablet as "Text I" in his edition of that collection, although Borger gave it the designation "Text J," without having a "Text I."

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,120	Nineveh, Kuyunjik	6.9×7	p

COMMENTARY

Rm 2,120 preserves both faces from the top half of a single-column clay tablet, although a portion of its upper right corner is now missing. This text includes epigraph nos. 77–80 and 83 of the epigraphs as numbered by E. Weidner, but R. Borger treated the latter as epigraph no. 57 (see the introduction to text nos. 172–183 and the table of epigraph correspondences). Restorations to the epigraphs are based on the parallel lines in text nos. 172–173 and 175.

Rm 2,120 was one of the tablets used by Weidner to establish the numbering for some of the epigraphs. Since the last epigraph in text no. 178 was no. 76, Weidner continued the sequence by assigning the numbers 77–80 to the epigraphs of the present tablet. However, Weidner's consecutive numbering of epigraph nos. 76 and 77 is misleading. Rm 2,120 is the only tablet in the collection that contains epigraph nos. 77 and 78, but there is probably a gap of unknown length before them. While text no. 178 ends with epigraph no. 76 and the present tablet begins with no. 77, there are no tablets that preserve nos. 76 and 77 together as a sequence. Additionally, epigraph no. 77 as labeled by Weidner is itself uncertain; there are traces of a single sign preserved at the end of the epigraph making it impossible to know if this is a unique epigraph or if it is one that is already represented in the collection.

A unique feature of this tablet compared to the other epigraph texts is the placement of its subscript. This scribal note appears after epigraph no. 80, but it is not separated from the epigraph by a horizontal ruling, nor does it represent the end of the inscription. After this subscript, the scribe placed a horizontal ruling and then resumed inscribing the tablet with epigraph no. 57 (Weidner's epigraph no. 83). Both Weidner (AfO 8 [1932–33] p. 198) and Borger (BIWA pp. 310 and 317–318) labeled the face that contained this scribal note as the "Rs.$^{!}$" and the opposite face as the "Vs.$^{!}$." In contrast, A. Leeper's copy (CT 35 pl. 23) and T. Bauer's edition (Asb. pp. 97–98) presented the face with the subscript and also epigraph no. 57 as the obverse and the opposite face as the reverse without an exclamation point or a question mark. The present edition tentatively follows the former understanding since epigraph nos. 77–79 presumably appear on the face of the tablet that is before the face containing epigraph no. 80.

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1996 Borger, BIWA pp. 308, 310, 317–318, and 345 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 133–134 (translation, study)

TEXT

Obv.?		
Lacuna		Lacuna
1′)	[...] *x*	Obv.? 1′) [...].
2′)	[... *e*]-˹*piš*˺ *si-ḫi u bar-ti*	Obv.? 2′–7′) I [capture]d [... who had perpet]rated sedition and rebellion. [I ...] them and, in order (obv.? 5′) [*to show*] the might of (the god) Aššur and the goddess Mullissu, I sat them on camels. ... (*like*) gnats, they were creating noise with the Assyrians, who were celebrating before me.
3′)	[... *ik-šu*]-˹*da*˺ ŠU.II-*a-a*	
4′)	[...]-˹*šú-nu*˺-*ti*-˹*ma*˺ *áš-šú da-na-an* AN.ŠÁR *u* ^{d}NIN.LÍL	
5′)	[*kul-lu-mi*?] EDIN ANŠE.A.AB.BA.MEŠ *ú-še-šib-šú-nu-ti*	
6′)	*x x* ˹*baq*˺-*qé ú-ḫa-am-ba-bu it-ti* DUMU.MEŠ KUR AN.ŠÁR.KI	
7′)	*ša ina* IGI-*ia ip-pu-šu nin-gu-tú*	
8′)	*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI	Obv.? 8′–11′) I, Ashurbanipal, king of Assyria: They were parading b[efore me] Ammi-ladīn, the king of the land Qedar, whom I had cap[tured] with the support of (the god) Aššur and the goddess Ištar.
9′)	^{m}*am-mu-la-di* LUGAL KUR.*qa-ad-ri*	
10′)	*šá ina tukul-ti* AN.ŠÁR *u* ^{d}15 ˹*ik*˺-[*šu-da*]	
11′)	ŠU.II-*a-a ú-še-et-ti-qu* ˹*ina*˺ [IGI-*ia*]	
Blank space for 2 lines		Blank space for 2 lines
Rev.?		
1)	[*a*]-˹*na-ku*˺ ^{m}AN.ŠÁR-DÙ-˹A˺ [MAN KUR AN.ŠÁR.KI]	Rev.? 1–5) I, Ashurbanipal, [king of Assyria], who by the command of the great gods [conquered his] enemies (and) achieved his heart's desire: I joyfully entered Ni[neveh], my capital city, with A[mmi-ladīn], whom I had captured.
2)	*šá ina qí-bit* DINGIR.MEŠ GAL.MEŠ LÚ.KÚR.˹MEŠ˺-[*šú ik-šu-du*]	
3)	*im-ṣu-u ma-la* ŠÀ-*šú it-ti* ^{m}˹*am*˺-[*mu-la-di*]	
4)	*šá ik-šu-da* ŠU.II-*a-a a-na* ˹NINA˺.[KI]	
5)	URU EN-*u-ti*-˹*ia ḫa*˺-*diš* ˹*e-ru-ub*˺	
6)	(erasure) É IM.KUR.RA [*ina*?] ˹UGU?˺ É.˹GAR$_8$˺.MEŠ	Rev.? 6) (Of) the east wing, [*upo*]*n* the walls.
7)	*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN ŠÚ ˹MAN KUR˺ AN.ŠÁR.KI	Rev.? 7–15) I, Ashurbanipal, king of the world, kin[g of] Assyria, for [w]hom (the god) Aššur and the goddess Ištar had determined a favorable destiny: (rev.? 10) [...], my gods who had encouraged me [...], I [joyfully] entered Nineveh, my capital city, [with] Tammarītu, the king of the land Elam, [*his brothers*], his [fa]mily, the seed of his father's house, [and the *eighty-five* no]bles who march at his side, my enemies, [who had fl]ed to me and grasped the feet of my royal majesty.
8)	˹*šá* AN.ŠÁR˺ *u* ^{d}15 *i-ši-mu-uš-šú ši-mat* SIG$_5$-*tim*	
9)	[*it-ti*] ˹^{m}*tam*˺-*ma-ri-tú* MAN KUR.ELAM.MA.KI	
10)	[ŠEŠ.MEŠ-*šú*?] ˹*qin*˺-*ni-šú* NUMUN É AD-*šú*	
11)	[*u* 85?] ˹NUN˺.MEŠ *a-lik* Á.II-*šú* LÚ.KÚR.MEŠ-*ia*	
12)	[*šá in*]-˹*nab*˺-*tú-nim*-˹*ma*˺ *iṣ-ba-tú* GÌR.II LUGAL-*ti-ia*	
13)	[...] *x* DINGIR.MEŠ-*ia ú-tak-ki-lu-in-ni*	
14)	[...] ˹*a-na*˺ NINA.KI URU EN-*ti-ia*	
15)	[*ḫa-diš*] ˹*e*˺-*ru-ub*	
16)	[...] *x x*	Rev.? 16) [...] ...
Lacuna		Lacuna

obv.? 6′ *x x* ˹*baq*˺-*qé* "... (*like*) gnats": In his note to this epigraph, R. Borger (BIWA p. 317) suggested a possible reading for the first two broken signs as ˹AN.TA˺, which would be consistent with the traces on the tablet. Alternatively, possibly take the signs together as *x x*-˹ḪU˺-KI.

obv.? 10′ The scribe wrote the *šá* at the beginning of the line almost directly underneath the first two signs of the previous line, with only a little space between the top of the former and the bottoms of the latter. But apparently, the scribe then decided that this line need not be written so closely to the previous one, and thus wrote out the rest of the line lower on the tablet than the *šá* sign, making that sign raised compared to the other signs of the line.

rev.? 7–15 For this epigraph, see the on-page note to text no. 175 i 8′–14′.

rev.? 10 [ŠEŠ.MEŠ-*šú*?] "[*his brothers*]": There is a question as to whether or not there is sufficient room to restore ŠEŠ.MEŠ-*šú* at the beginning of the line. The signs of the line are spread out over a larger amount of space than the signs of other lines, and the signs of ŠEŠ.MEŠ-*šú* would need to be written more closely together for them to fit. For this reason, R. Borger (BIWA p. 310) restored [*a-di*?] "*together with*" in the break, although it would be unusual for *a-di* to appear here instead of ŠEŠ.MEŠ-*šú*. It is possible that the scribe used the smaller sign PAP for "brother," but this would not be the usual orthography. Given that the elements ŠEŠ.MEŠ-*šú* "his brothers," *qin-ni-šú* "his family," and NUMUN É AD-*šú* "the seed of his father's house" always appear together in this context in Ashurbanipal's inscriptions, and that in the previous line *it-ti* ^{m}*tam-ma-ri-tú* "with Tammarītu" is written closely together while the rest of the signs of that line are fairly spread out, ŠEŠ.MEŠ-*šú* is tentatively restored in the break.

181

A clay tablet fragment now housed in the Vorderasiatisches Museum (Berlin) contains parts of two epigraphs of Ashurbanipal. The contents of these epigraphs show that they are connected to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs, although they are not a part of the main cycle that was edited by E. Weidner (see the introduction to text nos. 172–183).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
VAT 11264	Possibly Aššur	4.2×4.2×1.8	c

COMMENTARY

The fragment preserves small portions of both faces of a tablet. The epigraph in rev.? 2′–9′ is similar to no. 61 of the epigraphs as numbered by E. Weidner (see the table of epigraph correspondences in the introduction to text nos. 172–183); restorations to this epigraph are based on the parallel lines in text nos. 175–176, while the restorations to the unnumbered epigraph on the obv.? are based on text no. 6 (Prism C) viii 2′–10′; compare also text no. 3 (Prism B) vii 6–13.

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1999 Kaelin, Bildexperiment pp. 93–112 and 134 (translation, study)
2008 Novotny and Watanabe, Iraq 70 pp. 120 n. 36 and 124 no. 11 (rev.? 2′–9′, edition, study)

TEXT

Obv.?

Lacuna

1′) [*šá ina qí-bit* AN.ŠÁR] ⌜^{d}NIN⌝.[LÍL] ⌜*ik-šu*⌝-[*du ṣu-me-rat* ŠÀ-*šú*]

2′) [*ṣe-er* ^{m}*un-da-si*] ⌜DUMU⌝ ^{m}*te-um*-[*man* LUGAL KUR.ELAM.MA.KI]

3′) [^{m}*za-za-az* LÚ.EN.URU] ⌜URU⌝.*pil-la-ti* ^{m}[*par-ru*]-⌜*u* LÚ⌝.[EN.URU KUR.*ḫi-il-mu*]

4′) [*a-na re-ṣu-ut* ^{md}]GIŠ.NU$_{11}$-⌜MU-GI.NA ŠEŠ?⌝ [NU GI.NA *a-na mit-ḫu-ṣi*]

5′) [ERIM.ḪI.A KUR *aš-šur*.KI ^{m}*um*]-⌜*man*⌝-*i*-⌜*gaš*⌝ [*ú-ma-ʾe-er-šú-nu-ti*]

Lacuna

Rev.?

Lacuna

Obv.? 1′–5′) [I, Ashurbanipal, king of Assyria, who by the command of (the god) Aššur] (and) the goddess Mu[llissu a]chi[eved his heart's desire: Um]manigaš (Ḫumban-nikaš II) [dispatched them (his forces) to Undasu, a s]on of Teum[man — a (former) king of the land Elam — Zazaz, the city ruler of the c]ity Pillatu, (and) [Parr]û, the [city ruler of the land Ḫilmu, to help] Šamaš-šuma-ukīn — [(my) unfaithful] *b*[*rother* — (and) to fight with the troops of Assyria]

Lacuna

Lacuna before obv.? 1′ The translation assumes that the lacuna contained *a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR AN.ŠÁR.KI "I, Ashurbanipal, king of Assyria" from rev.? 2′.

Lacuna

1′) [...] *x* ḪU *x* [...]

2′) [*a-na-ku*] ⌜m⌝AN.ŠÁR-DÙ-[A MAN KUR AN.ŠÁR.KI]

3′) [*šá*] ⌜*ina qí-bit*⌝ AN.ŠÁR ^{d}NIN.⌜LÍL *ik*$^{?}$⌝-[*šu-du ṣu-me-rat* ŠÀ-*šú*]

4′) [*za*]-⌜*qip*⌝-*tú* GIŠ.*šá*-⌜*ki*⌝-*ru-tú lu-bul*-⌜*tú šu*⌝-[*kut-tú mim-ma si-mat*]

5′) [MAN-*ti*] ⌜m⌝^{d}GIŠ.⌜NU_{11}⌝-MU-⌜GI⌝.NA ⌜PAP⌝ [NU GI.NA]

6′) [MUNUS].⌜*sek*⌝-*re-ti-šú* LÚ.*šu*-⌜*ut*⌝ SAG.MEŠ-*šú* ⌜LÚ⌝.[ERIM.MEŠ MÈ.(MEŠ)-*šú*]

7′) [GIŠ.GIGIR.(MEŠ)] ⌜GIŠ⌝.*ša šá*-⌜*da*⌝-*di* ⌜*ru-kub*⌝ [EN-*ti-šú*]

8′) [ANŠE.KUR.RA.MEŠ *ṣi*]-⌜*mit*⌝-*ti* ⌜GIŠ⌝.ŠUDUN-*šú mim-ma ḫi*-[*šiḫ-ti* É.GAL-*šú*]

9′) [*ma-la ba-šu-u* UN.MEŠ] *zik-ru* ⌜*u*⌝ [*sin-niš*]

Lacuna

Lacuna

Rev.? 1′) (No translation possible)

Rev.? 2′–9′) [I], Ashurbani[pal, king of Assyria, who b]y the command of (the god) Aššur (and) the goddess Mullissu *a*[*chieved* his heart's desire: (rev.? 5′) They paraded before me the *zaqi*]*ptu*-standard (and) *šakirūtu*-standard, clothing (and) j[ewelry, all of the royal appurtenances of] Šamaš-šuma-ukīn — [(my) unfaithful] brot[her] — his [pal]ace women, his eunuchs, [his battle troops, chariotry], a processional carriage, the vehic[le of his lordly majesty, horses], his [harn]ess-broken (steeds), every nec[essity of his palace, as much as there was, (and) people] — male and [female, young and old].

Lacuna

182

A second poorly preserved clay tablet fragment now housed in the Vorderasiatisches Museum (Berlin) contains parts of four damaged epigraphs of Ashurbanipal, although only three of these have any decipherable content. What little remains of these epigraphs might suggest that they relate to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs, but this is not certain; they are not a part of the main cycle of epigraphs that was edited by E. Weidner (see the introduction to text nos. 172–183).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
VAT 10269	Possibly Aššur	3.6×3.2×2.1	c

COMMENTARY

VAT 10269 preserves small portions of both faces of a tablet. The first epigraph in obv.? 1′–7′ mentions the land Elam and envoys sent from there, but it does not preserve the name of the subject of the epigraph. All three of the epigraphs with decipherable content include a reference to the god Aššur and the goddess Mullissu, the latter of whom is so far only mentioned in the "Šamaš-šuma-ukīn and Tammarītu" epigraphs; see, for example, text no. 176 obv. 10 and text no. 181 rev.? 3′.

181 Lacuna after rev.? 9′ The translation assumes that the lacuna contained TUR *u* GAL *ú-še-ti-qu ina* IGI-*ia* "They paraded before me ..., young and old"; see, for example, text no. 175 ii 22′.

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1996 Borger, BIWA pp. 95, 308, 318–319, and 384 (transliteration, study)
1999 Kaelin, Bildexperiment pp. 93–112 and 134–135 (translation, study)

TEXT

Obv.?

Lacuna

1′) [...] *x x* [...]
2′) [...] *li-i-tú* ⌜*da*⌝-[*na-nu* ...]
3′) [...] ⌜KUR⌝.ELAM.MA.⌜KI⌝ [...]
4′) [KUR.ELAM].⌜MA⌝.KI DÙ-*šá* [...]
5′) [*ina tukul*]-*ti* AN.ŠÁR ⌜^{d}⌝NIN.⌜LÍL⌝ [...]
6′) [*ir-šá-a*] ⌜*na*⌝-*kut-tú* LÚ.MAḪ.MEŠ-*šú* [... *iš-pur-am-ma*]
7′) [*it-ti*] ⌜*ta*⌝-*mar-ti-šú* DUGUD-⌜*ti*⌝ *x* (*x*) [...]

8′) [*a-na-ku*] ⌜^{m}⌝AN.ŠÁR-DÙ-A ⌜MAN⌝ [KUR AN.ŠÁR.KI]
9′) [*šá ina qí*]-⌜*bit*⌝ AN.ŠÁR ⌜^{d}⌝NIN⌝.[LÍL *ik-šu-du ṣu-me-rat* ŠÀ-*šú*]

Lacuna

Rev.?

Lacuna

1′) [...] ⌜ḪAR⌝ [...]

2′) [*a-na-ku* ^{m}]⌜AN⌝.ŠÁR-DÙ-⌜A⌝ [MAN KUR AN.ŠÁR.KI]
3′) [*šá ina qí-bit*] AN.ŠÁR ^{d}⌜NIN⌝.[LÍL *ik-šu-du ṣu-me-rat* ŠÀ-*šú*]
4′) [...] KUR.ELAM.MA.[KI ...]
5′) [... *ú*]-⌜*šaḫ-ri*⌝-[*ib* ...]
6′) [...] ^{d}*la-ga-*⌜*ma*⌝-[*ru* ...]
7′) [...] *x x x* [...]
8′) [...] *x* [...]

Lacuna

Lacuna

Obv.? 1′–7′) [...] ... [...] mi[ghty] victories [... the la]nd Elam [... the land Ela]m, all of it, [... (obv.? 5′) with the suppor]t of (the god) Aššur (and) the goddess Mulli[ssu, ... he became di]stressed. [He sent] his envoys [to me ... and with] his substantial audience gift(s) ... [...].

Obv.? 8′–9′) [I], Ashurbanipal, ki[ng of Assyria, who by the comman]d of (the god) Aššur (and) the goddess Mull[issu achieved his heart's desire]:

Lacuna

Lacuna

Rev.? 1′) [...]

Rev.? 2′–8′) [I], Ashurbanipal, [king of Assyria, who by the command of] (the god) Aššur (and) the goddess Mul[lissu achieved his heart's desire: ...] the land Elam [... (rev.? 5′) ... I la]id w[aste ...] the god Lagma[ru ...] ... [...]

Lacuna

183

A small fragment from Nineveh preserves parts of seven lines of text from one face of a clay tablet. The few extant contents appear to be epigraphs of Ashurbanipal, one of which mentions Šamaš-šuma-ukīn. Thus, these epigraphs might relate to the so-called "Šamaš-šuma-ukīn and Tammarītu cycle" of epigraphs (see the introduction to text nos. 172–183), but this is not certain.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13444	Nineveh, Kuyunjik	2.5×2.2	p

COMMENTARY

Too little of K 13444 is preserved to determine what type of text is inscribed on it. However, the presence of horizontal rulings after both lines 1′ and 2′ suggests that the tablet contains epigraphs. Also, R. Borger (BIWA p. 337) treated the first preserved signs of lines 3′–5′ as being at tablet's left edge, stating that they are likely the beginning of those lines, but this is not certain.

BIBLIOGRAPHY

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TEXT

Lacuna

1′ [(...) *x* (*x*)] *x x* (*x*) [...]

2′ [(...)] ⌜*ma*⌝-*ru-uš-tú an-na*-[...]

3′ [(...)] ^{md}GIŠ.NU$_{11}$-MU-GI.NA *šá* [...]
4′ [(...)] *ú-na-a-ti* MAN-*ti-šú x* [...]
5′ [(...)] ⌜NUN⌝.MEŠ *šu-ut* SAG.MEŠ-*šú* UN.MEŠ [...]
6′ [(...) *x x*] *x* ⌜*la*?⌝ *kit-ti x* [...]
7′ [...] *x* [...]

Lacuna

Lacuna

1′ [...] ... [...].

2′ [(...) H]ardship ... [...].

3′–7′ [(...)] Šamaš-šuma-ukīn, who [...] his royal equipment [... no]bles, his eunuchs, people [...] ... [...]

Lacuna

184

A fragment from a clay tablet, K 7596, preserves parts of probably eight epigraphs of Ashurbanipal. These epigraphs are completely unrelated to the previous two collections of epigraphs that are edited with the Nineveh material — the so-called "Teumman and Dunānu cycle" (see the introduction to text nos. 161–171) and the "Šamaš-šuma-ukīn and Tammarītu cycle" (see the introduction to text nos. 172–183). The text is a bit unusual in that the eighth presumed epigraph written on the left edge of the tablet mentions restoration work on the moon-god Sîn's temple Eḫulḫul at Ḫarrān and temple construction is not elsewhere known as a topic of Assyrian epigraphs or relief depictions.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 7596	Nineveh, Kuyunjik	7.6×4.4	p

COMMENTARY

K 7596 preserves parts of one face and the left edge of a tablet. The direction of the writing on the left edge suggests that the face preserved is the obverse. Restorations of the summary statement about Ashurbanipal's victories across the land in obv. 12′–16′ are based upon text no. 7 (Prism Kh) i 94′–101′ and text no. 10 (Prism T) iv 19–35; see also text no. 114 obv. 8–11.

This tablet is unique in the presently-extant corpus of Ashurbanipal inscriptions because it contains drafts of epigraphs on the obverse (with some of the names of officials left blank as in his other epigraph tablets), but then on its left edge it mentions construction work on the Eḫulḫul temple at Ḫarrān as part of the last presumable epigraph. Already in his publication of the epigraph materials, E. Weidner (AfO 8 [1932–33] p. 202) noted the difficulty of the contents of this tablet. After stating that the epigraphs on K 7595 are not related to any of the other epigraph cycles, he suggested that the epigraphs of the tablet were not intended to be accompanied by relief depictions, but were simply independent wall inscriptions. He based this conclusion on the fact that Assyrian reliefs do not contain any images of Assyrian temples on them; thus an epigraph about temple building that was to be associated with that kind of image seemed implausible.

In a short note, T. Bauer (Asb. p. 96 n. 8) asserted that the text on the left edge of K 7595 cannot possibly be an epigraph. Instead, he surmised that the tablet could have comprised multiple draft texts and that the epigraphs on the obverse would presumably have nothing to do with whatever text was on the tablet's reverse. J. Schawe (AfO 10 [1935–36] p. 171) took the same approach as Bauer, even citing Rm 40 (text no. 176) as an example of an epigraph text that contained epigraphs on its obverse but not on the reverse.

However, in disagreement with Bauer and Schawe, it is not necessary to dissociate the contents of both faces of a tablet unless there is a clear reason to do so. Even in Schawe's suggestion for Rm 40, it is unlikely that the contents of both faces should be viewed as separate texts (see the commentary to text no. 176). Assuming all the tablet's contents are epigraphs, J. Novotny (Eḫulḫul pp. 43–45 and 106) instead suggested that the topic of the presumed epigraph is not necessarily the temple building itself, but rather the subjugation of Syrian rulers and their contribution of the necessary construction materials for the Assyrian king to carry out his restoration work on that temple. The presumed epigraph mentions that the kings of the land Ḫatti are vassals of Ashurbanipal, and such rulers are said to have supplied lumber for this very project in text no. 207 (LET) rev. 51–56. Thus, the emphasis in the epigraph on the cooperation of the subjugated western lands generally parallels the sentiments of the epigraph in obv. 10′–16′, which contains the summary statement about Ashurbanipal's victories across the land from east to west and the submission of its inhabitants to his rule that is found in the prologues of some of his prism inscriptions. Novotny ultimately concluded that there is no reason to doubt this material was an epigraph that was to accompany a relief — possibly one depicting the transport of timber — that could have been intended for metal bands used to decorate a door hung in a palace or temple; for example, text no. 207 (LET) rev. 55–56 specifically mentions affixing bands of silver on the doors erected in the gateways of the Eḫulḫul temple.

Alternatively, one should note that glazed bricks could be another potential medium for such inscriptions. Glazed bricks showing scenes of battle are attested for the Neo-Assyrian period, for example, depicting Esarhaddon's Egyptian campaigns; for details, see in particular Fügert and Gries in Fügert and Gries, Glazed Brick Decoration pp. 28–47; Lehmann and Tallis, Esarhaddon in Egypt; Lehmann and Tallis in Fügert and Gries, Glazed Brick Decoration pp. 85–95; and Nadali, Iraq 68 (2006) pp. 109–119. One glazed brick with an epigraph of Ashurbanipal, reportedly from Nebi Yunus, is known; see Novotny and Jeffers, RINAP 5/1 pp. 366–367 no. 71.

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TEXT

Obv.

Lacuna

1′)	⌜m⌝*x x x* [...]	Lacuna 1′) (No translation possible)
2′)	m(blank) [...]	2′) (PN) [...]
3′)	16 LIM GIŠ.PAN *x* [...]	3′–4′) Sixteen thousand bow(s) [...] (my) enemy ... [...].
4′)	*na-ki-ri ka-*KID?/É?*-x* [...]	
5′)	*a-na tu-ur-ri gi-*[*mil-li ...*]	5′–7′) In order to exact re[venge ...] (the god) Aššur roused Ashurbanipal, *the favor*[*ite of ...*] mighty ones into his hand(s) [...].
6′)	⌜*ú-šat-bi* AN.ŠÁR m*AN.ŠÁR*⌝-DÙ-A *mi-*⌜*gir*?⌝ [...]	
7′)	*dan-nu-ti qa-tuš-šú* [...]	
8′)	m(blank) LÚ.MAḪ *šá* m*tam-ma-ri-*⌜*tú*⌝ [...]	8′–9′) (PN), the envoy of Tammarīt[u, ...] made an appeal to my lordly majesty, saying, "O king, ... [..." (...)].
9′)	*ú-ṣal-la-a* EN-*u-ti um-*⌜*ma* LUGAL⌝ *x* ⌜*a-na* IGI?⌝ [...]	
10′)	*si-it-tu-ti šá la ik-nu-šú a-na* GIŠ.⌜ŠUDUN-*ia*⌝ *x* [...]	10′–16′) The rest, who did not submit to my yoke, [...] I made (him) enter (and) sit on the throne of the land Elam. At the *mentio*[*n of my name ...* I marched f]rom the Upper Sea to the Low[er] Sea, [where the kings, my ancestors, had regularly traveled]. At a distance of one month (and) twenty <days> (journey) into the midst of the sea and on dry land, [I added] t[erritory to that of the kings, my ancestors, and ruled (it)]. I made [the people] living in those lands bow [down to my yoke (and) imposed upon them annual tribute payment. (15′) With the supp]ort of (the god) Aššur and the goddess Ištar, the gods who had enc[ouraged me, the kings who sit upon (royal) daises kiss my feet] (and) great [r]ulers from (both) east and we[st are anxious for me to be their ally].
11′)	*ú-še-rib ú-še-šib ina* GIŠ.GU.ZA KUR.ELAM.MA.KI *ina zi-*⌜*kir*?⌝ [MU-*ia*? ...]	
12′)	⌜*ul*⌝*-tu tam-tim e-liti a-di tam-tim šap-*[*liti šа* LUGAL.MEŠ AD.MEŠ*-ia ir-te-ed-du-ú a-na-ku lu-u ar-de*]	
13′)	⌜*ma-lak*⌝ ITI <UD>.20.KÁM *ina* $MURUB_4$ *tam-tim u na-ba-li* ⌜*mi*⌝-[*iṣ-ru e-li šа* LUGAL.MEŠ AD.MEŠ*-ia ú-rad-di-ma a-bel*]	
14′)	[UN].MEŠ *a-ši-bu-ti* KUR.KUR *šá-a-ti-na ú-šak-*[*ni-šá a-na* GIŠ.ŠUDUN*-ia* GUN *man-da-at-tú šat-ti-šam-ma ú-kin* EDIN*-uš-šú-un*]	
15′)	[*ina*] ⌜*tukul*⌝*-ti* AN.ŠÁR *u* d15 DINGIR.MEŠ *ti-*⌜*ik*⌝-[*le-ia* LUGAL.MEŠ *a-šib pa-rak-ki ú-na-áš-šá-qu* GÌR.II*-ia*]	
16′)	⌜*ma*⌝*-al-ki* GAL.MEŠ *šá ṣi*-taš u ši-*⌜*la*⌝-[*an a-na kit-ri-šú-nu ú-pa-qu-u-ni*]	
17′)	[*x x*] *x x a-di maḫ-ri-ia* 1-*et x* [...]	17′–18′) [...] ... before me one [...] my lord [...]
18′)	[...] *x* ⌜EN*-ia ú*⌝-[...]	

Lacuna

Rev.

Reverse completely missing

Left edge

1′)	[...] *x x x* ⌜*šá*? *še-pu*⌝*-a* ⌜KI?⌝ [...]	Left edge 1′–5′) [...] ... *which* my feet [...] ... in Eḫulḫul, which I had built anew and [...] and the kings of the land Ḫatti, servants who belonged to me, [...] I clad the
2′)	[...] *x* PAD? ⌜TU?⌝.MEŠ *ina é-ḫúl-*⌜*ḫúl*⌝ *šá eš-šiš e-pu-šú-ma x* [...]	

obv. 16′ *ṣi*-taš* "east": The *ṣi* lacks its final vertical wedge and thus looks like the AD sign.

3′) [...] *ù* LUGAL.MEŠ KUR.*ḫat-ti* ARAD.MEŠ *da-gíl pa-ni-ia x* [...]
4′) [... É] ⌜*pa-pa-ḫi* ᵈ⌝30 EN-*ía ú-*⌜*šal*⌝*-biš ú-nam-*⌜*mir* GIM⌝ [u_4*-mi* ...]
5′) *šá ul-tú* u_4*-me ul-lu-*⌜*ti*⌝ [...]

[c]ella of the god Sîn, my lord, [with ...] (and) made (it) shine like [daylight ...], which from distan[t] days [...].

185

K 891 (= L[ondon][3]) is a nearly complete clay tablet written in contemporary Babylonian script. Out of all of Ashurbanipal's tablets bearing royal inscriptions, this text is highly unusual since it does not mention Ashurbanipal by name or provide his titulary, but especially since the contents of the obverse and reverse of the tablet differ so significantly. The contents of the obverse report specifically on the king's deeds, namely the building of the inner and outer walls of the city Arbela and the renovation of Ištar's temple (Egašankalama) in that city; the building of the *akītu*-house in the city Milqī'a and the general restoration of that city; the setting up of divine emblems in Nergal's temple (Egalmeslam) at Tarbiṣu; the installation of Šamaš-šuma-ukīn as king of Babylonia; and the consecration of his two brothers, Aššur-mukīn-palē'a and Aššur-etel-šamê-erṣeti-muballissu, as *šešgallu*-priests of the gods Aššur[?] and Sîn, respectively. The contents of the reverse, on the other hand, record a complaint of Ashurbanipal to an unnamed god concerning the ill health and emotional suffering that the king is facing in spite of all the good deeds that he has performed for both the gods and his people. The king bemoans his poor physical condition and overall unhappiness, while questioning why he must suffer as if he were someone who does not revere the gods. This material is much more like what one would find in a composition such as *Ludlul bēl nēmeqi* rather than a royal inscription.

Although the text does not bear a date, it appears to have been composed very early in Ashurbanipal's reign. The report of Ashurbanipal's installation of Šamaš-šuma-ukīn as king of Babylonia establishes a *terminus post quem* of Ayyāru (II) 668.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 891	Nineveh, Kuyunjik	5.6×9×1.7	c

COMMENTARY

K 891 is a nearly complete single-column clay tablet with only slight damage to its top right-hand corner and to a portion of its right edge. The tablet is neatly written in Babylonian script — although there are several erasures — with part of the last line of the obverse appearing on the tablet's bottom edge. Seven lines of the inscription were too long to fit onto a single line of the tablet, so the scribe continued

them on the next line. But instead of starting these continued portions at the left edge of the following line, the scribe began them well into the line so that they would conclude at the tablet's right edge, thus leaving a significant amount of uninscribed blank space at the beginning of the lines. Obv. 8–11, 13, and rev. 1 and 3, which are each edited as a single line here, actually comprise two lines on the tablet. The scribe began the continued portions of obv. 8, 13, and rev. 1 about halfway into the subsequent line, the continued portions of obv. 9–11 about three-quarters into the next line, and for rev. 3, the final two signs KI-*ía* appear alone at the end of the following line. In the edition, a "/" is placed in the transliteration of these lines to indicate which signs were continued onto a second line of the tablet. The tablet also contains some kind of scribal notation in its left margin between obv. 5–6 (see the on-page note).

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TEXT

Obv.

1) URU.LÍMMU-DINGIR *šu-bat* ^{d}*iš-tar* É *i-sin-na-a-ti* ⌜*ù*⌝ [*nin-gu-ti*?]
2) *ša ul-tu ul-la* BÀD-*šú la ep-šú la šuk-lu-*⌜*la šal*⌝-[*ḫu-u-šú*]
3) BÀD-*šú ar-ṣip-ma ú-šak-lil šal-ḫu-u-šú lu-le-*⌜*e uš*⌝-[*mal-li*]
4) É ^{d}INANNA GAŠAN-*ia ina* KÙ.BABBAR KÙ.GI URUDU *ú-nam-mir* GIM u_4-⌜*mi*⌝
5) GIŠ.*šu-ri-in-ni* KÁ É ^{d}*iš-tar* KÙ.BABBAR KÙ.GI *ú-za-*ʾ*i-in-ma az-qup*
6) URU.*mil-qí-a* É.GAL EDIN *mu-šab* ^{d}*iš-tar an-ḫu-us-su ud-diš*
7) É *á-kit-su ar-ṣip* URU *ana gi-mir-ti-šú ú-šak-lil*
8) *ina ta-di-ir-ti ù bi-ki-ti šá ú-šal-pi-tú-šú* LÚ.KÚR / ŠU.II-*ia*$_5$ *um-mid ina* ḪÚL.MEŠ *ú-šak-lil*
9) GIŠ.*šu-ri-in-ni* É ^{d}U.GUR *šá* URU.*tar-bi-ṣi šá*

1–3) (As for) the city Arbela, the abode of the goddess Ištar, the house of festivals and [*joyous celebrations*], whose (inner) wall had not been built (and) [whose] o[uter wall] had not been completed since time immemorial: I built its (inner) wall and completed its outer wall. I f[illed (it)] with splendor.
4–5) (As for) the temple of the goddess Ištar, my lady, I made (it) shine like daylight using silver, gold, (and) copper. I decorated the divine emblems of the gateway(s) of the temple of the goddess Ištar with silver (and) gold and (then) I set (them) up.
6–8) (As for) the city Milqīʾa, the palace of the steppe, the dwelling place of the goddess Ištar, I renovated its dilapidated section(s), built its *akītu*-house, (and) completed the city in its entirety. I set my hands (to this task) in distress and weeping because an enemy had destroyed it, (but) I completed (it) in (the midst of) celebration.
9) I myself set up the divine emblems of the temple

obv. 5–6 There is some type of scribal notation on the left edge of the tablet comprised of two parallel horizontals with a diagonal strike through them. These marks look exactly like a reversed "does not equal" symbol, in which the diagonal slants down from left to right through the parallel lines rather than the opposite. This symbol may be on the left edge of the tablet, but it directly abuts the blank space in between lines 5 and 6. It is not clear what this notation signifies, although it might suggest that some kind of textual material had been left out of the tablet between the accounts of obv. 1–5 for the city Arbela and obv. 6–8 for the city Milqīʾa.
obv. 7 É *á-kit-su* "its *akītu*-house": The present orthography instead of É *á-ki-ti-šú* suggests that É should be taken as a determinative here; compare also É *á-ki-tu* as the accusative object of the verbs in text no. 23 (IIT) lines 67b–68a.

ul-tú u_4*-um pa-ni la* GÁL-*u* / *ana-ku az-qup*

of the god Nergal of the city Tarbiṣu, which had not existed in the day(s) of the past.

10) *ul-tu an-na-a* ⌜*e*⌝*-tap-pu-šú ag-mu-ru šip-ri*
a-mat AD *ba-ni-ía ul* PAD AŠ? / *at-ta-ṣar ana-ku*
11) ^{md}GIŠ.NU_{11}-MU-GI.NA ŠEŠ.MU *ta-li-mì*
*ana**(erased) LUGAL-*ut* KUR.⌜*kár*⌝-$^{d⌜}$*dun-ía*⌝-[*àš*]
/ *ú-šad-gi-la pa-nu-*⌜*uš-šú*⌝
12) ^{m}AN.ŠÁR-*mu-kin*-BALA.MEŠ-*ía* ŠEŠ.MU *tar-den-ni*
ana LÚ.ŠEŠ.GAL-*tú ug-dal-lib ina* IGI AN.[ŠÁR?]
13) ^{m}AN.ŠÁR-*e-tel*-AN-KI-TI.LA.BI ŠEŠ.MU TUR *ana*
LÚ.ŠEŠ.GAL-*tú ina* IGI $^{d⌜}$30⌝ / *a-šib* URU.KASKAL
ug-dal-⌜*lib*⌝

10–13) After I had done these things (and) finished (my) work, *I did not* ... the command of the father who had engendered me, (*but rather*) I kept (it). I entrusted Šamaš-šuma-ukīn, my favorite brother, with the kingship of the land Kardunia[š] (Babylonia), consecrated Aššur-mukīn-palē'a, my younger brother, as a *šešgallu*-priest of (the god) *Aš*[*šur*], (and) consecrat[ed] Aššur-etel-šamê-erṣeti-muballissu, my young(est) brother, as a *šešgallu*-priest of the god Sîn, who resides in the city Ḫarrān.

Rev.

1) *a-di ki-is-pi na-aq* A.MEŠ *a-na* GIDIM.MEŠ
LUGAL.MEŠ DU-*ut* ⌜*maḫ*⌝-[*ri*] / *šá šub-ṭu-lu*
ár-ku-⌜*us*⌝
2) *a-na* DINGIR *u a-me-lu-tum ana* ÚŠ.MEŠ *u*
TI.MEŠ MUN DÙ-⌜*uš*⌝
3) *am***-mì***-ni**(over erasures) GIG ḪUL *lìb-bi*
ud-du-u ḫu-lu-uq-qu-u rit-ku-sa / KI-*ía*
4) *ina* KUR *ṣal-ta ina* É *pu-uḫ-pu-uḫ-ḫu-u la*
ip-par-ra-su ⌜Á⌝.[II-*a-a*]
5) *du-lu-uḫ-ḫu-u a-mat* ḪUL-*tim su-ud-du-ru-u-ni*
ka-a-a-an
6) *la* DÙG.GA *lìb-bi la* DÙG.GA UZU <<MIN AŠ>>
ik-ta-pa-ap la-a-ni

Rev. 1–6) Together with the funerary offerings, I reinstat[ed] the libations for the spirits of the kings who came be[fore (me)] that had been discontinued (and) I performed good deed(s) for god and mankind, for (both) the dead and the living. (So) why are illness, misery, troubles, (and) loss bound up with me? Discord in the land (and) quarreling in the household cannot be kept away from [my] sid[e]. (rev. 5) Disorder (and) evil plan(s) constantly beset me. Unhappiness (and) ill health have contorted my body.

7) *ina* u_8*-a a-a ag-da-mar* u_4*-me*
8) *ina* u_4*-um* DINGIR URU u_4*-um iš-šin-ni ana-ku*
dal-ḫa-ku
9) *ú-kal-la-an-ni* ÚŠ *ú-šap-šá-aq*
10) *ina ku-u-ri ni-is-sa-ti ur-ra u* GE_6 *a-na-as-su-us*
11) *a-ta-na-aḫ* DINGIR *ana la pa-li-ḫi* SUM-*in*
lu-mur ZÁLAG-⌜*ka*⌝
12) EN *im-mat* DINGIR (erasure) *an-na-a* (erasure)
te-ep-pu-šá-an-⌜*ni*⌝
13) *ki-i la pa-li-iḫ* DINGIR *ù* ^{d}INANNA *ana-ku*
ep-šá-⌜*ku*⌝

Rev. 7–13) I spend days in (saying) "Woe!" (and) "Alas!" I myself am troubled on the day of the god of the city, the festival day. Death takes holds of me, (and) I am suffering severely. (rev. 10) Day and night I wail on account of depression (and) melancholy. I am exhausted. O god, give (these things) to someone who is irreverent (so that) I may see your light! How long, O god, will you treat me this way? I am treated like one who does not revere god or goddess!

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obv. 10 *ul* PAD AŠ? "*I did not ...*": C.F. Lehmann-Haupt (Šamaššumukîn 2 pp. 20–21 and 63) interpreted these signs as *ul paṭ-*[*ru*?] and translated this portion of the line as "führte ich das unverbrüchliche(?) Wort des Vaters." D.D. Luckenbill (ARAB 2 p. 377 §983) accepted his reading of the signs, but instead translated, "(the command) which had not been canceled (*lit*., loosed)." M. Streck (Asb. p. 250) read the traces after *ul* as *pat*(?)-*rum*(?) in his edition, but also supplied a note suggesting a possible reading of *u-šá-dil*, although he offered no translation. The translations of Lehmann-Haupt and Luckenbill are problematic since one expects a *la* instead of an *ul* before any adjectival phrase that would modify *a-mat*, and since one would also expect such an adjective to be feminine in order to match the gender of the noun. Given the *ul*, it is probably better to suppose a main verb here, but, as a significant caveat, the use of *u* instead of *ú* for the prefix vowel of a verb in the D or Š stem is infrequent. If this is a verb that starts with *u-šá-*, it is unclear what verb it should be. If one follows the reading *u-šá-dil* as suggested in Streck's note, could one interpret this as a D stem of *šadālu* and translate "*I did not broaden* the command of the father who had engendered me," with the sense that Ashurbanipal did not modify or add anything to his father's command, but instead carried it out exactly as his father had intended it? Of course, if these signs do comprise a verb, the issue is complicated further by the fact that the final horizontal wedge of the line taken as AŠ? might instead be the initial horizontal of another sign whose remaining wedges are now lost due to damage on the tablet.
rev. 2 Traces of multiple wedges are interspersed throughout this line that are the remnants of signs that have been erased and written over.
rev. 6 <<MIN AŠ>>: In his copy, C.F. Lehmann-Haupt (Šamaššumukîn 2 pl. XXXIII) said the two vertical wedges and the one horizontal wedge after UZU "health" are erasures, but the signs do not appear to be erased. M. Streck (Asb. p. 252) omitted these wedges in his edition, and CAD (Š/3 p. 117 sub *šīru* A 1.b.3′) read UZU.MEŠ. The use of the plural is well attested in this phrase, but the wedges on the tablet clearly do not match MEŠ and one would not expect a dual (MIN). Given that scribe has erased and written over material elsewhere on the tablet (see the on-page note to rev. 2), it is possible that these signs are remnants of previous content that was not erased.

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The so-called "Large Hunting Inscription" ("die grosse Jagdinschrift") is known from four tablet copies, all of which come from Ashurbanipal's library at Nineveh. The text is unique in the corpus of this king's inscriptions. It opens with a short list of Ashurbanipal's titles (lines 1–3), followed by a passage that names all of the gods who had selected Ashurbanipal for kingship and details how they raised and trained him in the ways of that office from his childhood (lines 4–14). The next section contains historical material (lines 15–23) that reports on the king's war with and subsequent defeat of the Elamite king Urtaku, concluding with an account of the latter's three sons and other members of the Elamite royal family fleeing to Assyria in order to escape Teumman's aggression after he seized the throne. At this point, the text turns to a description of a royal lion hunt (lines 24–36). Here, it narrates how overgrown vegetation in the forests and reed swamps led to a proliferation of lions and how these unchecked lions began to terrorize nearby settlements as they devoured all types of animals in the region, including even people. In response, the king went on a hunting expedition to enter their dens, disperse their packs, and restore order to the land. With the hunt concluded, the inscription then recounts an episode (lines 37–54) in which some of the aforementioned princes of Elam demonstrate to Ashurbanipal their skills with the bow, but ultimately their abilities paled in comparison to the those of the Assyrian king. Unfortunately, the conclusion of the inscription is not preserved.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2867 + BM 98982 + K 4501	Ki 1904-10-9,11	Nineveh, Kuyunjik	14.2×12.6	1′–6′, 1–61, l.e. 1	c
2	K 3406	—	As ex. 1	6.8×6.1	1–17	p
3	K 4485	—	As ex. 1	4.2×3.8	1–7	p
4	K 4523	—	As ex. 1	5.2×2.9	1–11	p

COMMENTARY

Of the four exemplars that bear this inscription, ex. 1 is by far the most complete and is thus used as the basis for the master text. Ex. 1 preserves the bottom half of a large clay tablet; the join between K 2867+ and K 4501 was identified by R. Borger (BIWA p. 330). However, the tablet has a slightly unusual format compared to the other exemplars in that it appears to contain three different written elements on it. In his study, E. Weissert (in Parpola and Whiting, Assyria 1995 pp. 341–342 n. 9) designated these different elements as Texts A, B, and C. Weissert gave the Large Hunting Inscription itself the designation "Text B," but the tablet does not actually start with this material. Instead, the first half of the obverse appears to have contained an inscription that was subsequently erased by the scribe (see Figure 16). This material is designated as "Text A" by Weissert, although only traces of some of the signs from this text on the obverse can be discerned on the tablet. Since it has been almost completely erased, it is unknown what this text was. It could have been an entirely different inscription, but it could also have been a draft or shorter version of the Large Hunting Inscription that was no longer needed and

thus erased once the scribe had completed writing the version of the Hunting Inscription after the horizontal ruling. The only material that is likely a part of this now erased inscription that is still legible is found on left edge 1 of the exemplar (see the on-page note).

The Large Hunting Inscription (Weissert's "Text B") begins in the second half of the obverse after the horizontal ruling that separates it from the erased inscription. Although the tablet does not begin with this inscription, the present edition begins the numbering of this text with line 1 following Weissert's practice. The inscription then continues over the bottom edge and on the entire reverse of the tablet, as much as there is preserved. However, starting with line 39 on the reverse, the scribe began to write the lines of text at just over half of the height of the previous lines in order to fit more of them onto the tablet. Presumably the scribe felt that he would otherwise have run out of space before completing the inscription, but this writing makes it difficult to identify many of the signs.

The final element on the tablet, Weissert's "Text C," appears as five lines (lines 2′–6′) that have been inscribed in the space created by the erasure of the inscription before the horizontal ruling (Weissert's "Text A") on the obverse. Weissert (ibid.) noted that the first of these lines (line 2′) ends with the same words that end line 36 of the Large Hunting Inscription, but then the following four lines (lines 3′–6′) contain material that is not found in the latter. Thus, Weissert argued that these five lines are to be understood as an editorial addition to the hunting narrative that expands the content of line 36 of that inscription.

Following Weissert, the lines of the Large Hunting Inscription are numbered consecutively in the edition: lines 1–16 are the final sixteen lines of the obverse after the horizontal ruling, lines 17–22 are on the bottom edge, lines 23–27 are the first five lines of the reverse, line 28 appears as left edge 2–3 of ex. 1 (see the on-page note to line 28), and lines 29–61 are the subsequent lines of the reverse after line 27.

As for the other exemplars, all three of them only contain a small portion of the Large Hunting Inscription, namely the ends of its first seventeen lines. Exs. 2–4 each preserve part of the top right corner of a tablet. Exs. 2 and 3 preserve both faces of the tablet while ex. 4 only preserves the obverse, but the extant portion of the reverse on the former two tablets is uninscribed. Unlike ex. 1, exs. 2–4 begin with the Hunting Inscription and do not contain any other text before that inscription. A score is presented on Oracc for only lines 1–17 given that this is all of the inscription that is duplicated among the exemplars. Besides the few orthographic variants presented at the back of the book, ex. 4 alone preserves content that differs from the master text (see the on-page notes to lines 9 and 10).

The *terminus post quem* for the composition of this inscription is 664 given that the historical content of lines 15–23 concern Ashurbanipal's defeat of Urtaku and the flight of his three sons along with two sons of Ummanaldašu and the Elamite royal family to Assyria (compare, for example, text no. 3 [Prism B] iv 30–79). Based on the historical allusions and the style of the prologue of the inscription, Weissert (ibid. p. 341 n. 9) more specifically estimated the date of composition to be ca. 660.

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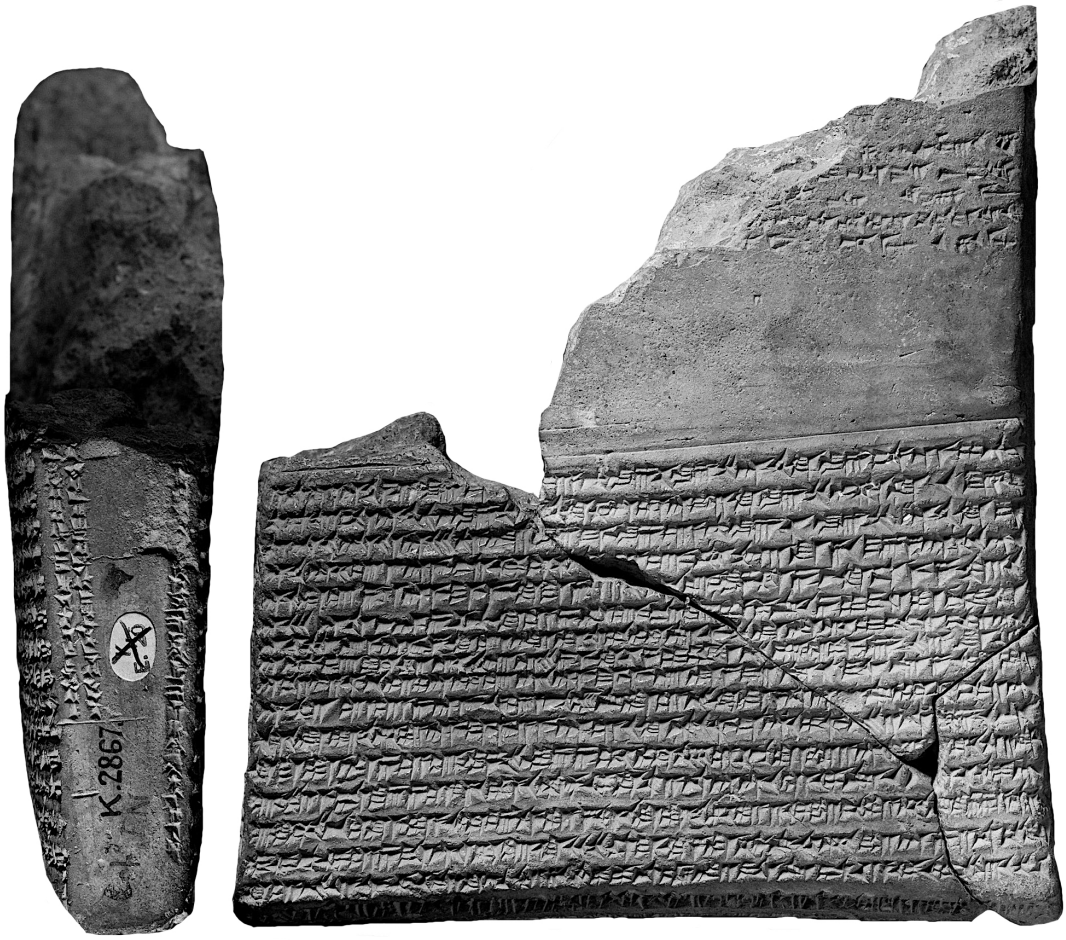

Figure 16. Obverse and left edge of K 2867+ (text no. 186 ex. 1), the so-called "Large Hunting Inscription" that describes Ashurbanipal's training as an adolescent boy, his war with the Elamite king Urtaku, and a royal lion hunt. © Trustees of the British Museum.

TEXT

Lacuna

1′) (erased line with traces of signs)

2′) [... *ú-šar*]-˹*bi*˺-*ṣa* (erasure) *par*-ga*-niš**(over ersaures)

3′) [...] ˹*ḫur*˺-*ba-ša ina* EDIN

4′) [...] *x x šul-me*

5′) [...] ˹*it-ta*˺-*na-al-*˹*la*˺-*ku bi-bil* ŠÀ-*šú*

6′) [...] *x*.MEŠ (erasure) MUŠEN.MEŠ *u* KU_6.MEŠ

7 lines that have been erased and smoothed over with traces of signs

Lacuna

1′–6′) [... I allowed ... to dw]ell (as safely) as if on a meadow [... te]rror in the steppe [...] ... well-being (5′) [... who] constantly [a]chieves his heart's wish [...]s, birds, and fish.

7 lines that have been erased and smoothed over with traces of signs

1′–6′ and 7 erased lines The space before the horizontal ruling on the obverse of ex. 1 was originally inscribed, but the scribe subsequently erased that text and smoothed over the clay, although there are traces of some of the signs still remaining. Later, the scribe used this space to write an editorial addition to the Large Hunting Inscription (see the commentary). The editorial addition comprises lines 2′–6′, while traces of the erased inscription appear in lines 1′–2′, 6′, and in the seven lines after line 6′. E. Weissert (in Parpola and Whiting, Assyria 1995 pp. 341–342 n. 9) labeled the erased inscription of ex. 1 as "Text A" and the editorial addition as "Text C."

4′ *x x*: Bauer, Asb. p. 87 read *aq-bi* "I commanded," but this is far from certain. The first *x* comprises only traces of wedges along the break of the tablet, while the latter *x* almost looks like ŠIM, although it lacks a winkelhaken before the final two verticals.

1) *a-na-ku* ^{m}AN.ŠÁR-DÙ-A ⌜LUGAL GAL LUGAL⌝ *dan-nu* LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI LUGAL *kib-rat* LÍMMU-*tim*

2) È *lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ LUGAL KUR ⌜AN.ŠÁR⌝.KI GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI

3) ŠÀ.BAL.BAL ^{md}30-PAP.MEŠ-SU ⌜LUGAL⌝ GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI-*ma*

4) AN.ŠÁR ^{d}EN.LÍL.LÁ DINGIR.MEŠ *iš-di* GIŠ.⌜GU.ZA-*e*⌝ *ú-kin iḫ-šu-ḫa* LÚ.*šá-an-gu-ti*

5) ^{d}NIN.LÍL AMA DINGIR.MEŠ GAL.MEŠ *ki-ma* ⌜AMA *a-lit-ti*⌝ *ú-rab-ban-ni ina ki-rim-mì-šá* DÙG.GA

6) ^{d}30 ^{d}UTU *ina an-ni-šú-nu ke-e-ni* ITI-*šam iš-*⌜*ta*⌝*-nap-pa-ru-u-ni i-da-at dum-qí*

7) ^{d}AMAR.UTU ABGAL DINGIR.MEŠ *šá qí-bit-su la ut-tak-ka-ru ši-*⌜*mat*⌝ *la-ba-ri i-šim šim-ti*

8) ^{d}AG DUB.SAR *gim-ri iḫ-ze né-me-qí-šú šá i-ram-mu ú-šak-mì-sa kar-šu-u-a*

9) ^{d}*iš-tar a-ši-bat* URU.LÍMMU-DINGIR *ka-bit-ti* DINGIR.MEŠ GAL.MEŠ *ṣil-la-šá da-ru-u it-ru-ṣa* UGU-*ia*

10) ^{d}U.GUR *dan-dan-ni* DINGIR.MEŠ *dun-nu zik-ru-tu e-mu-qí la šá-na-an* ⌜*iš*⌝*-ru-ka ši-rik-ti*

11) *ul-tu ṣe-ḫe-ri-ia* DINGIR.MEŠ GAL.MEŠ *a-šib* AN-*e u* KI-*tim ši-ma-ti i-ši-mu a-na* LUGAL-*u-ti*

12) *ki-ma* AD *ba-né-e ú-rab-bu-in-ni al-ka-kàt-e-šú-nu ṣi-ra-a-ti ú-mal-lu-u qa-a-tu-u-a*

13) *ú-lam-mì-du-in-ni e-peš* MURUB$_4$ *u* MÈ *di-ku-ut a-na-an-ti se-de-ru u mit-ḫu-ṣu-ti*

14) *ú-šar-bu-u* GIŠ.TUKUL.MEŠ-*ia* UGU LÚ.KÚR.MEŠ-*ia šá ul-tu ṣe-ḫe-ri-ia a-di ra-bé-ia ig-ru-in-ni a-na ṣa**(over erasure)*-al-ti*

15) *i-di-nu de-e-ni it-ti* ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI *šá la ag-ru-u-šú ig-ra-an-ni a-na qab-li*

16) *ke-e-mu-u-a* BAD$_5$.BAD$_5$-*šú iš-ku-nu im-ḫa-ṣu pa-na-as-su iṭ-ru-du-šú a-di mi-ṣir* KUR-*šú*

17) ⌜*ina*⌝ MU.AN.NA *šú-a-tu ina* ÚŠ *lem-ni ú-ḫal-li-qu nap-šat-su ip-qí-du-šú a-na* KUR.NU.GI$_4$.A *a-šar la* ⌜*ta*⌝*-a-ri*

18) ⌜*lìb*⌝*-bi* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia ul i-nu-uḫ ul ip-šaḫ šá e-zu-zu ka-bat-ti* EN-*ti-šú-*⌜*nu*⌝

19) LUGAL-*us-su iš-ki-pu* BALA-*šú e-ki-mu be-lut* KUR.ELAM.MA.KI *ú-šal-qu-u šá-*⌜*nam-ma*⌝

20) ^{m}*um-man-i-gaš* ^{m}*um-man-ap-pa* ^{m}*tam-ma-ri-tu* DUMU.MEŠ ^{m}*ur-ta-ki* LUGAL KUR.ELAM.⌜MA⌝.KI

1–3) I, Ashurbanipal, great king, strong k[ing], king of the world, king of Assyria, king of the four quarters (of the world); offspring of Esarhaddon, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; descendant of Sennacherib, great king, strong king, king of the world, (who was) also king of Assyria —

4–10) (The god) Aššur, the Enlil of the gods, firmly established the foundations of (my) throne (and) required my priestly services; the goddess Mullissu, the mother of the great gods, raised me like my (own) birth mother in her sweet embrace; the gods Sîn (and) Šamaš regularly sent me auspicious signs every month through their firm "yes"; the god Marduk, the sage of the gods whose command cannot be changed, determined as my lot a destiny of longevity; the god Nabû, the scribe of everything, implanted in my mind the precepts of his wisdom, which he loves; the goddess Ištar, who resides in the city Arbela, the honored one of the great gods, stretched out her everlasting protection over me; (and) the god Nergal, mightiest of the gods, granted me power, virility, (and) unrivalled strength as a gift.

11–14) From my childhood, the great gods who dwell in heaven and netherworld determined my destiny to be king. They raised me like a father who had engendered (me) (and) entrusted me with their exalted ways. They taught me how to wage war and battle, set in motion an attack, form a battle line, and (do) combat. They made my weapons greater than (those of) my enemies who, from my childhood until I became an adult, started a fight with me.

15–16) They judged my case with Urtaku, the king of the land Elam, with whom I did not start (but) who started a battle with me. In my stead, they brought about his defeat, smashed his vanguard, (and) drove him away as far as the border of his land.

17–19) [I]n that year, they destroyed his life through a cruel death. They consigned him to Kurnugia, the place of no return. The heart(s) of the great gods, my lords, were not appeased, (and) the angry mood(s) of the[i]r lordly majesties were not pacified. They overthrew his kingship (and) took away his dynasty. They made somebody e[ls]e assume dominion over the land Elam.

20–23) Ummanigaš, Ummanappa, (and) Tammarītu — the sons of Urt[a]ku, the king of the Elam —

1–61 On ex. 1, the Large Hunting Inscription is written after the horizontal ruling that appears on the obverse of the tablet (see the commentary). E. Weissert (in Parpola and Whiting, Assyria 1995 pp. 341–342 n. 9) labeled this as "Text B" of ex. 1, and following his practice, the first line of the inscription in the present edition is designated as line 1 despite the fact that it is not the first line of the tablet.
9 Ex. 4 includes an additional line of text, [...] UGU LÚ.KÚR.MEŠ-*ia* "[...] over my enemies," after line 9 of the master text.
10 Ex. 4 includes an additional line of text, [...] *za-ma-ni-ia* "[...] my enemies," after line 10 of the master text.

21) ^{m}*ku-dúr-ru* ^{m}*pa-ru-u* DUMU.MEŠ ^{m}*um-man-al-da-si* LUGAL *a-lik pa-ni* ^{m}*ur-*⌜*ta-ki*⌝
22) 60 NUMUN LUGAL *ina la mì-ni* LÚ.⌜ERIM⌝.MEŠ GIŠ.PAN DUMU.MEŠ *ba-né-e šá* KUR.ELAM.MA.⌜KI⌝
23) *la-pa-an da-a-ki* ^{m}*te-um-man* ŠEŠ AD-*šú-nu* (erasure) *in-nab-tu-nim-ma iṣ-ba-tú* GÌR.II LUGAL-⌜*ti*⌝-*ia*
24) ⌜*ul*⌝-*tu ina* GIŠ.GU.ZA AD *ba-ni-ia ú-ši-bu* ^{d}IŠKUR ŠÈG.MEŠ-*šú ú-maš-ši-ra* ^{d}*é-a ú-paṭ-*⌜*ṭi*⌝-*ra* IDIM.MEŠ-*šú*
25) GIŠ.TIR.MEŠ *ma-gal iš-mu-ḫa* GIŠ.GI.MEŠ *ṣu-ṣe-e uš-te-li-pu la i-šú-u né-re-bu u tal-lak-tú*
26) *ta-lit-ti* UR.MAḪ.MEŠ ⌜*qé-reb*⌝-*ši-in i-šir-ma ina la-a mì-ni ik-*⌜*ṣu*⌝-*ru el-la-tú*
27) *ina ú-kul-ti* GU$_4$.MEŠ *ṣe-e-ni u a-me-lu-ti in-na-ad-ru-ma e-zi-zu* ⌜*iš-mu*⌝-*ḫu la-a-nu*
28) *ina rig-me-šú-nu ḫur-šá-a-ni i-*⌜*ram-mu*⌝-[*mu*] *ig-da-na-lu-du ú-ma-am* ⌜EDIN$^{?}$⌝
29) *bu-ul* EDIN *ka-a-a-an ú-šam-qa-tu i-tab-ba-ku* ÚŠ.MEŠ *a-me-lu-ti* ⌜*ip-ru-su*⌝ *a-lak-tu*
30) *ki-ma dáb-de-e* ^{d}*èr-ra tab-kàt šá-lam-tu* ADDA.MEŠ GU$_4$.⌜MEŠ⌝ *u* ⌜*ṣe*⌝-[*e-ni*$^{?}$ *ina*$^{?}$] ⌜EDIN$^{?}$⌝ *u ba-ma-a-ti*
31) *i-bak-ku-ú* LÚ.SIPA.MEŠ LÚ.*na-qí-di šá la-ab-bi ik-*⌜*ka*⌝-[*lu ina tar-ba-ṣi u*] *su-pu-ru*
32) *i-sa-ap-pi-du da-ad-me ur-ru u mu-šú x* (*x*) *x x* [*ina* GIŠ].⌜GI⌝ *u* ⌜GIŠ.TIR *šit-ku-na*⌝-*at šu-bat-sún*
33) *ep-*⌜*šet*⌝ UR.MAḪ.MEŠ *šá-a-tu-nu iq-bu-*⌜*nim*⌝-[*ma ki-i*] ⌜*mul*⌝-*ta-*ʾ*u-u-ti al-li-*⌜*ka* EDIN⌝-*uš-šú-un*
34) *ina me-ti-iq ger-ri-ia qé-reb* ⌜GIŠ.GI⌝ [*u* GIŠ].⌜TIR⌝.MEŠ *šá-a-ti-na* ⌜*e*⌝-*ru-um-ma* BAD$_5$.BAD$_5$-*šú-*⌜*nu*⌝ *áš-kun*
35) *qin-na-a-ti-šú-nu ú-par-ri-ir* [...]-⌜*šú*⌝-*nu bal-ṭu-u-ti ú-ṣab-bi-ta ina qa-*⌜*a-ti*⌝
36) ⌜UN⌝.MEŠ *a-ši-bu-ut* URU.MEŠ ⌜LÚ⌝.[SIPA.MEŠ LÚ].⌜*na-qí*⌝-*di ú-pa-áš-ši-iḫ-ma bu-ul* EDIN *ú-šar-bi-ṣa par-*⌜*ga*⌝-[*niš*]
37) *ina u*$_4$*-me-šú* 4 DUMU.MEŠ ⌜LUGAL⌝.[MEŠ ...] ⌜*mun-nab*⌝-*ti šá* KUR.ELAM.MA.KI *šá-le-e* GIŠ.PAN-*šú-un ú-na-*ʾ*i-i-du-*⌜*in-ni*⌝

Kudurru (and) Parrû — the sons of Ummanaldašu (Ḫumban-ḫaltaš II), the king who came before Urtaku — (together with) sixty members of the royal (family), countless archers, (and) nobles of the land Elam, fled to me before the slaughter of Teumman, the brother of their father, and grasped the feet of my royal majesty.

24–27) After I sat on the throne of the father who had engendered me, the god Adad released his rains (and) the god Ea opened up his springs. The forests flourished greatly (and) reeds (and) reed-thickets grew together (so that) there was no entrance or walkway. The young of the lions thrived in[s]ide them and they ba[n]ded into packs without number. By devouring oxen, sheep and goats, and humans, they became restless and fierce; they gr[e]w in size.
28–32) The mountains resou[nded] with their roars (and) the beasts of the *ste*[*ppe*] were perpetually terrified. They were constantly cutting down wild animals (and) shedding the blood of humans, (so that) they blocked travel. (30) Like the carnage of the god Erra, the bodies (and) corpses of oxen and *s*[*heep and goats*] were heaped up [*in the stepp*]*e* and open country. Shepherds (and) herdsmen were bewailing that lions were eat[ing (animals) within (their) cattle-pens and] sheepfold(s). Settlements were mourning day and night ..., their dwelling place(s) were situated [in the r]eed(s) and forest(s).
33–36) They (the people) told m[e] about the deeds of these lions [and for pl]easure I went out against them. During the course of my campaign, I entered into those [re]ed(s) [and fo]rests and I brought about their defeat. (35) I scattered their lairs (and) I captured [t]heir [...] alive. I pacified the people living in (those) settlements (and) the [shepherd(s) (and) he]rdsmen, and I allowed wild animals to dwell (as safely) as if on a mea[dow].

37–44) At that time, four sons of the king[s ...], fugitives of the land Elam, demonstrated to [m]e (lit. “drew [m]y attention to”) the shooting of their bow(s),

25 The scribe of ex. 1 placed a horizontal tick mark on the left edge of the tablet that is about even with the top edge of the signs of line 25 (corresponding to rev. 3 of that exemplar). It is unclear what this scribal notation means, especially since the additional lines written on the left edge of the tablet belong to other locations in the tablet’s narrative (see the on-page notes to line 28 and left edge 1) and so this scribal mark does not appear to be related to them. It is possible that it was placed here to mark the beginning of the hunting narrative itself after the historical material concerning the Elamites and the transitional statement in line 24 (compare the scribal notation at text no. 227 obv. 6 discussed in the on-page note).

28 Ex. 1 does not have line 28 of the master text in the body of the tablet as the scribe goes from line 27 to line 29 (corresponding to rev. 5 and 6, respectively, of that exemplar). Instead, line 28 is written on the left edge of the tablet in two shorter lines along the edge of the reverse (designated as left edge 2–3 of that exemplar). T.G. Pinches (in S.A. Smith, Keilschrifttexte 2 p. 69), M. Streck (Asb. p. 212 n. o), and R. Borger (BIWA pp. 330–331) argued that this material belongs between lines 27 and 29 of the master text. This is supported by the fact that the scribe drew a line beginning just underneath the *ina* of line 27 and continued it onto the left edge of the tablet; he then inscribed left edge 2–3 of the exemplar immediately to the right of that line, thus indicating where these lines were to be inserted (see Figure 16). The omission of line 28 can probably be explained as a haplography since both lines 27 and 28 begin with *ina*. Thus, the two lines on the left edge of ex. 1 are included here in the edition of the text as line 28.

33–35 As a literary device, the scribe is narrating Ashurbanipal’s conquest of lions with the same language that is used throughout Assyrian royal inscriptions to describe the kings’ victories over human enemies.

38) ⌜*ša*⌝ *ul-tu im-*⌜*ma*⌝*-x* [...] *x la-ab-niš* ⌜*ú-kàṣ*⌝*-ṣi-ṣu ṣu-up-*⌜*ra-te*?⌝
39) [*x x*] *x x* [... *i*]-⌜*sa*⌝*-al-lu-ú i-na maḫ-*⌜*ri-ia*⌝
40) [...]-⌜*nu*⌝ *is-lu-ú x x x-né-*⌜*e*⌝
41) [...] GIŠ.*šil-ta-ḫi-šú-nu šam-ru-u-ti*
42) [... GIŠ.*šil*]-⌜*ta*⌝*-ḫi-ia šam-ri* UB *x* RU UŠ?
43) [...]*-a-ti ina* KA NA? AN *x x* ⌜LÚ⌝*.šu-ut* SAG.MEŠ-⌜*ia*?⌝
44) [...] *x x* ID QA? *šit-ku-nu* ŠID? *x x x x*
45) [...] *x* ⌜d⌝U.GUR *dan*⌝*-dan-ni* DINGIR.MEŠ AN *x* [(*x*)]
46) [...] ⌜ḪA?⌝ *ina pa-an* GIŠ.PAN-⌜*ia*⌝
47) [... *ip*]*-pal-la-su-uš ni-iš x*
48) [...]-⌜*ia*?⌝ *ik-*⌜*ta*⌝*-na-*⌜*ra*⌝*-bu ú-*⌜*na*⌝*-šá-qu* GÌR.II-⌜*ia*⌝
49) [...] *x x* ⌜NA⌝ *e-mu-*⌜*ra*⌝ IGI.II-⌜*šú*?*-nu*?⌝
50) [...] *x x x* ⌜*e*?*-li*?⌝ EDIN⌝ *x x x x x x x* (*x*)
51) [...] *x* ⌜GI?⌝ *la ta-šak-kan*
52) [...] *x x-na-nu li-šar-ši-ka*
53) [...] *a-me-lu-*⌜*ú-tim*⌝*-ma*
54) [...] ⌜KUR⌝.ELAM.MA.⌜KI⌝
55) [...] *x x x x* (*x*)
56) [...] *x-*⌜*la*⌝*-nu*
57) [...] (erased line)
58) [...] *x x-ra-nu*
59) [...] *x x x-šú*
60) [...] *x-*⌜*e*⌝*-šú*
61) [...] *x x*

Lacuna

Left edge

1) [...] *x x x* ⌜*ú*?*-tak*⌝*-kil-an-ni iq-ba-a sa-pa-*⌜*aḫ*⌝ KUR.ELAM.MA.KI

[wh]ich after ... [...] they mutilated (their) fingernails in a ... way. [...] ... [...] they were shooting [...] before me. (40) [...] they shot ... [...] their furious arrows [...] my furious [ar]row ... [...] ... *my* eunuchs [...] ... *is/are located* ...

45–54) [...] the god Nergal, mightiest of the gods, ... [...] before my bow [...] they were [lo]oking at him ... [...] they were constantly blessing *m*[*y* ...] (and) were kissing my feet. [...] ... *their* (own) eyes saw (50) [...] ... [...] ... you will not place [...] May he allow you to have [(... and) *m*]*ight*. [...] humanity [...] the land Elam

55–61) (No translation possible)

Lacuna

Left edge 1) [...] ... had encouraged me, commanded me to scatter the land Elam.

187

A clay tablet fragment contains an Ashurbanipal inscription whose contents are similar to the "Large Hunting Inscription" (text no. 186) since it reports on some of the king's hunting activities, mainly the slaughter of lions. The

186 line 38 *la-ab-niš* ⌜*ú-kàṣ*⌝*-ṣi-ṣu ṣu-up-*⌜*ra-te*?⌝ "they mutilated (their) fingernails in a ... way": CAD L p. 34 sub *labnu* and CAD Ṣ p. 251 sub *ṣupru* A 1.a.1′ translate the line, "they broke their fingernails as if (they were throwing) throw sticks." However, the exact meaning of *lab/pniš* is uncertain. This line contains the only attestation of the word, and the association of *lab/pnu* with "throw stick" is based only on references in lexical lists. Thus, the present translation tentatively follows the one provided by CAD G p. 53 sub *gaṣāṣu* B 2.

186 line 50 After the EDIN sign, which is about one and a half signs away from the right edge of the reverse, there are traces of seven or eight signs that wrap onto the edge of the tablet and continue for about three-quarters of the way across that edge. These signs are difficult to identify because all of them appear to have been erased by the scribe.

186 Left edge 1 M. Streck (Asb. p. 212 n. e) suggested that left edge 1 (which is written along the edge of the obverse of ex. 1) might belong after line 23, although he indicated that its placement after line 18 could also be a possibility. T. Bauer (Asb. p. 87 n. 1) instead argued that it can only be inserted after line 18 since it best fits into the narrative at that location. In contrast to both these opinions, E. Weissert (in Parpola and Whiting, Assyria 1995 p. 342 n. 9) believed that this line does not belong to the text of the Large Hunting Inscription at all, but rather was written as a correction to the text on the obverse that appeared before it. Given that left edge 1 is written along the obverse of the tablet, this would place the beginning of the line — although not preserved — at some point to the left of the area in which the text before the horizontal ruling was written and ultimately erased (Weissert's "Text A"; see the introduction). Since the scribe of the tablet drew a line from the front of the other editorial addition on the tablet to where it belonged in the narrative (see the on page note to line 28), it is likely that he would have done the same for this editorial correction, thus making Weissert's interpretation the most plausible.

latter part of the inscription deals with the presentation of offerings to the goddess Mullissu at Nineveh in the field where Ashurbanipal had killed some of the lions. Based on this and the fact that the same number of lions (eighteen) are killed in the narrative of K 6085 as are depicted on the Ashurbanipal relief panels BM 124863–124865 from Room C of his North Palace at Nineveh, E. Weissert (in Parpola and Whiting, Assyria 1995 pp. 351 and 354–355 figs. 3–4) has suggested that K 6085 is an archival copy or draft of the inscription that was engraved on the stele pictured on the adjacent relief panel BM 124862 that is on the top of a hill overlooking the Nineveh hunting arena.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6085	Nineveh, Kuyunjik	7.3×7	c

COMMENTARY

K 6085 preserves part of one face of a single-column tablet, including a portion of its left edge. T. Bauer (Asb. p. 88) suggested that K 6085 belonged to the same tablet as the Large Hunting Inscription (text no. 186) and thus edited the fragment as the conclusion of that inscription. However, both R. Borger (BIWA p. 334) and E. Weissert (in Parpola and Whiting, Assyria 1995 p. 341 n. 8) disagreed with this join. As pointed out by Weissert, the script of K 6085 is much more spaced out than that in the lower portion of the reverse of K 2867, which is inscribed in a smaller, more densely written script. In addition, the estimated width of the present tablet is much narrower than that of the Large Hunting Inscription.

With respect to a possible date for the composition of the inscription, Weissert (ibid.) suggested it should probably be associated with other inscriptions that commemorate building projects on structures belonging to Ištar/Mullissu of Nineveh, such as text no. 10 (Prism T) v 33–vi 11 that describes work on her *akītu*-house and dates to 645, and text no. 23 (IIT) lines 162–166a that describes work on her temple Emašmaš and likely dates to ca. 638.

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2013 May, CRRA 56 p. 208 (line 6′b, edition)

TEXT

Lacuna

1′) [...] *x x x* (*x*) [...]

2′) [*šal*]-˹*šú* UZU?.ÉLLAG?.MEŠ˺ *am-ḫa-aṣ-ma ul* [*x x*] *x x* [...]

3′) ˹*re*˺*-bu-u muḫ-ḫa am-ḫa-as-su-ma* [(*x*)] ˹A?˺ ŠÚ E *x* [...]

4′) *ḫa-an-šú ma-at-nu-šú ú-bat-ti-*˹*iq-ma*˺ A RI *x* [...]

5′) *ina* 1-*et* ANŠE.*ú-re-e ṣi-mit-ti be-lu-ti-ia*

Lacuna

1′–8′) [...] ... [..., the thir]d (lion), I struck (its) *kidney*s but did not [...] ... [...], the fourth, I smashed (its) skull and ... [...], the fifth, I cut through its tendon and ... [...]. (5′) With my single, lordly, harnessed team (and) the *v*[*ehicle* of my royal majesty], forty minutes after dawn, I [quelled] the fury of eighteen raging lions [...] I threw their corpses opposite one another [into] heaps [...]. I made their blood flow and [...] the vegetation of

⌜*ru*?⌝-[*kub* LUGAL-*ti-ia*]
6′) 10 UŠ u_4-*mu ina a-la-ki ša* 18 UR.MAḪ.MEŠ ⌜*na*⌝-*ad-ru-ti uz-za-šú-nu* ⌜*ú*⌝-[*šap-ši-iḫ* ...]
7′) ADDA.MEŠ-*šú-nu mé-eḫ-ret a-*⌜*ḫa-meš ad*⌝-*di gu-ru-*⌜*un*⌝-[*niš* ...]
8′) ÚŠ.MEŠ-*šú-nu* ⌜*ú*⌝-*šar-di-ma ur-*⌜*qí-it*⌝ EDIN GIM ⌜*na*⌝-[...]
9′) *a-šar* UR.MAḪ.MEŠ *šú-nu-ti a-du-ku ú-šal-x* [...]
10′) A.ŠÀ *an-nu-u ša* UN.MEŠ É.GAL-*ia šu-ú* UR.⌜MAḪ⌝.[(MEŠ) ...]
11′) A.ŠÀ *šu-*⌜*a-tu*⌝ *a-na* ^{d}NIN.LÍL *a-ši-bat* NINA.KI *ša ta-ram-*[*mu* ...]
12′) *a-na na-dan zi-bé-e-šá gi-né-šá ṭuḫ-ḫu-di* UGU *sat-tuk-*⌜*ki*⌝ DINGIR.[MEŠ ...]
13′) *e-nu-ma* ^{d}NIN.LÍL *e-ri-iš* NIDBA.MEŠ ⌜^{d}*nisaba*⌝ [...]
14′) *ù na-dan sat-tuk-ke-e-šú x x* [...]
15′) *li-li-iṣ lib-*⌜*ba*?⌝-[*šá* ...]
16′) [*x*] *x* ⌜*ḫa*?⌝-*diš* (*x*) [...]

the steppe like [...].

9′–12′) (At) the place (where) I killed those lions, I ... [...]. This field, which the people of my palace [*named*] "He [...] the Lio[n(s) ...]," that field to Mullissu, who dwells in Nineveh which she love[s, ...] in order to give her offerings (and) contributions (and) to provide (them) more lavishly than the regular offerings of the (other) god[s ...].
13′–16′) When Mullissu [...] the scent of offerings of gra[in ...] and the giving of his regular offerings ... [...].
(15′) May [her] *hear*[*t*] rejoice [...] *with pleasure* [...]

Lacuna

Left edge
1) [...] ŠÁ ⌜TIR?⌝ GIŠ SI [...]
2) [...] ŠI *x* [...]

Lacuna

Left edge 1–2) (No translation possible)

188

The right half of a small, horizontal clay tablet preserves part of an inscription that described two military expeditions against Elam. The first possibly concerns Ashurbanipal's dealings with Tammarītu, while the second likely pertains to the Assyrian king's second campaign against Ummanaldašu (Ḫumban-ḫaltaš III).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2623	Nineveh, Kuyunjik	5.4×4.7×2.5	p

COMMENTARY

K 2623 preserves the right edge and portions of the top and bottom edges of a horizontal tablet; obv. 13–14 are written on its bottom edge. The exact nature of the text on this tablet is uncertain. A. Leeper published the fragment in CT 35 as part of Ashurbanipal's epigraph tablets. However, as pointed out by both E. Weidner (AfO 8 pp. 202–203) and T. Bauer (Asb. p. 100 n. 2), the text does not belong with that group since it does not record actual epigraphs. It instead appears to contain two short episodes that were extracted from the prism accounts, particularly from that of text no. 11 (Prism A). Although Bauer

187 line 6′ 10 UŠ "forty minutes": For 1 UŠ equaling four minutes, see Borger, MZL p. 326.

suggested that these extracts were the initial materials that would be needed to create the epigraphs, the ultimate use for such extracts is not really known.

The tablet contains two short entries (obv. 1–6 and obv. 7–rev. 2) separated by a blank space. The first episode seems to mention Tammarītu in obv. 1, which is then followed by the removal of plunder in obv. 2–6, although no context is preserved. In the latter entry, no name has survived in obv. 7, but this line is also followed by the removal of plunder in obv. 8–13, after which the account adds a general statement about Elam's defeat in obv. 14 and the removal of dirt from conquered cities in rev. 1–2. Bauer (ibid. pp. 100–101) suggested that this second episode concerns Ashurbanipal's conflict with Ummanaldašu. His supposition is supported by the fact that the list of plunder in obv. 8–13 duplicates text no. 11 (Prism A) vi 81–95 and the collection of earth to be taken to Assyria in rev. 1–2 duplicates text no. 11 (Prism A) vi 96–98, both of which are included in the account of Ashurbanipal's second campaign against Ummanaldašu in that prism inscription. Interestingly, the list of plunder in obv. 2–6 of the first episode duplicates several elements of the list of plunder from the second entry, but it appears that there is not enough space to restore that entire list in the first episode, particularly in obv. 3 and 5.

BIBLIOGRAPHY

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1920 Leeper, CT 35 p. 13 and pl. 30 (copy, study)
1923 Maynard, JSOR 7 p. 25 no. 21 (translation)
1932–33 Weidner, AfO 8 p. 202–203 (study)
1933 Bauer, Asb. pp. 100–101 with n. 2 (transliteration, study)
1996 Borger, BIWA pp. 56 and 328 (study)

TEXT

Obv.

1) [... ^{m}*tam-ma-ri*]-⌜*tú*⌝ MAN KUR.ELAM.MA.KI
2) [... KUR].⌜ELAM⌝.MA*.KI *x*
3) [... LÚ.3].⌜U_5⌝.MEŠ LÚ.*šá pét-ḫal*.MEŠ LÚ.ERIM.MEŠ GIŠ.PAN
4) [(...) LÚ.SAG.MEŠ LÚ.*kit-kit-tu-ú gi*]-⌜*mir*⌝ *um-ma-a-ni ma-la ba-šú-u*
5) [... ANŠE].⌜KUNGA⌝.MEŠ ANŠE.MEŠ GU_4.MEŠ *u ṣe-e-ni*
6) [*ša e-li* $BURU_5$.ḪI.A *ma-a'-du*] *áš-lu-la a-na* KUR *aš-šur*.KI

Blank space for 2 lines

7) [... *man*]-⌜*za*⌝-*az* MUŠEN.MEŠ *ul e-zib*
8) [DUMU.MUNUS.MEŠ LUGAL.MEŠ NIN_9.MEŠ LUGAL.MEŠ *a-di qi-in-ni*] *maḫ-ri-tú ar-ki-tú* ⌜*šá*⌝ LUGAL.MEŠ ⌜KUR.*e-lam-ti*⌝
9) [LÚ.*qé-pa-a-ni* LÚ.*ḫa-za-na-a-ti ša* URU].⌜MEŠ⌝ *šá-*⌜*a*⌝*-tu-nu ma-la ak-šu-ud-du*
10) [LÚ.GAL GIŠ.PAN.MEŠ LÚ.GAR-*nu*.MEŠ LÚ.*mu-kil* KUŠ.PA.MEŠ] ⌜LÚ⌝.3.U_5.MEŠ LÚ.*šá pét-ḫal*.MEŠ
11) [LÚ.ERIM.MEŠ GIŠ.PAN LÚ.SAG.MEŠ LÚ.*kit-kit-tu*]-⌜*ú*⌝ *gi-mir um-*⌜*ma*⌝*-a-ni ma-*⌜*la*⌝ *ba-šú-u*
12) [UN.MEŠ NITA *u* MUNUS TUR *u* GAL ANŠE.KUR.RA.MEŠ] ⌜ANŠE⌝.KUNGA.MEŠ ⌜ANŠE.MEŠ⌝
13) [GU_4.MEŠ *u ṣe-e-ni ša e-li* $BURU_5$.ḪI.A *ma*]-⌜*a'-du*⌝ *áš-lu-la a-na* ⌜KUR AN⌝.ŠÁR

1–6) [... Tammarī]tu, the king of the land Elam, [... the land E]lam, [..., third me]n (of chariot crews), cavalrymen, archers, [(...) eunuchs, engineers, every k]ind of artisan there was, (5) [..., mu]les, donkeys, oxen, and sheep and goats, [which were more numerous than locusts] — I carried (them) off to Assyria.

Blank space for 2 lines

7–13) [...] I did not (even) leave [a pla]ce for birds (to perch). [The daughters of kings, the sisters of kings, along with] earlier (and) later [family] of the kings of the land Elam, [officials (and) mayors of] those [citi]es, as many as I had conquered, (10) [chief archers, captains, charioteers], third men (of chariot crews), cavalrymen, [archers, eunuchs, engineer]s, every kind of artisan there was, [people — male and female, young and old — horses], mules, donk[ey]s, [oxen, and sheep and goats, which were more numer]ous [than locusts] — I carried (them) off to Assyria.

obv. 2 The MA sign in [KUR].⌜ELAM⌝.MA*.KI "[the land E]lam" is lacking its middle horizontal wedge. Also, the *x* at the end of the line has two long horizontal wedges followed by a fairly squat vertical wedge, but it is unclear what sign is intended.

14) [... *a-na si-ḫir*]-˹*ti*˺ *ak-*˹*tùm*˺ KUR.ELAM.MA.KI

Rev.

1) [SAḪAR.ḪI.A URU.*šu-šá-an* URU.*ma-dak-tú* URU.*ḫal-te-ma-áš ù*] ˹*si*˺-*it-ti ma-ḫa-*˹*zi-šú-nu*˺

2) [*e-si-pa al-qa-a a-na* KUR] AN.ŠÁR.KI

Blank

14) [...] I covered the land Elam [in (its) entire]ty.

Rev. 1–2) [I gathered earth from the cities Susa, Madaktu, Ḫaltemaš, and the] rest of their cult centers [(and) took (it) to] Assyria.

Blank

189

A short, twenty-line inscription of Ashurbanipal is inscribed on a single-column clay tablet, of which only the right side is preserved. What little of the text is extant concerns Ashurbanipal's campaigns against Elam, but the names of the individuals who were the specific targets of these military expeditions are not preserved. It is unclear what purpose this tablet served, but it appears to have been either a short draft or excerpt of an inscription recording his Elamite campaigns.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4460	Nineveh, Kuyunjik	6.9×3.8	p

COMMENTARY

K 4460 is a fragment that preserves the right side of what appears to be a horizontal tablet, including its right edge and a small part of its top and bottom edges. Obv. 16–18 are written on the bottom edge of the tablet.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 634 (study)
1933 Bauer, Asb. p. 67 and pl. 40 (copy, transliteration, study)
1996 Borger, BIWA p. 333 (study)

TEXT

Obv.

1) [...] *ša* KUR.ELAM.MA.˹KI˺

2) [...] ˹KUR˺.ELAM.MA.KI

3) [...] ˹*a*˺-*na* EDIN-˹*uš*˺-[*šú*]

4) [...] *x x* KÁ-*šú-un*

5) [... *ú*]-˹*šaḫ*?˺-*ra-bu da-ád-me-ni*

6) [... *a*]-˹*na*˺ EDIN ERIM.ḪI.A-*ia*

7) [... *qé-reb* KUR].˹ELAM˺.MA.KI *at-tal-la-ku šal-ṭi-iš*

8) [...] ˹UKKIN˺ ERIM.ḪI.A-*šú*

1–11) [...] of the land Elam [... the lan]d Elam [...] against h[im ...] ... their gate(s) (5) [... *deva*]*stating* the settlements [...] against my troops [...] I marched about triumphantly [inside the land El]am [... the as]sembly of his troops [... that I] had conquered, I (now) plundered it. [..., *who*]*m* I/they placed on his throne, [...] (and) he took refuge (there).

9) [...] ⌜*ak*⌝-*šu-du áš-lu-la šal-lat-su*
10) [...] ⌜*šá*?⌝ *ú-še-ši-bu ina* GIŠ.GU.ZA-*šú*
11) [...] ⌜*e*⌝-*ḫu-uz mar-qí-tu*
12) [...] ⌜LUGAL⌝ *kib-rat* LÍMMU-*tim*
13) [... ^{d}]⌜MAŠ⌝ ^{d}U.GUR *u* ^{d}*nusku*
14) [...] ⌜GIŠ⌝.TUKUL.MEŠ-*šú*
15) [... *mì-lik*?] ⌜*la*⌝ *ku-širi*$_4$
16) [...] ⌜DINGIR⌝.MEŠ *tik-le-ía*
17) [...] ŠÚ *il-lik-u-x*
18) [...] ⌜*ul*⌝ *e-zib*

12–18) [..., ki]ng of the four quarters (of the world), [(...) the deities ..., Ninurt]a, Nergal, and Nusku [...] his weapons. (15) [... *a*] profit[le]ss [*decision* ... the go]ds who support me [...] went [...] did [n]ot escape.

Rev.
1) [...] *x* NAM *x*
2) [... *a-na*] ⌜*aḫ*⌝-*rat* UD.MEŠ

Rev. 1–2) [...] ... [... for f]uture days.

Blank

Blank

190

A fragment of a clay tablet preserves a text the appears to be a draft of a report of Ashurbanipal's building activities in the city of Ḫarrān. This report of the king's deeds — which includes a description of the circumstances in which the Assyrian king was divinely appointed for the task of rebuilding Eḫulḫul, the temple of Sîn in that city, and then an account of that temple's rebuilding, enlargement, and decoration, and the construction of Emelamana, the temple of Nusku — was included in the prologues of inscriptions written on prisms that were deposited or displayed in buildings in Nineveh and Kalḫu between 648 and 645.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3065	Nineveh, Kuyunjik	6.3×7.4×2.4	c

COMMENTARY

K 3065 is a fragment from the upper left corner of most likely a two-column tablet that preserves parts of both the obverse and reverse, as well as portions of its top and left edges. The extant text of col. i duplicates text no. 5 (Prism I) ii 2′–17′, text no. 6 (Prism C) i 65′–78′, text no. 7 (Prism Kh) i 39′–52′, and text no. 10 (Prism T) ii 29–46. Not enough of col. ii is preserved for one to ascertain its contents, and the reverse, as far as it is extant, is uninscribed.

Although the fragment does not contain a date, the inscription was probably written prior to the composition of text no. 5 (Prism I), the earliest known prism inscription whose prologue includes this account of Ashurbanipal's building program at Ḫarrān (sometimes referred to as the so-called "canonical first summary report"; for details, see Novotny, Eḫulḫul pp. 13–25). The tablet's inscription likely predates that of the prism since the former appears to be a draft or model of this material. The notion that the tablet contains a model text is suggested by a few factors. First, the inscription begins immediately with the "canonical first summary report" and does not include any of the other contents that come before this report in the prologues of the

prism inscriptions, text nos. 5–8 and 10. Moreover, the scribe has crudely erased i 9b–12, the section mentioning Shalmaneser III as a previous builder of Eḫulḫul, although it is unclear why he did this. Despite this, the traces of the erased signs in these lines are sufficient to read what was originally inscribed there, and so these lines are included in italics in the translation. Finally, while very little of col. ii is extant, much of the clay that remains is blank, suggesting that that column was not fully inscribed, which would be unusual if the tablet were supposed to contain a complete inscription.

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1927 Luckenbill, ARAB 2 p. 364 §938 (i 2–9a, translation)
1931 Thompson, Esarh. p. 31 (i 2–9a, study)
1933 Bauer, Asb. p. 35 (study)
1994 Onasch, ÄAT 27/1 p. 224 (study); and 2 pp. 178–179 (i 3–15, transliteration)
1996 Borger, BIWA pp. 132–133, 137, 141–143, and 331; and LoBl p. 18 (transliteration, study)
2002 Novotny, Studies Walker p. 192, p. 194 n. 14, and p. 196 (col. i, study)
2003 Novotny, Ehulhul pp. 13–14, 86–87, 94–98, 290–297, 303, 378, and *passim* (copy; col. i, transliteration; study)
2014 Novotny, SAACT 10 pp. xvii–xviii, 11, 62, and 92 no. 3 (copy, transliteration, study)

TEXT

Col. i

1) [*a-di a-di-ni a*]-⌜*bi la im-ma-al-la*$^{?}$⌝-[*du*]
2) [*um-mì a-lit*]-*ti* ⌜*la ba*⌝-*na-a-ta ina lìb-bi* ⌜AMA$^{?}$⌝-[*šá*]
3) [*a-na*] ⌜*e*⌝-*peš é-ḫúl-ḫúl iz-kur ni-bit* MU-⌜*ia*⌝
4) ⌜d⌝30 *šá ib-na-an-ni a-na* LUGAL-*u-ti*
5) *um-ma* ^{m}AN.ŠÁR-DÙ-A É.KUR *šú-a-tú ip-pu-uš-ma*
6) *qé-reb-šú ú-*⌜*šar*⌝-*man-ni pa-rak da-ra-a-ti*
7) ⌜*a*⌝-*mat* ^{d}30 *šá ul-tu* u_4-*me ru-qu-ti iq-bu-u*
8) *e-nen-na ú-kal-lim* UN.MEŠ *ar-ku-u-ti*
9) ⌜É⌝ ^{d}30 *šá* $^{m*d*?}$*sál**?-*ma**-*nu**-MAŠ* A* ^{m*}*aš**-*šur**-PAP*-IBILA*(erased)
10) ⌜LUGAL*⌝ *pa**-*ni** *maḫ**-*ri**-*ia** *e**-*pu**-*šú**(erased)
11) [*la*]-⌜*ba**⌝-*riš** *ú**-*šá**-*lik**-*ma**(erased)
12) [*ú-šad-gi*]-*la** *pa**-*nu**-*u**-*a**(erased)
13) [É.KUR *šu-a-tu šá*] ⌜*la*⌝-*ba-riš il-li-ku*
14) [*ina a-mat* ^{d}30 ^{d}*nusku*] ⌜*an*⌝-*ḫu-us-su ad-*⌜*ke*⌝
15) [*e-li ša* u_4-*me pa-ni*] ⌜*šu-bat*⌝-*su ú-*⌜*rap-piš*⌝

i 1–12) [Before] my [father] was bor[n] (and) my [birt]h-[mother] was created in [her] *moth*[*er's*] womb, the god Sîn, who created me to be king, named me [to] (re)build Eḫulḫul, (i 5) saying: "Ashurbanipal will (re)build that temple and make me dwell therein upon an eternal dais." The word of the god Sîn, which he had spoken in distant days, he now revealed to the people of a later generation. *He allowed* the temple of the god Sîn — which *Shalmaneser (III), son of Ashurnasirpal (II),* (i 10) [*a ki*]*ng of the past* (*who had come*) *before me, had built — to become* [*ol*]*d and* [*he entrus*]*ted* (*its renovation*) *to me.*

Lacuna

i 13–15) [(As for) that temple, which] had become [o]ld, I removed its [d]ilapidated section(s) [by the command of the gods Sîn (and) Nusku]. I made its [s]tr[u]cture larger [than the one in the days of the past].

Lacuna

Col. ii

Lacuna of 6 lines

1′) (blank) [...]
2′) ⌜18$^{?}$⌝ [...]
3′) ^{m}⌜GIŠ⌝.[...]
4′) (blank) [...]
5′) *x* [...]

Lacuna of 6 lines

ii 1′–5′) (No translation possible)

Blank space for 4 lines with traces of one erased sign

Blank space for four 4 with traces of one erased sign

Lacuna

Lacuna

i 9b–12 The scribe has crudely erased these lines of the inscription; see the commentary for details.

Col. iii
Completely missing
Col. iv
Lacuna
Blank

Completely missing

Lacuna
Blank

191

A fragment from the right half of a clay tablet bears an inscription of Ashurbanipal. The obverse[?] of the tablet reports on Ashurbanipal's training as a child, his selection by the gods to rule, and his work on the temple Egašanḫilikuga ("House of the Lady of Pure Luxuriance"). The reverse[?] details the return of the gods to the city of Babylon, as well as (apparently) the creation of a wooden canopy. The contents of much of this tablet are similar to those of text no. 220 (L^4).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2624	Nineveh, Kuyunjik	6×3.6×1.9	p

COMMENTARY

K 2624 preserves parts of both faces, as well as portions of the top, right, and bottom edges of the right side of a horizontal tablet. R. Borger (BIWA LoBl p. 8) raised the possibility that this fragment originally belonged to a fairly broad tablet with long lines. In his transliteration, Borger designated the obv.[?] as Side A and the rev.[?] as Side B.

For obv.[?] 1, compare text no. 9 (Prism F) i 31 and text no. 186 line 13; for obv.[?] 3–7, compare text no. 220 (L^4) ii 8′–11′ and i 28′; for obv.[?] 9, compare text no. 220 (L^4) ii 26′; and for obv.[?] 12–15, see text no. 72 i 1′–3′. For rev.[?] 12, see text no. 220 (L^4) iii 22′; for rev.[?] 14, see text no. 3 (Prism B) i 24–25; and for rev.[?] 15, see text no. 6 (Prism C) i 27′–28′, text no. 10 (Prism T) i 31–32, and text no. 15 ii 14–15.

Restorations to the translation of this text are taken from the parallel passages of the other inscriptions, but they should be considered highly tentative.

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1891 Bezold, Cat. 2 p. 459 (study)
1996 Borger, BIWA pp. 175, 177, 187–188, and 328; and LoBl p. 8 (transliteration, study)
2003 Novotny, Eḫulḫul pp. 208–209 and 215–217 (obv.[?] 10–15, translation; study)

TEXT

Obv.?

1) [...] ⌜*se*⌝-*de-ru mit-ḫu-ṣu-*⌜*u*⌝-[*tú*?]
2) [...] *x-ib* LUGAL-*u-ti a-*⌜*ḫu*?⌝-[*uz*?]
3) [...] ⌜*i*⌝-*ri-šú* NUN.⌜MEŠ? LÚ.*šu*⌝-[*ut* SAG]
4) [... *pu*]-⌜*us*?⌝-*su-sa-ku* ⌜*ḫi*⌝-*ṭi*-[*šú-nu*]
5) [... *áš*]-⌜*tak*?⌝-*ka-na šak-ka-nak*-[*ki*]
6) [...] ⌜*it*⌝-*tap-la-su* DINGIR.MEŠ GAL.MEŠ
7) [... GIŠ.AŠ].⌜TI⌝ *a-bi ba-ni-ia*
8) [...]-⌜*ma*⌝ *ú-na-áš-šá-qu* GÌR.II-*ia*
9) [... *ú*]-*mal-lu-u* ŠU.II-*u-a*
10) [...] *ir-šu-u sa-li-mu*
11) [...] ⌜*ú*⌝-*šak-lil*
12) [...] *x* GIM u_4-*me*
13) [...] *ina*? *é**-*gašan-ḫi-li-*⌜*kù*⌝-[*ga*]
14) [...] *x e-pu-šú* (erasure?) *x* [...]
15) [...] ⌜*pa*⌝-*rak da-*⌜*ra*⌝-[*a-ti*]

Obv.? 1–7) [... *I know how* to fo]rm a battle line (and do) comba[t. ...] I *gra*[*sped*] the ... of kingship [...]. Nobles (and) eu[nuch(s)] rejoiced [(*and*) *they heeded the pronouncement*(*s*) *from my lips. Before the king, the father who had engendered me, I would intercede on their behalf* (*and*)] I would [an]nul [their] sin(s). (obv.? 5) [... I *regularly appo*]*inted* governo[rs ...]. The great gods constantly looked [*with pleasure upon my good deeds and, by their exalted command, I gladly sat on* the thron]e of the father who had engendered me.

Obv.? 8–15) [... a]nd they kissed my feet. [...] they placed in my hands [... (obv.? 10) ...] they relented. I completed [... (*and*) *made* (*it*) *shine*] like daylight. [...] *in* Egašanḫiliku[ga ...] *which I* (*just*) *built* [... (*and*) *I made* (*Šarrat-Kidmuri*) *dwell on* (*her*)] ete[rnal d]ais.

Rev.?

1) [...] *x x* (*x*) [...]
2) [...] *x x* [...]
3) [... *pa*?]-⌜*ra*⌝-*as* ⌜EŠ?⌝.[BAR.MEŠ?]
4) [...]-⌜*ú*⌝ *kib-ra-*⌜*a-ti*?⌝
5) [... *na*]-*ram be-lu-ti-*⌜*šú*?⌝
6) [...] *x* ⌜URU⌝ *i-da-ad-du-*⌜*ú*?⌝
7) [...] ^{d}UTU *u* ^{d}IŠKUR
8) [... *na*]-⌜*ram*⌝ *lìb-bi-šú*
9) [...] ⌜*ú-ru*⌝-*uḫ šu-an-na*.KI
10) [...]-⌜*ḫu*?-*zu*⌝ *tub-qa-a-ti*
11) [...]-⌜*mu*?⌝-*ru ḫar-ra-an* ḪÚL.MEŠ
12) [... *qé*]-⌜*reb*⌝-*šú ir-ma-a pa-rak da-ra-*⌜*a*⌝-*ti*
13) [...] *x* KI *a-na áš-ri-šú-nu ú-*⌜*ter*⌝
14) [...] ⌜*ú*⌝-*šá-tir-ma ú-*⌜*kin*⌝ [(*x*)]
15) [... *iṣ*]-⌜*ṣi*⌝ *da-re-e šá šit-nu-nu* ⌜*šá*⌝-[*ma-meš*]

Rev.? 1–14) [...] ... [...] ... [... *to ma*]*ke dec*[*isions* ...] quarters (of the world) (rev.? 5) [... bel]oved by *his* lordly majesty [...] they ... the city [...] the gods Šamaš and Adad [... belo]ved by his heart [...] the road to Šuanna (Babylon) (rev.? 10) [...] ... the corners [...] ... a joyful procession [... insid]e it (Esagil) he (Marduk) took up residence on (his) eternal dais. [...] ... I returned (them) to their places (of worship) [...] I made [*regular offerings* (*and*) *contributions*] more plentiful [*than those of distant days*].

Rev.? 15) [*I had a canopy*], which rivals the he[avens, *made from musukkannu-wood*, a] durable [woo]d.

192

A small flake from one face of a clay tablet preserves parts of four lines of text from an inscription of Ashurbanipal. The fragment only contains the king's name and a broken reference to one or more of the gods desiring him to be king.

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191 obv.? 7 Given the parallel in text no. 220 (L^4) ii 11′b of *ú-šib ṭa-a-biš ina* GIŠ.GU.ZA AD DÙ-*ia* "I sat gladly on the throne of the father who had engendered me," one expects GIŠ.GU.ZA before *a-bi ba-ni-ia*. However, the damaged traces before *a-bi* are clearly the upper portion of a vertical and a winkelhaken, and so they cannot be the end of ZA. Although this could be a scribal error (such as ⌜ḪA⌝ for the visually similar ⌜ZA⌝), the traces are treated here as the rare writing of GIŠ.AŠ.TI for *kussû* (see AŠ.TI in Grayson and Novotny, RINAP 3/2 p. 231 no. 162 iii 15′; compare also GIŠ.AŠ.TE Tadmor and Yamada, RINAP 1 p. 142 Tiglath-pileser III no. 53 line 27).
191 obv.? 13–15 *é**-*gašan-ḫi-li-*⌜*kù*⌝-[*ga*] "Egašanḫiliku[ga]": The *é* lacks two vertical wedges. For the connection of the goddess Šarrat-Kidmuri with this structure, see Novotny, Eḫulḫul pp. 216–217.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 21535	Nineveh, Kuyunjik	1.7×2	p

BIBLIOGRAPHY

1992 Lambert, Cat. p. 63 (study)
1996 Borger, BIWA p. 340; and LoBl p. 76 (transliteration, study)

TEXT

Lacuna
1′) [...] *x* ⌜AN⌝.ŠÁR-DÙ-⌜A⌝ [...]
2′) [... EN]-⌜*ú*⌝-*ti iḫ-šu*-[*ḫu* ...]
3′) [...] *x* ⌜LUL⌝ *x* RI *x* [...]
4′) [...] *x x x* (*x*) [...]
Lacuna

Lacuna
1′–4′) [...] Ashurbanipa[l ...] requir[ed] my [lordsh]ip [...] ... [...] ... [...]

Lacuna

193

A small fragment from one face of a clay tablet preserves parts of nine lines of a royally-commissioned text, possibly a royal inscription. The text likely dates to the reign of Ashurbanipal since it mentions him and since he is probably called “the creation” of the god(s), which is a common designation used for this king in his corpus of inscriptions.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13789	Nineveh, Kuyunjik	4.1×2.5	p

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1339 (study)
1898 Winckler, OLZ 1 col. 73 (study)
1933 Bauer, Asb. p. 70 and pl. 47 (copy, study)
1996 Borger, BIWA p. 338 (study, line 8′, collations)

TEXT

Lacuna
1′) [...] NÍG KAL [...]
2′) [... *i*?]-*šak-kan-*⌜*ma*⌝ [...]
3′) [...] LA TA *x* [...]
4′) [...] *x-nu-šú a-na x* [...]
5′) [...] *x-šú-nu lu-nak-ki-*[*ir* ...]
6′) [...] *x ú-šá-aṣ-bit* ⌜ŠÚ?⌝ [...]
7′) [...] ⌜*šá*⌝ ^{d}UTU ^{d}AG [...]
8′) [... ^{m}AN].⌜ŠÁR⌝-DÙ-A *bi-*[*nu-ut*? ...]
9′) [...] *x* KI [...]
Lacuna

Lacuna
1′–9′) [...] ... [... *he*] will place a[nd ...] ... [...] his ... [...] for [... (5′) ...] let *me* remov[e] their [...] *I* made (*them*) take [...] *which/who*(*m*) the gods Šamaš, Nabû, [... Ash]urbanipal, *the cre*[*ation of* ...] ... [...]

Lacuna

194–196

Among the numerous clay tablets bearing inscriptions of Ashurbanipal from Nineveh, three pertain to his activities at Aššur, Assyria's principal religious center. Two texts (text nos. 194–195) are the so-called "letters to the god Aššur," which were perhaps read aloud to the Assyrian national god during some type of ceremony in that city. The third text (text no. 196) contains a dedicatory inscription to Aššur commemorating the dedication of a processional carriage for display, likely in the cella Eḫursaggalkurkurra ("House of the Great Mountain of the Lands") of Aššur's temple Ešarra ("House of the Universe").

194

This text, the so-called "grosse Gottesbrief an Assur" or "Large Letter to the God Aššur" (see also text no. 195), is inscribed upon a three-column tablet, fragments of which are now housed in the collections of the British Museum (London) and the Vorderasiatisches Museum (Berlin). This letter to the god Aššur reports on Ashurbanipal's campaigns against the Arabs, as well as his fifth Elamite campaign (the king's second war against Ummanaldašu [Ḫumban-ḫaltaš III]). The historical narrative of the letter draws directly from the accounts of the prism inscriptions and the text was likely composed sometime around the composition of text no. 11 (Prism A) in 644–642.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2802 + K 3047 + K 3049 (+) BM 98591 (+) VAT 5600	Th 1905-4-9,97	Nineveh, Kuyunjik	15.8×14.5 (K 2802+); 4.8×6.5 (BM 98591); 8.5×12 (VAT 5600)	c

COMMENTARY

The majority of the inscription is found on K 2802 + K 3047 + K 3049, which preserves both faces of the lower two-thirds of the tablet. VAT 5600 and BM 98591 together preserve the obverse of the top one-third of the tablet, with the former containing cols. i, ii, and a small portion of iii, and the latter containing the rest of col. iii. The international join between VAT 5600 and K 2802+ was recognized by B. Landsberger (Bauer, Asb. p. 66 n. 1), and the additional long-distance join of BM 98591 with VAT 5600 was identified by R. Borger (Orientalia NS 26 [1957] p. 1).

The text duplicates (although with variation) text no. 3 (Prism B) vii 83–viii 55; text no. 6 (Prism C) x 1′′–18′′; text no. 7 (Prism Kh) x 28′–52′; text no. 8 (Prism G) ix 1′′–28′′; and text no. 11 (Prism A) vii 9–18, 52–81, 86–124, viii 79–ix 29, 42–74, 123–126, and x 6–16. The order of the contents of this letter of Ashurbanipal to the god Aššur differs significantly from the above-mentioned texts, all of which are inscribed on prisms. For a discussion of the confusion over the identity of Uaite' in Ashurbanipal's inscriptions, including the present text, see the on-page notes to text no. 11 (Prism A) vii 82–x 39; vii 91–101 and viii 1–14; ix 53; and ix 103–114.

In the edition, blank lines on the tablet are provided with line numbers in order to keep the line count of the tablet consistent with that of earlier publications. However, the line count for ii 22–62 in the present edition is one line higher given that ii 20 and 21 were incorrectly edited as a single line (ii 20) in previous publications (see the on-page note to ii 20–21). Furthermore, one should note that in his edition, M. Streck (Asb. pp. 196–207 no. 8) edited the obverse of the tablet as the reverse and vice versa, but then oddly numbered the columns on both faces from left to right. Thus, his edition regarded col. i as col. iv, ii as v, iii as vi, iv as iii, v as ii, and vi as i.

BIBLIOGRAPHY

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1871 G. Smith, Assurbanipal pp. 290–295 (K 2802+, partial copy, partial edition)
1891 Bezold, Cat. 2 p. 477 (K 2802+, study)
1907 Ungnad, VAS 1 pp. X and 84 no. 83 (VAT 5600, copy, study)
1914 King, Cat. p. 60 (iii 1–3, copy; Th 1905-4-9,97, study)
1916 Streck, Asb. pp. XXXV–XXXVI no. 8, XL no. 22, 196–207 no. 8, and 376–379 no. 22 (K 2802+, VAT 5600, edition, study)
1927 Luckenbill, ARAB 2 pp. 367–368 §§945–950 (VAT 5600, translation)
1933 Bauer, Asb. pp. 20 and 66, and pls. 28–29 and 63 (BM 98591, copy, transliteration; K 2802+, partial copy, partial transliteration; study)
1935–36 Schawe, AfO 10 p. 170 (VAT 5600, study)
1957 Borger, Orientalia NS 26 p. 1 (study)
1973 Weippert, WO 7/1 pp. 74–85 (i 1–v 2, edition, study)
1982 Ephʿal, Arabs pp. 48–49 with n. 144, 50–52, 122, 126, 129, 143–146, 151–152, 156, 159, and 160–169 (cols. iii–vi, study)
1992 Gerardi, SAAB 6 pp. 71, 80–88, 97–98, and *passim* (ii 6–23, edition; i 1–16, 35–42, 44–46, ii 51–iii 18, iv 1–10, translation; study)
1995 Kuhrt, Ancient Near East 2 pp. 515 and 519 (i 54–ii 25, translation)
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2002 Holloway, Aššur is King p. 143 no. 54 (iv 2–8, study)
2012 Worthington, Textual Criticism p. 184 with n. 610 (i 54b, edition, study)

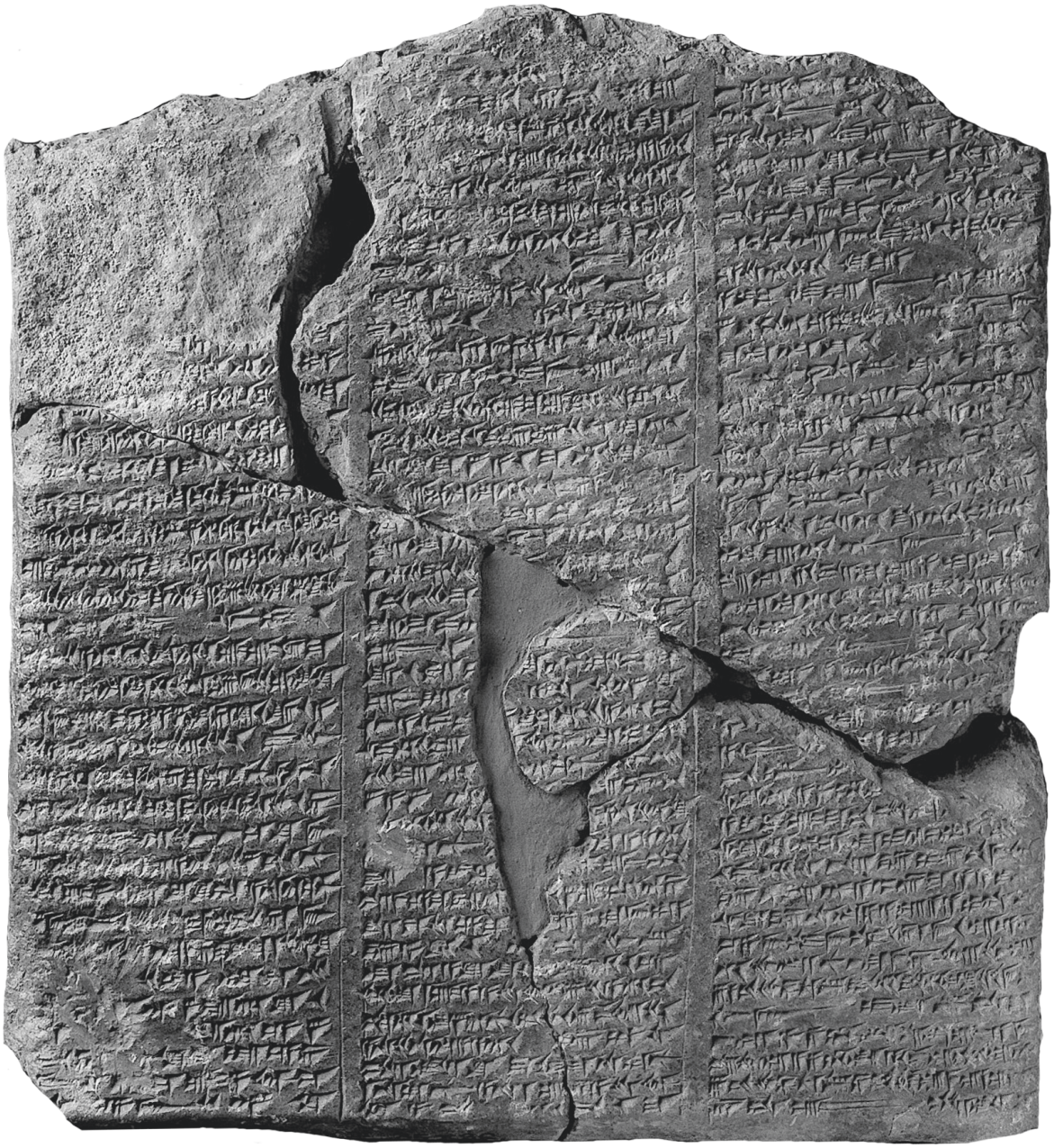

Figure 17. Obverse of K 2802+ (text no. 194), a three-column tablet that bears the so-called "Large Letter to the God Aššur" describing Ashurbanipal's campaigns against the Arabs and Elamites. © Trustees of the British Museum.

TEXT

Col. i

1) *at-ta ti-i-de* AN.ŠÁR ^{d}EN.LÍL DINGIR.MEŠ
2) *ul-tu* ⌜*maḫ*⌝*-ra-a-ti a-di ar-ka-a-ti*
3) *ki-i* ^{m}*ú-a-a-te-e'* DUMU ^{m}*ḫa-za*-DINGIR LUGAL KUR.*a-ri-bi*
4) *ina* LAL-*ṣi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR *aš-šur*.KI

i 1–12) You know, O Aššur, the Enlil of the gods, from the past into the future, that Uaite' (Iauta'), son of Hazael, the king of the land of the Arabs, in the time of Esarhaddon, king of Assyria, the servant, the creation of your hands, (i 5) had turned hostile

re-e-šú bi-nu-ut ŠU.II-*ka*
5) *ik-ki-ru-ma iṣ-lu-u* <GIŠ>.ŠUDUN EN-*ti-šú*
6) *ina tukul-ti-ka* GAL-*ti e-mu-qi-ka ṣi-ra-a-ti*
7) ^{m}AN.ŠÁR-PAP-AŠ MAN KUR *aš-šur*.KI AD DÙ-*ia*
8) ERIM.ḪI.A-*šú id-ke-e-ma ú-ma-ʾe-er* EDIN-*uš-šú*
9) *ina* MÈ EDIN BAD_5.BAD_5-*šú iš-kun iš-lu-lu* DINGIR.MEŠ-*šú*
10) ^{m}*ú-a-a-te-eʾ a-na šu-zu-ub* ZI-*tì-šú*
11) KARAŠ-*su ú-maš-šir-ma e-diš ip-par-šid-ma*
12) *in-na-bit a-na ru-qé-e-ti*
13) *ul-tu* AN.ŠÁR ⌜LUGAL *kiš*⌝-*šat* AN-*e u* KI-*tim*
14) *ina ni-*⌜*iš* IGI.II-*šu*⌝ [KÙ].⌜MEŠ⌝ *ut-ta-an-ni-ma*
15) ⌜*iḫ*⌝-[*šu-ḫa-an-ni a*]-⌜*na*⌝ LUGAL-*ú-ti*
16) *x* [...] ⌜*ú*⌝-*mal-lu-u* ŠU.II-*u-a*
17) [...] ⌜KUR⌝.*a-ri-bi*
18) [...] ⌜*aq*$^{?}$⌝-*bu-u iš-me-ma*
19) [...] *x* ⌜*i*⌝-*tu-ram-ma*

Lacuna of likely 15 lines

35) [MUN *e-pu*]-⌜*šu-uš la iṣ*$^{?}$-*ṣur*⌝-*ma*
36) [*iṣ-la-a* GIŠ].ŠUDUN EN-⌜*ti*⌝-*ia*
37) [*a*]-⌜*na šá-ʾa-al šul*$^{?}$-*mì*$^{?}$⌝-*ia* GÌR.II-*šú ip-*⌜*ru-us*⌝-*ma*
38) [*ik*]-⌜*la*⌝-*a* ⌜*ta*⌝-*mar-ti* ⌜*ma-da*⌝-*at-ta-šú ka-*⌜*bit-tú*$^{?}$⌝
39) [*ki*]-⌜*i*$^{?}$ KUR⌝.ELAM.MA.⌜KI⌝-*ma* ⌜*da-bab*⌝ *sur-ra-*⌜*a*⌝-[*ti*]
40) ⌜KUR⌝ URI.KI ⌜*iš*⌝-*me-e-ma la iṣ-ṣu-ru a-*⌜*de-e-ia*⌝
41) ⌜*ia*⌝-*a-ti* ^{m}AN.ŠÁR-DÙ-A SANGA KÙ *re-e-šú bi-nu-ut* ŠU.II-*ka*
42) *ú-maš-šir-an-ni-ma it-ti* ^{md}GIŠ.NU_{11}-MU-GI.NA
43) ⌜*ni-zir*⌝-*ti* DINGIR-*ti-ka* GAL-*ti ša* LUGAL-*us-su tas-ki-pu*
44) *iš-ta-kan pi-i-šú*
45) ⌜UN$^{?}$.MEŠ⌝ KUR.*a-ri-bi it-ti-šú ú-šam-kír-ma*
46) ⌜*iḫ-ta-nab*⌝-*ba-tu ḫu-bu-ut* LUGAL.MEŠ KUR MAR.TU.KI
47) ⌜ARAD⌝.MEŠ ⌜*da-gíl*⌝ *pa-ni-ia šá tu-mal-lu-u* ŠU.II-*u-a*
48) ⌜ERIM⌝.ḪI.A.⌜MEŠ-*ia*⌝ *šá ina mi-ṣir* KUR-*šú áš-bu*
49) ⌜EDIN⌝-*uš-šú ú-ma-ʾe-er-ma iš-ku-nu* BAD_5.BAD_5-*šú*
50) UN.⌜MEŠ KUR⌝.*a-ri-bi ma-la it-ti-šú it-bu-u-ni*
51) *ú-*⌜*ra-as*⌝-*si-bu ina* GIŠ.TUKUL.MEŠ
52) É ⌜EDIN *kul-ta*⌝-*ra-a-ti mu-šá-bi-šú-nu*
53) ⌜IZI⌝ *ú-šá-*⌜*ḫi-zu*⌝ *ip-qí-du a-na* ^{d}GIŠ.BAR
54) ⌜UN⌝.MEŠ *zik-ru u* ⌜*sin-niš* ANŠE⌝.MEŠ ANŠE.GAM.MAL.MEŠ
55) [GU_4].⌜MEŠ US_5.UDU.ḪI.A⌝ *ina la mì-ni áš-lu-*⌜*la*⌝ *ana* KUR *aš-šur*.KI
56) [*nap-ḫar*] KUR-*ia ka-*⌜*la*⌝-*mu*
57) [*a-na*] ⌜*si*$^{?}$-*ḫir*$^{?}$⌝-*ti-šá um-dal-lu-u*

and had cast off the yoke of his (Esarhaddon's) lordship. Through your great support (and) your exalted strength, Esarhaddon, king of Assyria, the father who had engendered me, mustered his army and dispatched (them) against him. In a pitched battle, he brought about his defeat (and) they (the army) carried off his gods. (i 10) Uaiteʾ (Iautaʾ), in order to save his (own) life, abandoned his camp, escaped alone, and fled far away.

i 13–19) After (the god) Aššur, the king of the entirety of heaven and netherworld, chose me by his [pure] glance and (i 15) de[sired me t]o be king, [...] entrusted me with [...] the land of the Arabs [...] he heard what *I* said and [...] he returned and

Lacuna of likely 15 lines

i 35–47) he (Uaiteʾ (Iautaʾ)) had not re[spect]ed [the kindness that I had d]one for him, and [had cast off the] yoke of my lordshi[p]. He refra[in]ed [fro]m inquiring abo[ut] my [*well-b*]*ei*[*ng*] and [withhel]d from me audience gift(s and) his subst[antia]l payment(s). [Just li]ke the land Elam, (i 40) he listened to the lie[s] spoken by the land Akkad and (then) he did not honor m[y] treaty. He abandoned me, Ashurbanipal, the holy priest, the servant, the creation of your hands, and he sided with Šamaš-šuma-ukīn, accursed by your great divinity, whose kingship you overthrew. (i 45) (As for) *the people* of the land of the Arabs (who were) with him, he made (them) hostile (towards me) and (then) they were constantly plundering the kings of the land Amurru, servants who belonged to me whom you had handed over to me.

i 48–53) I dispatched my troops, who were stationed on the border of his land, against him and they brought about his defeat. (i 50) They struck down with the sword the people of the land of the Arabs, as many as had risen up with him. They set fire to pavilion(s and) tents, their abodes, (and thus) consigned (them) to the god Gīra.
i 54–ii 5) I carried off to Assyria [peo]ple — male and female — donkeys, camels, [oxe]n, and sheep and goats without number. They filled (with them) [the whole extent of] my land, all (of it) [in] its *entirety*, [t]o all of its border(s). I apportioned [c]amels like sheep and goats (and) divided (them) [amo]ng the people of

i 45 Or possibly translate the line as "(As for) the people of the land of the Arabs, he made (them) hostile (towards me), (along) with him, and."
i 54 *zik-ru u* ⌜*sin-niš*⌝ "male and female": M. Worthington (Textual Criticism p. 184) has pointed out that this orthography is an enriched sandhi spelling for *zi-kar u sin-niš*.

58) [*a*]-⌜*na paṭ*⌝ *gim-re-e-šá*
59) ⌜ANŠE.GAM.MAL.MEŠ⌝ *ki-*⌜*ma*⌝ *ṣe-e-ni*
60) ⌜*ú*⌝-*par-*⌜*ri*⌝-*is ú-za-*ʾ*i-iz*
61) [*a*]-⌜*na*⌝ UN.MEŠ KUR *aš-šur*.KI

Assyria (ii 1) (so that) within my country they (the Assyrians) could purchase a camel for one shekel (or even) a half shekel of silver at the market gate. The female tavern keeper for a serving, the beer brewer for a jug (of beer), (and) the gardener for his bag of vegetables were regularly receiving camel(s) and slaves.

Col. ii

1) *ina qa-bal-ti* ⌜KUR⌝-*ia* ANŠE.GAM.⌜MAL⌝
2) *ina* 1 GÍN 1/2 GÍN ⌜*kas*⌝-*pi i-šam-mu ina* KÁ *ma-ḫi-ri*
3) MUNUS.*áš-tam-mu ina ni-id-*⌜*ni*⌝ LÚ.LÚNGA *ina ḫa-bé-e*
4) LÚ.NU.GIŠ.KIRI$_6$ *ina ki-ši-*⌜*šú*⌝ *šá* Ú.SAR
5) *im-da-na-aḫ-ḫa-ru* ANŠE.GAM.MAL *u a-me-lu-tu*
6) *si-it-ti* KUR.*a-ri-bi ša la-pa-an* GIŠ.TUKUL.MEŠ-*ia*
7) *ip-par-ši-du ú-šam-qit* ^{d}*èr-ra qar-du*
8) *su-un-qu ina bi-ri-šú-nu iš-šá-kin-ma*
9) *a-na bu-ri-šú-nu e-ku-lu* UZU DUMU.MEŠ-*šú-nu*
10) *ar-ra-a-ti ma-la ina a-de-e*
11) *ina ni-bit* MU-*ka u* DINGIR.MEŠ DUMU.MEŠ-*ka šaṭ-ru*
12) *ina pit-ti šim-tu* ḪUL-*tu ta-šim-šu-nu-ti*
13) ANŠE.*pa-ak-ru* ANŠE.*su-ḫi-ru* GU$_4$.AMAR UDU.NIM
14) *ina* UGU 7-A.A *mu-še-ni-qa-ti i-ni-qu-ma*
15) *ši-iz-bu la ú-šab-bu-u ka-ras-sún*
16) UN.MEŠ *qé-reb* KUR.*a-ri-bi*
17) 1-*en a-na* 1-*en iš-tana-a-lu a-ḫa-meš*
18) *um-ma ina* UGU *mì-né-e ep-še-*⌜*e*⌝-[*tu*]
19) *an-ni-tu* ⌜ḪUL⌝-[*tu*ʔ *im-ḫu-ru* KUR.*a-ri-bi*]
20) *áš-*⌜*šú a-de*⌝-[*e* GAL.MEŠ]
21) ⌜*ša*ʔ AN⌝.ŠÁR ⌜*la*⌝ [*ni-iṣ-ṣu-ru*]
22) [*ni-iḫ*]-⌜*ṭu*⌝-*u ina* MUN ^{m}[AN.ŠÁR]-⌜DÙ-A⌝
23) [LUGAL] ⌜*mi*ʔ⌝-*gir lìb-bi* ^{d}EN.LÍL
24) [^{m}*ú-a-a*]-⌜*te-e*ʾ⌝ *ma-ru-uš-tú im-ḫur-šu-*⌜*ma*⌝
25) [*e-diš-ši-šú*] ⌜*in*⌝-*na-bit a-na* KUR.⌜*na*⌝-*ba-a-a-ti*
26) [^{m}*a*]-⌜*bi-ia*⌝-*te-e*ʾ DUMU ^{m}*te-e*ʾ-*ri*
27) [*a*]-⌜*na*⌝ NINA.⌜KI *il*⌝-*lik-am-ma ú-na-áš-šiq* GÌR.II-⌜*ia*⌝
28) ⌜*a*⌝-*de-e ma-mit* DINGIR-*ti-ka* GAL-*ti*
29) *it-ti-šú áš-kun*
30) *ku-um* ^{m}*ú-a-a-te-e*ʾ *ina x* (*x*)
31) *áš-*⌜*kun*⌝-*šú a-na* LUGAL-*ú-*⌜*ti*⌝

ii 6–12) (As for) the rest of the land of the Arabs who had fled from my weapons, the heroic god Erra struck (them) down. Famine broke out among them and they ate the flesh of their children on account of their hunger. (ii 10) You decreed curses, as many as were written in (their) treaties through the invocation of your name and (that of) the gods, your children, accordingly as a harsh fate upon them.

ii 13–23) The foal (of camels), the foal (of donkeys), the calf, (and) the spring lamb sucked more than seven times at (their) wet nurses and (yet) (ii 15) they could not satisfy their stomach(s) with milk. The people inside the land of the Arabs constantly asked one another: "Why [have] e[vil] deed[s] such as these (lit. "this") [befallen the land of the Arabs]?" (ii 20) (The other answered): (ii 20) "Because [we did] not [honor] the [great] treati[es] (sworn) [*b*]*y* (the god) Aššur (and) [sinne]d against the kindness of [Ashur]banipal, [the king] (who is) the favorite of the heart of the god Enlil."

ii 24–25) [(As for) Uait]eʾ (Iautaʾ), hardship befell him and he fled [alone] to the land of the Nabayateans.

ii 26–34) [Ab]ī-Yateʾ, son of Tē'ri, came [t]o Nineveh and kissed my feet. I concluded with him a treaty, an oath (sworn) by your great divinity. (ii 30) I installed him as king in place of Uaiteʾ (Iautaʾ) in ... I imposed upon him gold, eye(stones), *pappardilû*-stone, kohl, camels, (and) prime quality donkeys as annual payment.

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ii 20–21 R. Borger (BIWA p. 78) — along with earlier editions — treated these two lines together as line 20, and instead read: *áš-šú* ⌜*a-de-e*⌝ʔ ⌜AN⌝.ŠÁR [...] "Because ... *the treaty* (*sworn*) *by* [(the god) A]ššur" (compare Streck, Asb. pp. 378–379 and Weippert, WO 7/1 [1973] p. 77). Lines 1–20 come from VAT 5600 and lines 21–62 come from K 2802+. The location of the damaged AN sign — which is written much wider than the normal-sized AN signs of this tablet — on K 2802+ makes it impossible for the signs *áš-šú a-de-e* to fit into the space at the beginning of the line. There is only room for about one and a half signs here, and with what looks to be a long tail from the top part of a vertical wedge, it seems that a large ⌜ŠA⌝ sign was the first sign of the line. Text no. 11 (Prism A) ix 72 has *um-ma áš-šú a-de-e* GAL.MEŠ *šá* AN.ŠÁR *la ni-iṣ-ṣu-ru* "(The other answered): 'Because we did not honor the great treaties (sworn) by (the god) Aššur,'" and since this tablet is generally following that prism's account in this section, it appears that the final line of VAT 5600 and the initial line of K 2802+ contain that account divided over two separate lines.

ii 30 *ina x* (*x*) "in ...": The signs at the end of the line are difficult to construe. The AŠ sign is clear and not in question, but the final traces of the line are slightly effaced. G. Smith (Asb. p. 287; 3 R pl. 35 no. 6) copied and read these traces as NENNI and translated the phrase as "or anyone." M. Weippert (WO 7/1 [1973] pp. 77 and 83) read them as GU.ZA for "on the throne," but without the determinative GIŠ this is unlikely. R. Borger (BIWA p. 78) rightly pointed out that the traces most closely resemble *mim-ma* for "in something." Given that the inscription is likely a draft, he suggested that this phrase — whether it is *ina* NENNI "in such-and-such" or *ina mim-ma* "in something" — was meant to be filled in later with some kind of geographical location over which Uaiteʾ had been made king. No additional element initially appeared after the name of Uaiteʾ in the parallel accounts of the prism inscriptions (see, for example, text no. 3 [Prism B] viii 28), but the later account of text no. 11 (Prism A) viii 46 has DUMU ^{m}*ḫa-za*-DINGIR "son of Hazael" in apposition to Uaiteʾ.

32) KÙ.GI.ᶠMEŠ¹ IGI.II.MEŠ NA_4.BABBAR.DILI *gu-uḫ-lu*
33) ANŠE.GAM.MAL.MEŠ ANŠE.MEŠ *bit-ru-ti*
34) *man-da-ᶠat¹-tu šat-ti-šam-ma ú-kin* ᶠEDIN¹*-uš-šú*
35) ^{m}*am-mu-la-di-in* LUGAL KUR.*qa-ad-ri*
36) *ša ki-ma šá-a-šú-ma ik-ki-ru*
37) ᶠ*iḫ-ta¹-nab-ba-tu ḫu-bu-ut* ᶠLUGAL.MEŠ KUR$^{?}$ MAR$^{?}$.TU¹.KI
38) ᶠARAD.MEŠ¹ *da-gíl* ᶠ*pa-ni-ia*¹
39) *ša tu-ᶠšak¹-ni-šá a-na* ᶠGÌR¹.II-ᶠ*ia*¹
40) *ina zi-kir* MU-ᶠ*ia šá* AN.ŠÁR *ú-šar¹-bu-u*
41) ^{m}*am-mu-la-ᶠdi¹-*[*in si-it*]-ᶠ*ti* UN¹.MEŠ*-šú*
42) *ša la-pa-ᶠan¹* [*da-a-ki*] ᶠ*i*$^{?}$*-ši*$^{?}$*-tu*$^{?}$*-u¹-ni*
43) *ú-ṣab-*[*bit*] *ina* ᶠŠU.II¹
44) ŠU.II *u* GÌR.II ᶠ*bi¹-*[*re*]-ᶠ*tu*¹ AN.BAR *ad-di-šú-ma*
45) *ú-ra-ᶠa*$^{?}$¹-[*šú*$^{?}$] *a-na* KUR *aš-šur*.KI
46) ^{f}*a-di-ᶠia-a¹ šar-rat* KUR.*a-ri-bi*
47) *di-ik-ta-*[*šá*] ᶠ*ma¹-a'-as-su ad-ᶠduk*¹
48) *kul-ta-re-*[*šá*] ᶠ*ina*¹ ^{d}GIŠ.BAR ᶠ*aq¹-mu*
49) *šá-a-šá bal-ᶠṭu-us-sa¹* [*ina*] ᶠŠU¹.II *aṣ-bat*
50) ᶠ*it¹-ti ḫu-bu-ut* ᶠKUR¹-[*šá al-qa-áš*]-ᶠ*ši¹ a-na* KUR *aš-šur*.KI
51) ^{m}[*na*]-ᶠ*at¹-nu* ᶠLUGAL¹ [KUR].ᶠ*na¹-ba-a-a-ti*
52) *ša a-šar-*[*šú*] ᶠ*ru¹-ú-qu*
53) *iš-me-e-ma da-ᶠna¹-*[*an* AN].ŠÁR *šá ú-tak-kil-an-ni*
54) *ša ma-te-e-ma* ᶠ*a*¹-[*na*] ᶠLUGAL¹.MEŠ AD.MEŠ*-ia*
55) LÚ.A KIN*-šú* ᶠ*la*¹ *iš-pu-ru*
56) *la iš-a-lu šu-ᶠlum* LUGAL*-ti¹-šú-un*
57) *ul-tu* ^{m}*ú-a-a-te-ᶠe'*¹ LUGAL KUR.*a-ri-bi*
58) *ṭè-en-šú tu-šá-an-nu-u taq-ᶠbu¹-u sa-pa-aḫ* KUR*-šú*
59) *a-na* KUR.*na-ba-a-a-ti in-nab-tú*
60) *il-li-ku ma-ḫar* ^{m}*na-at-nu*
61) ^{m}*na-at-nu a-na* ^{mᶠ}*ú¹-a-a-te-e'*
62) *ki-a-am* ᶠ*iq-bi¹-šú-ma*

Col. iii

1) *um-ma a-na-ku la* ŠU.II ^{m}AN.ŠÁR-DÙ-ᶠA¹
2) *ša* AN.ŠÁR *tuk-lat-su ul-te-zi-bi*
3) ᶠ*ù¹ at-ta taš-kun-an-ni a-na dan-nu-ti-ᶠka*¹
4) ^{mᶠ}*na¹-at-nu ip-làḫ-ma ir-šá-a na-kut-tu*
5) LÚ.ᶠA¹ KIN*-šú a-na šá-'a-al šul-mì-ia*
6) *iš-pur-ᶠam¹-ma ú-na-áš-ši-qa* GÌR.II-ᶠ*ia*¹
7) *a-na šá-kan* [*a*]-ᶠ*de¹-e su-lum-me-e e-peš* ARAD*-ti-ia*
8) *uṣ-ṣa-na-ᶠal¹-la-a* EN*-ú-ti*
9) *a-na-ku ḫa-diš ap-pa-lis-šu-ᶠma*¹
10) *pa-ni-ia* ᶠ$SIG_5$¹.MEŠ *ina muḫ-ḫi-šú* ᶠ*áš¹-*[*kun*]
11) GUN *man-da-at-ᶠtú¹ šat-ᶠti¹-šam-ma ú-ᶠkin*¹ [EDIN*-uš-šú*]
12) *šu-ut a-ma-ᶠti¹* [*an-na-a*]-ᶠ*ti¹ šá* ^{mᶠ}*ú¹-*[*a-a-te-e'*]
13) *a-na* ^{mᶠ}*na-at-nu¹* [...]
14) *e-gug x* [...]
15) ᶠ*šá-ni-ia-nu¹ x* [...]
16) EDIN *x* (*x*) [...]

ii 35–45) (As for) Ammi-ladīn — the king of the land Qedar, who, like him (Iauta'), had turned hostile (and) repeatedly plundered the kings of the *land Amurru*, servants who belonged to me, whom you made bow down at my feet — (ii 40) by invoking m[y] name [wh]ich (the god) Aššur had made great, I captu[red] Ammi-lad[īn (and) the res]t of his [peo]ple who had *escaped* [the slaughter]. I placed (his) hands and feet in iron f[etter]s and brought [*him*] to Assyria.

ii 46–50) I inflicted [a h]eavy defeat on Adiya, the queen of the land of the Arabs. I burned [her] tents [wi]th fire. I captured her al[i]ve (and) [took h]er to Assyria, [to]gether with the plunder of [her] la[nd].

ii 51–iii 11) [Na]tnu, the k[ing of the land of the N]abayateans — who[se] location is [r]emote — heard about the mig[ht of (the god) Aš]šur, who had encouraged me. The one who (ii 55) had never sent his messenger t[o the k]ings, my ancestors, (and) had never inquired about the well-be[i]ng of their royal majesties — after you had deranged the mind of Uaite' (Iauta'), the king of the land of the Arabs, (and) had commanded the scattering of his land, (and after) he had fled to the land of the Nabayateans (and) (ii 60) had gone before Natnu, Natnu said the following to Uaite' (Iauta'), (iii 1) saying: "Can I myself be spared from the grasp of Ashurbanipal, whose help is (the god) Aššur? *Nevertheless*, you have made me your stronghold!" Natnu became frightened and distressed. (iii 5) He sent his messenger to me to inquire about my well-being and kissed my feet. He was constantly beseeching my lordly majesty to conclude a treaty (and) peace agreement, (and) to do obeisance to me. I myself looked with pleasure upon him and tur[ned] my benevolent face towards him. I imposed [upon him] annual tribute payment.

iii 12–34) On account of [thes]e words which U[aite' (Iauta')] ...] to Natnu, I became enraged [...] (iii 15) for a second time [...] ... [... (iii 20) I safely crossed] the Tigris [and Euphrates] Rivers when they were in ful[l] spate, traveled on re[mote] paths, climbed hi[gh] mountains,

ii 58 For the translation of *ṭè-en-šú tu-šá-an-nu-u* as "you deranged his mind," see the on-page note to text no. 11 (Prism A) viii 6.

17) *x* [...]
18) [...]
19) ⌜ÍD.IDIGNA⌝ [*u* ÍD.BURANUN.KI]
20) *ina* ILLU-*ši-*⌜*na*⌝ *gap-*⌜*ši*⌝ [*šal-meš e-bir*]
21) *ar-de ur-ḫi* ⌜*ru*⌝-[*qu-ú-ti*]
22) *e-te-li ḫur-sa-a-ni šá-*⌜*qu*⌝-[*ú-ti*]
23) ⌜*aḫ*⌝-*ta-lu-up* GIŠ.TIR.⌜MEŠ⌝
24) *ša ṣu-lul-ši-na rap-šú*
25) *bi-rit* GIŠ.MEŠ GAL.MEŠ *gi-iṣ-*⌜*ṣu*⌝
26) ⌜GIŠ⌝.GEŠTIN.GÍR.MEŠ *ḫar-ra-nu* GIŠ.*ed-de-*⌜*tú*⌝
27) *e-te-ti-iq qé-reb* ⌜*mad-bar*⌝
28) *a-šar ṣu-um-me lap-lap-ti*
29) *šá iṣ-ṣur* AN-*e* ANŠE.EDIN.NA.MEŠ MAŠ.DÀ.MEŠ
30) <<*ma*>> *la ba-šu-u ina lìb-bi*
31) ⌜1 ME KASKAL.GÍD⌝ *qaq-qa-ru* ⌜TA NINA.KI⌝
32) ⌜URU *na-ram*⌝ ^{d}*iš-tar ḫi-rat* ^{d}EN.LÍL
33) ⌜EDIN⌝ ^{m}⌜*ú*⌝-*a-a-*⌜*te-e'*⌝ MAN KUR.*a-ri-bi*
34) ⌜*ar*⌝-*de-e-ma al-*⌜*lik*⌝
35) *ina* ITI.SIG$_4$ ITI ^{d}30 DUMU ⌜*reš-te*$_9$*-e*⌝
36) *a-šá-red-du ša* ^{d}EN.LÍL
37) UD.25.KAM *šá-da-ḫu ša* ^{d}*be-let-*KÁ.DINGIR.KI
38) *ka-bit-ti* DINGIR.MEŠ GAL.⌜MEŠ⌝
39) TA URU.*ḫa-da-at-ta-a at-tu-*⌜*muš*⌝
40) *ina* URU.*la-ri-*⌜*ib*⌝-*da* É BÀD *ša* NA$_4$.MEŠ
41) *ina* UGU *gu-*⌜*ub*⌝-*ba-a-ni ša* A.MEŠ
42) ⌜*at*⌝-*ta-di uš-man-*⌜*ni*⌝
43) [ERIM.ḪI].⌜A⌝-*ia* A.MEŠ *a-na maš-ti-ti-šú-nu* ⌜*iḫ*⌝-[*bu-ma*]
44) [*ir*]-⌜*du-ú il-li*⌝-[*ku*]
45) *qaq-*⌜*qar*$^{?}$ *ṣu*⌝-*um-*⌜*me a*⌝-*šar* ⌜*lap*⌝-[*lap-ti*]
46) *a-di* ⌜URU.*ḫu*⌝-*ra*-[*ri-na*]
47) *bi-rit* ⌜URU⌝.[*ia-ar-ki*]
48) *ù* URU.*a-za-al-*⌜*li*$^{?}$⌝ [*ina mad-bar áš-ru ru-u-qu*]
49) *a-šar ú-ma-am* EDIN ⌜*la ib*⌝-[*ba-šu-u*]
50) *ù* MUŠEN AN-*e la i-šak-ka-*⌜*nu qin*⌝-[*nu*]
51) *di-ik-tú ina* ŠÀ LÚ.*i-sa-am-me-e'*
52) LÚ.⌜GIŠ⌝.DA ^{d}*a-tar-sa-ma-a-a-in*
53) *ù* LÚ.*na-ba-a-a-ta-a-a i-du-ku*
54) UN.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ *u ṣe-e-ni*
55) *ḫu-bu-su-nu ina la mì-ni aḫ-bu-ta*
56) 8 KASKAL.GÍD *qaq-qa-ru* ZAG GÙB *it-tal-la-ku* ERIM.ḪI.<A>.MEŠ-⌜*ia*⌝
57) *šal-meš i-tu-ru-nim-ma*
58) *ina* URU.*a-za-al-*⌜*li*⌝ *iš-tu-ú* A.MEŠ
59) TA ŠÀ URU.*a-za-al-li a-di* URU.*qu-*<*ra*>*-ṣi-ti*
60) 6 KASKAL.GÍD *qaq-qa-ru qaq-qar ṣu-um-me lap-lap-*⌜*ti*⌝
61) *ir-du-ú il-li-*⌜*ku*⌝

Col. iv

1) LÚ.⌜*a'-lu*⌝ *ša* ⌜^{d}⌝*a-*⌜*tar*⌝-*sa-ma-a-*⌜*a-in*⌝
2) *ù* LÚ.*qid-ra-a-a ša* ^{m}*ú-a-a-*⌜*te-e'*⌝

crept through forests whose canop(ies) were wide, (and) (iii 25) constantly passed between tall trees, thorn bush(es), brambles, (and) path(s filled with) *eddittu*-bush(es). Through desert — a place of parching thirst (iii 30) in which no bird of the heavens, onagers, (or) gazelles exist — a distance of one hundred leagues from Nineveh, the city loved by the goddess Ištar — the wife of the god Enlil — I advanced (and) marched against Uaite', the king of the land of the Arabs.

iii 35–58) In the month Simānu (III), the month of the god Sîn — the el[de]st (and) foremost son of the god Enlil — on the twenty-fifth day, the procession of the Lady of Babylon, the honored one of the great gods, I set out from the city Ḫadattâ (and) (iii 40) set up my camp at the city Laribda, a stone fortress, next to water cisterns. My [troop]s d[rew] water to (fill) their drinking vessel(s), [and] (then) [adv]anced (and) mar[ched] (iii 45) (through) a lan[d of] par[ching t]hirst (lit. "a lan[d of t]hirst (and) a place of pa[rching]") as far as the city Ḫura[rīna], (which is) between the cities [Yarki] and Azall[a, in the desert, a distant place] where t[here are] no creatures of the steppe (iii 50) and (where) no bird of the heavens makes (its) ne[st]. They brought about a defeat among the Yisamme', the *confederation* of the god Atar-samayin, and the Nabayateans. (iii 55) They (lit. "I") plundered countless people, donkeys, camels, and sheep and goats. My troops marched about on the right and left over a distance of eight leagues. They returned safely and drank water in the city Azalla.

iii 59–iv 10) They (my troops) advanced (and) marched from the city Azalla to the city Qu<ra>ṣiti, a distance of six leagues (through) a place of parching thirst. (iv 1) They (lit. "I") surrounded the *confederation* of the god Atar-samayi[n] and the Qederites of Uaite', son of Bir-Dāda, the king of the land of the Arabs and Qederites. (iv 5) (As for) his gods, his mother, his sisters, his wife,

iii 30 <<*ma*>> *la ba-šu-u* "no ... exist": In adapting the account from text no. 11 (Prism A) viii 88–90, the scribe accidentally wrote out the common and similar-sounding phrase *ma-la ba-šu-u* "as many as there are" instead of simply the intended negated verb.
iii 35 ⌜*reš-te*$_9$*-e*⌝ "the el[de]st": One expects the orthography *reš-tu-u/ú* (see, for example, text no. 11 [Prism A] iv 111), but the damaged final sign is *e* and the few traces of the sign before it most closely conform to *te*$_9$ (the TI sign).

3) DUMU ^{m}*bir-da-ad-da* MAN KUR.*a-*⌜*ri*⌝*-bi*
4) *ù* LÚ.*qid-ra-a-a al-me*
5) DINGIR.MEŠ-*šú* AMA-*šú* NIN$_9$.MEŠ-*šú* DAM-*su*
6) *qin-nu-šú* UN.MEŠ KUR.⌜*qé*$^{?}$⌝*-dir ka-la-ma*
7) ANŠE.MEŠ ANŠE.GAM.MAL.⌜MEŠ⌝ *u* US$_5$.UDU.ḪI.⌜A⌝
8) *ma-la ina tukul-ti* AN.ŠÁR EN-*ia ik-šu-da* ŠU.II-⌜*a-a*⌝
9) *ḫar-ra-an* URU.*dim-maš-qa*
10) *ú-šá-áš-ki-na še-pu-uš-šú-un*
11) *ina* ITI.NE ITI MUL.PAN DUMU.MUNUS ^{d}30 *qa-rit-*⌜*tú*⌝
12) UD.3.KAM *nu-bat-tu ša* LUGAL DINGIR.MEŠ ^{d}AMAR.⌜UTU⌝
13) TA URU.*di-maš-qa at-tu-muš*
14) 6 KASKAL.GÍD *qaq-qa-ru* <<AŠ>> *ar-de al-*⌜*lik*⌝ <<U>>
15) ⌜*mu*$^{?}$⌝*-*[*ši*$^{?}$]*-*⌜*tú*$^{?}$ *a*$^{?}$*-di*$^{?}$ *na-ma*⌝*-ri*$^{?}$
16) ⌜*a*⌝*-*[*di* URU].⌜*ḫul*⌝*-ḫu-*⌜*li-ti*⌝
17) ⌜*ina* KUR.*ḫu-uk-ku*⌝*-ru-na* KUR-*ú mar-*[*ṣu*]
18) LÚ.*a*$^{\prime}$*-*⌜*lu ša*⌝ ^{m}*a-bi-*⌜*ia-te*⌝*-*[*e*$^{\prime}$]
19) DUMU ^{m}*te-e*$^{\prime}$*-*⌜*ri*⌝
20) LÚ.*qid-ra-a-a ak-šud*⌜^{ud}⌝
21) BAD$_5$.BAD$_5$-*šú áš-kun áš-lu-*⌜*la*⌝ *šal-lat-*⌜*su*⌝
22) ^{m}*a-bi-ia-te-e*$^{\prime}$ ^{m}*a-a-mu* DUMU ^{m}⌜*te*⌝*-*[*e*$^{\prime}$*-ri*]
23) *ina qí-bit* AN.ŠÁR EN-⌜*ia*⌝ *ina* MURUB$_4$ ⌜*tam*⌝*-*[*ḫa-ri*]
24) *bal-ṭu-us-su-*⌜*un*⌝ *ú-ṣab-*⌜*bit*⌝ [*ina* ŠU.II]
25) ^{m*}*a***-bi***-ia***-te***-e*$^{\prime *}$ ^{m*}*a***-a***-mu** DUMU* ^{m*}*te***-*⌜*e*$^{\prime *}$⌝*-*[*ri*]
26) ŠU.II *u* GÌR.II *bi-re-tú* AN.BAR *ad-*⌜*di*⌝*-šu-nu-*⌜*ti*⌝
27) *it-ti šal-lat* KUR-*šú-un*
28) *al-qa-áš-šú-nu-ti a-na* ⌜KUR⌝ *aš-šur*.KI
29) URU *dan-nu-ti ša tu-šat-lim-an-ni*
30) *mun-nab-ti ša la-pa-*⌜*an*⌝ GIŠ.TUKUL.MEŠ-⌜*ia*⌝
31) *in-nab-tú ip-*⌜*la*⌝*-ḫu-ma iṣ-ba-tú*
32) KUR.*ḫu-uk-ku-ru-na* ⌜KUR-*ú*⌝ *mar-*⌜*ṣu*⌝
33) ⌜*ina* URU.*ma-an-ḫa-ab*$^{?}$*-bi*⌝ [URU.*ap*]*-*⌜*pa-ru*⌝
34) [URU.*te-nu-qu-ri* URU.*ṣa-a-a-ú*]*-*⌜*ra-an*⌝
35) [URU.*mar-qa-na-a* URU.*sa-ra-te*]*-*⌜*in*⌝

Lacuna

Col. v

1) *ina* GIŠ.⌜*ga*⌝*-ši-ši* ⌜ADDA⌝.MEŠ-*šú-nu a-lul*
2) [*si-it-tu-ti-šú-nu a*]*-*⌜*na*$^{?}$ *ki*$^{?}$⌝*-ṣir* LUGAL-*ti-ia* ⌜*ak-ṣur*⌝
3) (blank)
4) (blank)
5) [...] ⌜*ul*⌝*-tu re-e-ši*
6) [... *ú-ma-*$^{\prime}$*e*]*-*⌜*er*⌝*-an-ni*
7) [... *e-mu*]*-*⌜*qí*⌝ MAḪ.MEŠ
8) [... *e*]*-*⌜*tep*⌝*-pu-šú*
9) [... *ú*$^{?}$]*-*⌜*ma*$^{?}$*-áš*$^{?}$⌝*-ši-ru*

iv 11–29) In the month Abu (V), the month of the bow-star — the warrior, daughter of the god Sîn — (on) the third day, (the day of) the evening meal of the king of the gods — the god Marduk — I set out from the city Damascus. I advanced (and) marched a distance of six leagues, (iv 15) (*all*) [*n*]*i*[*g*]*h*[*t*] *un*[*ti*]*l daybreak*, as [far as the city Ḫu]llḫuliti, at Mount Ḫukkuruna, a rugg[ed] mountain. (iv 20) I reached the *confederation* of Abī-Yat[e'], son of Tē'r[i], the Qederite. I brought about his defeat (and) plundered hi[m]. (As for) Abī-Yate' (and) Aya-ammu, son of Tē['ri], by the command of (the god) Aššur, my lord, I capture[d] them alive in the thick of ba[ttle]. (iv 25) I placed (their) hands and feet in iron fetters (and) took them to Assyria — (to) the fortified city (Nineveh) that you generously granted me — together with plunder from their land.

Lacuna

iv 30–35) The fugitives who had fled from my weapons became frightened and took to Mount Ḫukkuruna, a rugge[d] mountain. In the cities Manḫabbi, [App]aru, [Tenuquri, Ṣayur]an, [Marqanâ, Saratei]n,

Lacuna

v 1–2) I hung their corpses on poles. I conscripted [the rest of them t]o my royal contingent.

v 5–9) [... f]rom the beginning [... he se]nt me [...] my exalted [strengt]h [... which he had constant]ly [d]one [... which *he had a*]*bandoned*

iv 25 Lines 24 and 26 follow one another in text no. 11 (Prism A) ix 21–22. Apparently, the scribe of the present tablet inserted line 25 as an accidental repetition of line 22. After realizing this mistake, he almost completely erased the name ^{m}*a-bi-ia-te-e*$^{\prime}$ "Abī-Yate'," and there are lighter erasure marks throughout the rest of the line, indicating that the entire line should be deleted.

10) [...] *x*
11) [...]
12) [...]
13) [...]
14) [...] *x*
15) [...]
16) [...]
17) [...] *x*
18) [...] *x*
19) [...]
20) [...] *x*
21) [...] *x-ma*ʔ
22) [...] ⌜A?⌝-*ka*
23) [...] *x x* MAʔ IGI.II-*a-a*

v 10–23) (No translation possible)

24) [m*um-man-al-daš*] ⌜LUGAL⌝ KUR.ELAM.MA.KI
25) [*ša šu-uš-mur* GIŠ.TUKUL].⌜MEŠ⌝-*ka dan-nu-ti e-mu-ru*
26) [*ul-tú* KUR-*e*] ⌜*a*⌝-*šar mar-qí-ti-šú i-tu-ram-ma*
27) [*qé*]-⌜*reb*⌝ URU.⌜*ma*ʔ-*dak*ʔ-*tú*?⌝ URU *šá ina qí-bit* DINGIR-*ti-ka*
28) ⌜*ap*⌝-*pu-lu aq-qu-ru* ⌜*áš*⌝-*lu-*⌜*lu*⌝ *šal-lat-su*
29) ⌜*e*⌝-*ru-ub ú-šib ina si-pit-ti*
30) ⌜*šu*⌝-*ut* mdAG-EN-MU.MEŠ DUMU DUMU mdŠÚ-A-AŠ
31) ⌜*ša*⌝ [*ina*] ⌜*a*⌝-*de-e-*⌜*ka iḫ*ʔ-*ṭu*ʔ-*ú*?⌝

v 24–29) [(As for) Ummanaldašu (Ḫumban-ḫaltaš III), the ki]ng of the land Elam [who] had seen [the rage of] your mighty [weapons], he returned [from the mountain(s)], his place of refuge, and he entered the city *Madaktu*, a city that I had destroyed, demolished, (and) plundered by the command of your divinity. He sat down in mourning.

v 30–31) With regard to Nabû-bēl-šumāti, grandson of Marduk-apla-iddina (II) (Merodach-baladan), [w]ho had *sinned* [against] your treaty

Lacuna

Lacuna

Col. vi

1) [*e*]-⌜*pu*⌝-*šu* ⌜*be-lut*⌝ KUR.ELAM.⌜MA.KI⌝
2) ⌜*na*⌝-*mur-rat* GIŠ.TUKUL.MEŠ-*ka ez-zu-ti ša* 1-*šú* ⌜2-*šú*⌝ [3-*šú*]
3) *ta-at-bu-ku* ⌜UGU⌝ KUR.ELAM.⌜MA.KI⌝ [*iḫ-su-us-ma*]
4) *ir-šá-a ḫi-*⌜*ip*⌝ [*lìb-bi*]
5) *ul-tu qé-reb* ⌜KUR.ELAM⌝.[MA.KI *in-nab-tam-ma*]
6) *iṣ-ba-*⌜*ta*⌝ [GÌR.II LUGAL-*ti-ia*]
7) UN.MEŠ *mul-*⌜*taḫ*⌝-[*ṭe ša* URU.É-m*im-bi-i*]
8) URU.*ku-ṣur-*⌜*te*⌝-[*e-in* URU.BÀD-LUGAL]
9) URU.*ma-su-*⌜*tú*⌝ [URU.*bu-bé-e* URU.É-m*un-za-a-a*]
10) URU.É-m*ar-*⌜*ra*⌝-[*bi* URU.*ib-rat* URU.AN.ZA.GÀR-*ša-*m*ta-pa-pa*]
11) URU.*ak-*⌜*bar*⌝-[*i-na* URU.*gur-ú-ki-ir-ra*]
12) URU.*du-un-*⌜*nu*⌝-[d*šá-maš* URU.*ḫa-ma-nu* URU.*ka-ni-ṣu*]
13) URU.*ar-an-*⌜*zi*⌝-[*a-še* URU-*na-qí-da-a-te*]
14) URU.*dim-tú-*[*šá-*m*si-ma-me*]
15) URU.É-m⌜*qa*⌝-[*ta-at-ti* URU-*ša-*m*qí-sa-a-a*]
16) URU.*su-*⌜*ba*⌝-[*ḫe-e* URU.DU_6-*ḫu-um-ba*]
17) ⌜*ša ina*⌝ [*ger-ri-ia maḫ-re-e*]
18) *la-*⌜*pa*⌝-[*an* GIŠ.TUKUL.MEŠ-*ka dan-nu-ú-ti in-nab-tu*]
19) *iṣ-*⌜*ba*⌝-[*tu* URU.*sa-al-at-ri* KUR-*ú mar-ṣu*]
20) ⌜UN⌝.[MEŠ *šá-a-tú-nu šá* URU.*sa-al-at-ri* KUR-*ú*]

vi 1–6) [Paʾê, who had exer]cised dominion over the land Elam [in opposition to Ummanaldašu (Ḫumban-ḫaltaš III), thought about the a]we-inspiring brilliance of your fierce weapons that you had poured over the land Elam, (not) once (or) twice, (but) [thrice, and] he became dis[heartened. (vi 5) He fled to me] from within the land El[am and] graspe[d the feet of my royal majesty].

vi 7–26) (As for) the people, the surviv[ors of the cities Bīt-Imbî], Kuṣurtā[yin, Dūr-šarri], Massūtu, [Bubê, Bīt-Unzāya], (vi 10) Bīt-Arr[abi, Ibrat, Dimtu-ša-Tapapa], Akba[rina, Gurukirra], Dunn[i-Šamaš, Ḫamānu, Kaniṣu], Aranz[iaše, Ālu-ša-nāqidāte], Dimtu-[ša-Simame], (vi 15) Bīt-Q[atatti, Alu-ša-Qīsāya], Sub[aḫê, (and) Tīl-Ḫumba(n)], who [had fled] fro[m your mighty weapons] during [a previous campaign of mine (and)] had tak[en to Mount (lit. "city") Salatri, a rugged mountain — (vi 20) (as for) those] peo[ple who had] *est*[*ablished* Mount (lit. "city") Salatri, a mountain, as their defensive position, your] awe-insp[iring brilliance overwhelmed them (and)] th[ey] f[led to me] fro[m the mountain(s), their place of refuge, and grasped my feet. (vi 25) I conscripted them] a[s archer(s and) added (them)] t[o my royal contingent, which you had placed in my hands].

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v 27 URU.⌜*ma*ʔ-*dak*ʔ-*tú*?⌝ "the city *Madaktu*": The signs ⌜*ma*ʔ-*dak*ʔ-*tú*?⌝ are written very tightly together.
Lacuna before vi 1 The translation assumes that the last line of col. v contained m*pa-ʾe-e šá mé-eḫ-ret* m*um-man-al-daš* "Paʾê, who in opposition to Ummanaldašu (Ḫumban-ḫaltaš III)"; see text no. 11 (Prism A) vii 51.

21) ⌜*iš*?⌝-[*ku-nu a-na dan-nu-ti-šú-un*]
22) ⌜*nam*⌝-[*ri-ri-ka is-ḫu-up-šu-nu-ti*]
23) *ul-*⌜*tu*?⌝ [KUR-*e a-šar mar-qí-ti-šú-un*]
24) ⌜*in*⌝-[*nab-tu-nim-ma iṣ-ba-tú* GÌR.II-*ia*]
25) *a*-[*na* GIŠ.PAN *ak-ṣur-šú-nu-ti*]
26) ⌜UGU⌝ [*ki-ṣir* LUGAL-*ti-ia ša tu-mal-lu-u* ŠU.II-*u-a ú-rad-di*]
27) [^{m}*um-man-al-da-si* LUGAL KUR.ELAM.MA.KI]
28) ⌜*ša*⌝ [*ul-tu ul-la taq-bu-u a-na e-peš* ARAD-*ti-ia*]
29) *ina* ⌜*qí*⌝-[*bi-ti-ka ṣir-ti šá la in-nen-nu-u*]
30) ⌜EGIR⌝-[*nu* KUR-*su* UGU-*šú ib-bal-kit-ma*]
31) *la-pa-an saḫ-*⌜*maš-ti*⌝ [ARAD.MEŠ-*šú šá ú-šab-šú-u* UGU-*šú*]
32) *e-diš-ši-šú ip-par-*⌜*šid*⌝-[*ma iṣ-ba-ta* KUR-*ú*]
33) *ul-tú* KUR-*e* É *mar-qí-*⌜*ti*⌝-[*šú a-šar it-ta-nap-raš-ši-du*]
34) *ki-ma* SÚR.DÙ.MUŠEN [*a-bar-šu-ma*]
35) *bal-ṭu-us-su al-qa-*⌜*áš*?⌝-[*šú a-na* KUR AN.ŠÁR.KI]
36) (blank)
37) ^{m}*um-man-al-da-si* LUGAL KUR.ELAM.MA.⌜KI⌝
38) *ša ul-tu ul-la taq-bu-u a-na e-peš* ARAD-*ti*-[*ia*]
39) *ina qí-bi-ti-ka ṣir-ti ša la in-nen-*⌜*nu*⌝-[*u*]
40) EGIR-*nu* KUR-*su* UGU-*šú ib-bal-kit-*⌜*ma*⌝
41) *la-pa-an saḫ-maš-ti* ⌜ARAD.MEŠ⌝-*šú ša ú-šab-šu-u* ⌜UGU⌝-[*šú*]
42) ⌜*e*⌝-*diš-ši-šú* ⌜*ip*?⌝-[*par-šid-ma*] ⌜*iṣ-ba*⌝-*ta* ⌜KUR⌝-[*ú*]
43) [*x*] *x* [...] *x x* [...]

Lacuna

vi 27–35) [(As for) Ummanaldašu (Ḫumban-ḫaltaš III), the king of the land Elam] wh[om from the distant past you had commanded to do obeisance to me] — by [your exalted] com[mand, which cannot be changed], (vi 30) afterwar[ds his land rebelled against him]. He [then] fled alone from the rebellio[n that his servants had incited against him and he took to the mountain(s)]. From the mountain(s), [his] place of refug[e where he had always fled, I caught him] like a falcon [and] too[k him] alive [to Assyria].

vi 37–43) (As for) Ummanaldašu (Ḫumban-ḫaltaš III), the king of the land Elam whom from the distant past you had commanded to do obeisance to [me] — by your exalted command, which cannot be chang[ed], (vi 40) afterwards his land rebelled against him. *He* then *f*[*led*] alone from the rebellion that his servants had incited ag[ainst him and] he took to the mounta[in(s). ...] ... [...]

Lacuna

195

A second tablet of Ashurbanipal also contains a so-called "Gottesbrief an Assur" or "Letter to the God Aššur" (see text no. 194). Unlike the previous text, however, the present inscription is significantly shorter and less well preserved. The letter opens with a list of Aššur's titles and epithets. After celebrating the greatness of his tutelary deity, Ashurbanipal reports on the defeat of a number of his enemies: Dunānu, Aplāya, Teumman, the Manneans, and the Urarṭians. Unlike the larger letter to the god Aššur, the historical material of this text is not drawn from the accounts of the king's prism inscriptions. The letter then concludes with additional praises of the god Aššur and a plea for continued divine support.

194 vi 27–43 Lines 27–32 are tentatively restored from lines 37–42, which appear to duplicate this account, but due to damage in the former, this is not certain. Although lines 37–42 are separated from lines 27–35 by a blank space, there is no other scribal notation on the tablet that might reveal why the scribe appears to have included a duplicate account here or whether this might have been some kind of mistake. For the contents of both of these sections, compare the parallel account in text no. 11 (Prism A) x 6–16.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3408	Nineveh, Kuyunjik	8.8×5.7×2.3	c

COMMENTARY

K 3408 is a fragment that only preserves the left side of a clay tablet; the entire left edge of the tablet, as well as a portion of its top and bottom edges, are preserved. Based on the curvature of the surviving fragment, at least half the tablet is missing. Obv. 26–28 are written on the bottom edge of the tablet, and the lines of the subscript are indented by about four or five signs.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 530 (study)
1920 Leeper, CT 35 p. 8 and pls. 44–45 (copy, study)
1933 Bauer, Asb. pp. 83–84 (edition)
1996 Borger, BIWA pp. 76 and 332 (study)

TEXT

Obv.

1) AN.ŠÁR KUR-⌜*ú* GAL-*ú*⌝ [...]
2) *šá-qu-ú* ⌜*ina é-ḫur*⌝-[*sag-gal-kur-kur-ra áš-bu*? ...]
3) EN *a-ge-e x x* [...]
4) *ša a-na a-mat-i-šú* ⌜*ṣi-ir*⌝-[*ti* ...]
5) *a-bu-bu ez-zu x* [...]
6) *šá a-na* GIŠ.TUKUL.MEŠ *ta-ḫa-*⌜*zi*⌝-[*šú*? ...]
7) *ù a-di a-me-lu-*⌜*ti*⌝ [...]
8) *tar-ḫi-su-nu-ti* GIM *x* [...]
9) *te-mid* KUR.KUR *x* (*x*) [...]
10) m*du-na-nu* DUMU m⌜EN⌝-[BA-*šá* ...]
11) ⌜*ša*⌝ *iq-bu-ú a-*[*mat* ...]
12) *ù at-ta* ⌜LUGAL⌝ [DINGIR.MEŠ ...]
13) *šá-a-šú a-di kim-*⌜*ti*⌝-[*šú* ...]
14) *šá a-na* mLUGAL-GI.⌜NA⌝ [...]
15) ⌜LUGAL⌝.MEŠ *a-lik* ⌜*maḫ-ri*⌝-[*ia* ...]
16) ⌜*ù*⌝ *šu-ú* mIBILA-*a-*⌜*a*⌝ [...]
17) ⌜*ka*⌝-*a-a-an ú-*⌜*da*⌝-*na-*⌜*la-pa*⌝ [...]
18) *ep-še-*⌜*ti*⌝-*šu-un lem-né-ti* (*x*) [...]
19) *a-na* ⌜*tur*⌝-*ri gi-mil zi-kir* [...]
20) *te-zi-is-su-nu-ti-ma tu-mal-*⌜*la*⌝-[*a* ŠU.II-*u-a* ...]
21) *ú-ṭa-bi-iḫ-šu-nu-ti* GIM *as-*⌜*li*⌝ [...]
22) ⌜*da*⌝-*na-an* DINGIR-*ti-ka* GAL-*ti* [...]
23) ⌜*ša*⌝ *ia-a-ti* mAN.ŠÁR-DÙ-A [...]
24) ⌜*ša*⌝ *ina ṣe-ḫe-ri-šu a-*⌜*bu*⌝-[*šu* ...]
25) ⌜*ù*⌝ *at-ta* LUGAL DINGIR.MEŠ *réme-*[*nu-ú* ...]
26) ⌜*ta*⌝-*am-bu-ú zi-kir* ⌜MU?⌝-[*ia*? ...]
27) ⌜*ša*⌝ *a-na ud-du-uš eš-re-*⌜*e*⌝-[*ti* KUR? *aš-šur*.KI? ...]
28) ⌜*ka*⌝-*šá-ad* KUR LÚ.KÚR-*ka tu-mal-*⌜*la*⌝-[*a*

1–9) O Aššur, the great mountain, [...], the sublime one [*who resides*] i[n] Eḫur[saggalkurkurra, ...], the lord of the crown, ... [...] by whose exalt[ed] command [...], (5) the fierce deluge [...], who, by the weapons of [*his mighty*] battle array, [...] and together with mankin[d ...] you swept over them like [...] you imposed [...] on the lands [...].

10–21) Dunānu, son of Bē[l-iqīša, ...] who spoke w[ords of ...] and you, kin[g of the gods ...]. Him, together with [his] famil[y ...] who to Sargon (II) [...] (15) kings who preced[ed me ...]. Moreover, he, Aplāya [... who] constantly harassed [...] their evil deeds [...] to exact revenge for *the mention of* [...] (20) you became angry with them and you hand[ed (them) over to me. ...] I slaughtered them like shee[p ...].

22–28) The might of your great divinity [...] which [...] me, Ashurbanipal [...] in whose youth [his] father [...] (25) and you, the king of the gods, the merciful [one, ...] you nominated [*me* ...] which to restore the sanctuari[es *of Assyria*, ...] you entrusted [me] with the conquering of the land of your enemy [...].

ŠU.II-*u-a* ...]

Rev.

1) *ù* ^{m}*te-um-man* LUGAL KUR.*e-lam-*ʳ*ti*ˀ [...]
2) *ú-ka-ṣi-ra il-la-*ʳ*ka*ˀ [...]
3) *šu-ú a-na da-na-ni-šu it-*ʳ*ta*ˀ-[*kil* ...]
4) *ša a-ba-tu ba-*ʳ*nu*ˀ-[*u* ...]
5) *tak-šu-ud* LÚ.*e-la-mu-ú* LÚ.ʳKÚRˀ [...]
6) *ina* UKKIN *um-ma-ni-šu tak-kis* SAG.DU-*su* [...]
7) *nar-bi-ka ṣi-ru-ti uš-ta-*ʳ*pa*ˀ-[*a* ...]
8) *ki-ma an-nu-ti-ma* GIŠ.TUKUL.MEŠ ʳANˀ.[ŠÁR ...]
9) LÚ.KÚR *dan-nu ša it-tak-lu a-na* [...]
10) *ù* LÚ.*man-na-a-a ša is-lu-ú ni-*ʳ*ir*ˀ-[*ka* ...]
11) *a-na ri-gim* MUNUS.*al-ma-na-a-ti ù x*-[...]
12) *ù* LÚ.URI-*a-a ša da-bab-ti šap-*ʳ*li*ˀ-[*ti* ...]
13) *a-na* ERIM-*man-da* LÚ.KÚR *ek-ṣu ú-šad-ba-*ʳ*bu*ˀ [...]
14) *ik-kib-ka* GAL-*a ka-a-a-an* ʳ*i*ˀ-*te-né-*ʳ*ep*ˀ-[*pu-šu* ...]
15) *i-nan-na* AN.ŠÁR GAL-*ú ina a-*ʳ*mat*ˀ-[*i-ka* ...]
16) *ka-bit-ti* DINGIR.MEŠ GAŠAN GAL-ʳ*ti*ˀ [...]
17) *áš-šú ka-šad* LÚ.KÚR *an-ni-i* [...]
18) *am-ḫur* DINGIR-*ut-ka* GAL-*ti* LUGAL ʳDINGIRˀ.[MEŠ ...]
19) *še-me su-pi-ia le-qé un-ni-ni-*[*ia* ...]
20) *ina qí-bit-ti-ka ṣir-te ḫa-aṭ-*ʳ*ṭi*ˀ [...]
21) *lut-ta-aṭ-ṭa-al bu-un-ni-*ʳ*ka*ˀ [(*nam-ru-ti*) ...]
22) *lu-uk-tam-mì-sa ma-ḫar-ka* [...]

Rev. 1–9) Moreover, Teumman, the king of the land Elam, [...] assembled (and) was marchi[ng ...]. He tru[sted] in his (own) strength [...] which to destroy (and) to crea[te ...] (rev. 5) you conquered (that) Elamite, the e[nemy ...]. You cut off his head in the assembly of his troops [...] I proclaimed your exalted greatness [...]. In accordance with these, the weapons of (the god) A[ššur ...] the mighty enemy who trusted in [...].

Rev. 10–14) Moreover, the Manneans who cast off [your] yoke [...] to the cr(ies) of widows and [...] and the Urarṭians of ba[se] talk [...] made spea[k] to the barbarian horde, a dangerous enemy, [...] th[ey] constantly commit[ted] a great sin against you [...].

Rev. 15–22) Now, O great Aššur, by [your] comman[d ...], the honored one of the gods, the grea[t] lady, [...] regarding the conquering of this enemy [...] I have appealed to your great divinity, O king of the go[ds ...]. Listen to my supplications, accept [my] prayers, [...] (rev. 20) By your exalted command, [...] the wrong do[ers ...], may I constantly look upon you[r (radiant)] face [...] may I constantly kneel down before you [...].

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23) *ši-pir-ti* ^{m}AN.ʳŠÁRˀ-[DÙ-A ...]
24) *a-na* AN.ŠÁR *a-šib é-*[*ḫur-sag-gal-kur-kur-ra* ...]
25) *a-na* TI-*e un-*ʳ*ni*ˀ-[*ni-šu* ...]
26) *sa-kap* LÚ.KÚR-*šú né-er* [*ga-re-šú* ...]

Rev. 23–26) Letter of Ashu[rbanipal ...] to (the god) Aššur, who resides in E[ḫursaggalkurkurra, ...] (rev. 25) to accept [his] praye[rs ...] to overthrow his enemy (and) to kill [his foes ...].

196

An inscription on a clay tablet preserves a draft or archival copy of a dedicatory inscription of Ashurbanipal to the Assyrian national god Aššur. The text was originally to be inscribed on a processional carriage (*ša šadādi*) that was probably put on display in the cella Eḫursaggalkurkurra (“House of the Great Mountain of the Lands”) of Aššur’s temple at Aššur. The contents of the text record the details of a campaign against Taharqa of Egypt.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 2124	Nineveh, Kuyunjik	7.7×5.4	p

COMMENTARY

Sm 2124 is the upper left section of a broad clay tablet, along with its top and left edges. The passage concerning the Egyptian campaign on the tablet's obverse is similar to the contents of text no. 207 (LET), and the reconstructions to the text are based on that inscription. The width of the tablet also roughly corresponds to that of the exemplars of text no. 207 (LET) given that the lineation of the duplicate material in these two inscriptions is the same.

For obv. 10–21, see text no. 207 (LET) obv. 6′, 10′, 12′–16′, and 18′–21′ and text no. 72 ii 10′, 14′, and 16′–20′.

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1896 Bezold, Cat. 4 p. 1534 (rev. 5′, copy; study)
1933 Bauer, Asb. pp. 53–54 and pls. 51–52 (copy, transliteration)
1996 Borger, BIWA pp. 175, 184, and 343 (obv. 12, 14, 17, 21, transliteration; study)

TEXT

Obv.

1) [*a*]-⌜*na*?⌝ AN.ŠÁR ⌜LUGAL⌝ [DINGIR.MEŠ ...]
2) *mut-tab-bil x* [...]
3) *ša* GIM ^{d}UTU [...]
4) *ša ina* ITI.⌜BÁRA⌝ [...]
5) *ša* LUGAL [...]
6) *ša* $^{d?}$[...]
7) *i-na x* [...]
8) *a-na x* [...]
9) *ul*-[...]

1–9) [*Fo*]*r* (the god) Aššur, k[ing of the gods, ...] who carries out [...] who like the god Šamaš [...] who in the month Ni[san (I) ...] (5) who(m) the king [...] who(m) *the deity* [...] in [...] to [...].

10) ^{m}*tar-*⌜*qu*⌝-[*u* ...]
11) GIŠ.TUKUL.[MEŠ? ...]
12) *e-*⌜*li*⌝ [UN.MEŠ KUR *aš-šur*.KI *ša qé-reb* KUR.*mu-ṣur* ARAD.MEŠ-*ni da-gíl pa-ni-ia*]
13) *a-na* ⌜*da*⌝-[*a-ki ḫa-ba-a-te šá-la-a-li ú-ma-ʾe-e-ra um-man-šú*]
14) *al-la-*⌜*ku*⌝ [*ḫa-an-ṭu ina qé-reb* NINA.KI *il-li-kam-ma ú-šá-an-na-a ia-a-ši*]
15) UGU *ep*-[*še-e-ti an-na-a-ti lìb-bi i-gu-ug-ma iṣ-ṣa-ri-iḫ ka-bat-ti*]
16) *al-si-ma* [LÚ.*tur-tan* LÚ.NAM.MEŠ *a-di* ERIM.MEŠ ŠU.II-*šú-nu e-mu-qí-ia* MAḪ.MEŠ]
17) *a-na ḫa-mat* ⌜LUGAL⌝.[MEŠ LÚ.NAM.MEŠ ARAD.MEŠ-*ni da-gíl pa-ni-ia*]
18) *šam-riš* ⌜*ḫa*⌝-[*an-ṭiš ir-du-ú il-li-ku a-di*

10–13) Taharq[a ...] weapon[*s* ...]. Again[st the people of Assyria who were inside Egypt, servants who belonged to me, he dispatched his army] to k[ill, rob, (and) plunder (them)].

14–18) A [fast] messeng[er came to Nineveh and reported (this) to me. My heart became enraged] about [these] de[eds and my temper turned hot]. I summoned [(my) field marshal (and) governors, together with troops (under) their authority, my elite forces], and [they traveled] furiously (and) q[uickly (and) marched as far as the city Kār-Bānīte] to aid the k[ings (and) governors, servants who belonged to me].

obv. 1 ⌜LUGAL⌝ [DINGIR.MEŠ] "k[ing of the gods]": Compare text no. 220 (L^{4}) i 5′ and ii 5′, text no. 92 iii 5′, and text no. 113 obv. 1 where Aššur is called AD DINGIR.MEŠ, "father of the gods." The two horizontal wedges before the break here, however, are clearly the beginning of LUGAL given the way in which the scribe writes the beginning of this sign elsewhere on the tablet (see the LUGAL sign in line 5).

URU.*kar-ba-ni-ti*]

19) ^{m}*tar-qu-u* [MAN KUR.*ku-u-si ša a-lak* ERIM.ḪI.A-*ia qé-reb* URU.*me-em-pi iš-me-ma*]

20) *a-na e-*⌜*peš*⌝ [MURUB$_4$ GIŠ.TUKUL EDIN ERIM.ḪI.A-*šú id-ka-a is-di-ra mé-eḫ-ret* ERIM.ḪI.A-*ia*]

21) ⌜*ina*$^{?}$ *tukul*$^{?}$-*ti*⌝ [AN.ŠÁR *ù* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia a-lik i-di-ia*]

Lacuna

Rev.

1′) ⌜*ša*$^{?}$⌝ *x* [...]

2′) ^{d}*še-ru-u-*⌜*a*⌝ *x* [...]

3′) ^{d}*a-nu-um šá qí-bit-su* ⌜*la in*$^{?}$⌝-[*nen-nu-ú* ...]

4′) AN.ŠÁR GÚ.GAL AN-*e u* KI-*tim* ⌜DINGIR⌝ [...]

5′) *ša ina* UGU GIŠ.*šá šá-da-di šá* [...]

19–21) Taharqa, [the king of Kush, heard about the advance of my troops (while he was) inside the city Memphis and mustered his troops] to wag[e an armed, pitched battle; he formed a battle line opposite my troops]. *With the support* of [(the god) Aššur and the great gods, my lords who march at my side],

Lacuna

Rev. 1′–4′) ... [...] the goddess Šērūa [...] the god Anu, whose command cannot *b*[*e changed*, ...] (the god) Aššur, canal inspector of heaven and netherworld, the god [...].

Rev. 5′) That which is (written) upon the processional carriage of [(*the god*) *Aššur* (...)].

197–199

At present, three texts that were created specifically to commemorate Ashurbanipal's work at Tarbiṣu (modern Tell Sherif Khan, located just northwest of Nineveh) have been identified among the corpus of tablet inscriptions that was discovered in the ruins of the citadel mound of Nineveh (Kuyunjik). Of these texts, the ones that preserve building accounts report on the creation of objects — in one case, silver-plated lion-headed eagles (text no. 199) — for Egallammes ("Palace, Warrior of the Netherworld"), the temple of the god Nergal in that city.

197

This summary inscription of Ashurbanipal is known from several poorly-preserved, one-column clay tablets. Although the building report is not preserved in the identified exemplars, internal evidence provided by two of the tablets suggests that the inscription was written on objects intended to be displayed in the Nergal temple at Tarbiṣu, Egallammes. The text records details about the king's Egyptian and Elamite campaigns, and was composed after Ashurbanipal's second war against the Elamite king Ummanaldašu and the return of the goddess Nanāya's statue from Susa to her temple in the Eanna complex at Uruk in 646.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2656 + K 3076 (+) K 4482 + Rm 281 (+) K 8017	—	Nineveh, Kuyunjik	8.6×7.5 (K 2656+); 11.3×7.5 (K 4482+); 7.1×6.9 (K 8017)	3′′–29′′, rev. 1–30	c
2	K 3098 + K 4450	—	As ex. 1	10.5×10.9	1′–12′, rev. 12–41	c
3	K 4536	—	As ex. 1	3.5×2.8	rev. 14–21	p
4	K 15062	—	As ex. 1	2.8×2.8	3′–8′	p
5	K 15119	—	As ex. 1	2.5×2.2	rev. 3–9	p
6	Sm 2120	—	As ex. 1	3.2×2.8	1′′′–rev. 6	p
7	—	82-5-22,1774	As ex. 1	2.8×3.3	1′′–9′′	p

COMMENTARY

All seven exemplars appear to come from long and broad single-column tablets, similar in format to the exemplars of text no. 207 (LET). However, the vast majority of the inscription is supplied by exs. 1 and 2, which are better preserved than all the other exemplars. In the inscription on these two tablets, the king invokes the god Nergal along with his viceroy Išum (see obv. 8′′, 20′′) or includes him alongside the god Aššur (rev. 13–14, 24 [with Išum], and 27), suggesting that exs. 1 and 2 were composed for objects that were fashioned for display in Egallammes, the temple of Nergal in the city Tarbiṣu. Text nos. 198–199 likely preserve the conclusion to this inscription, including parts of the building accounts.

Ex. 1 preserves parts of both faces, as well as portions of the left, right, and bottom edges of a clay tablet. T. Bauer (Asb. pp. 65 and 122) listed K 4482+ as a duplicate of K 2656+ and classified K 8017 as a duplicate of text no. 11 (Prism A), but R. Borger (BIWA p. 155) correctly pointed out that both K 4482+ and K 8017 belong to K 2656+ as an indirect join. Although Borger considered these three fragments part of a single tablet, one should note that he listed each of the fragments separately in his catalogue at the end of BIWA and did not list them together under the entry for K 2656+ on p. 329. For this exemplar, there are two scribal features of note. The scribe accidentally omitted two lines from the narrative and thus had to write them on the left edge of the tablet (see the on-page note to rev. 17–18). Also, the scribe has impressed a winkelhaken in the left margin of the tablet next to obv. 12′′ and 22′′ of the master text, indicating that the scribe was marking every tenth line of text on this tablet, at least for the obverse (compare the practice on text no. 205 and on ex. 1 of text no. 207 [LET]).

Ex. 2 preserves parts of both faces and the left edge of a clay tablet. This tablet also includes a small scribal notation on its left edge next to rev. 21 of the master text (see the on-page note). Exs. 3–7 are small fragments that preserve only a handful of lines from a single face of a clay tablet; only ex. 6 preserves a small portion of the right edge of a tablet. These five exemplars are tentatively edited with the present inscription even though they are not well enough preserved for it to be certain that they are duplicates of this text rather than text no. 133.

The lineation and master text follow ex. 1 for obv. 3′′–29′′ and rev. 1–30, although ex. 2 provides some of the content of the latter that is not preserved in ex. 1 due to damage. Ex. 2 supplies the lineation and master text for obv. 1′–12′ and rev. 31–41. The division between the obverse and reverse is also taken from ex. 1 since it is the only exemplar that preserves the bottom edge of a tablet. Obv. 1′′′–2′′′ come from ex. 6, but this fragment does not preserve a top or bottom edge that would allow one to see where this exemplar divides its lines over the obverse and reverse. A score of the inscription is presented on Oracc, and the minor orthographic variants are given at the back of the book.

With respect to the contents of the tablet, for obv. 2′–9′, 2′′–4′′, and 10′′–24′′, compare text no. 11 (Prism A) i 65–89, 110–113, and ii 22–43. Also, for obv. 23′′–29′′ and the subsequent lacuna, compare text no. 233, as well as text no. 7 (Prism Kh) i 94′–97′ and text no. 10 (Prism T) iv 19–26. For the contents of the reverse, compare generally text no. 9 (Prism F) iii 8–35, 62–79, and iv 20–67 and text no. 11 (Prism A) iv 11–38, 112, v 11–35, and 66–126, but for rev. 3–6 and 9–12 see text no. 6 (Prism C) viii 3′′–11′′ and ix 45′′–52′′ and text no. 7 (Prism Kh) vii 17′–26′ and ix 1–9. Although most of the restorations are based

on text no. 11 (Prism A), there are some instances where the content of the present inscription follows that of the earlier prism inscriptions.

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1996 Borger, BIWA pp. 25–27, 41, 47–49, 155–158, 329, 331, 333–334, 336, 338, 343, and 350; and 8°-Heft pp. 164–165, 173–174, 393, and 534–537 (exs. 1–7, transliteration, study)
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TEXT

Obv.

Lacuna

1′) *x* [...]
2′) *i-*⌜*na*?⌝ [...]
3′) ⌜*i*?*-na*?⌝ *x x* [...]
4′) ⌜*i-na*⌝ *su-up-pe-*⌜*e te*⌝*-me-qí šá* ⌜AN⌝ [...]
5′) m*tar-qu-u* MAN KUR.*mu-*⌜*ṣur*⌝ [*u* KUR.*ku-ú-si* ...]
6′) *a-na e-peš* MURUB$_4$ *mit-*⌜*ḫu*⌝*-*[*ṣi* ...]
7′) ⌜*nam*⌝*-ri-ir-ri* ⌜d*èr*⌝*-ra qar-*[*di* ...]
8′) ⌜URU.*me*⌝*-em-pi* ⌜*ú-maš-šir*⌝*-*[*ma a-na šu-zu-ub* ZI-*tì-šú in-na-bit a-na qé-reb* URU.*ni-i*′]
9′) ⌜URU⌝ *šú-a-tú* ⌜*aṣ*⌝*-*[*bat* ERIM.ḪI.A-*ia ú-še-rib ú-še-šib ina lìb-bi* ...]
10′) *x x* (*x*) [...]
11′) *x x* [...]
12′) *x* [...]

Lacuna

1′–12′) [...] *i*[*n* ...] *in* ... [...]. As a result of the supplications (and) entreaties that [...] (5′) Taharqa, the king of Egy[pt and Kush ...] in order to wage war (and) fig[ht ...]. The awe-inspiring radiance of the god Erra, the warri[or ...], he [a]bandone[d] the city Memphis [and, in order to save his (own) life, he fled inside the city Thebes]. I s[eized] that [cit]y (Memphis) (and then) [made my troops enter (and) reside there ...] (10′) ... [...] ... [...]

Lacuna

1″) [...] *x x x* [...]
2″) [LUGAL.MEŠ LÚ].⌜NAM⌝.MEŠ LÚ.⌜*qe-pa*⌝*-*[*a-ni šá qé-reb* KUR.*mu-ṣur ú-pa-qí-du* AD *ba-nu-u-a*]
3″) [*šá la-pa-an*] ⌜*te*⌝*-bu-ut* m*tar-*⌜*qu*⌝*-ú* [*pi-qit-ta-šú-un ú-maš-še-ru im-lu-ú* EDIN]
4″) [*ú-ter-ma*] *a-šar pi-qit-ti-šú-un ina* [*maš-kán-i-šú-un ul-zi-is-su-nu-ti*]
5″) *x* [*x x* (*x*)] *x* ⌜*ša*⌝ *ia-a-ti ú-maš-še-ru-in-ni it-ti* m⌜*tar*?⌝*-*[*qu-ú* ...]
6″) *a-di a-na-ku qé-reb* KUR.*mu-uṣ-ri u* KUR.*ku-ú-*⌜*si*⌝ [...]
7″) *i-na la a-šá-bi-ia* m*ur-ta-ku* LUGAL KUR.*e-lam-ti a-na mit-ḫu-*⌜*ṣi*⌝ [...]

Lacuna

1″–6″) [...] ... [... the kings, gov]ernors, (and) official[s whom the father who had engendered me had appointed in Egypt, who had abandoned their post(s) in the face of] Taharqa's [ta]ctical advance, [(and) had gone to (lit. "filled") the countryside], where their post(s) were [I permitted them to serve] in [their (former) positions again. ...] who had abandoned me (and) [...] with *T*[*aharqa* ...], as long as I [...] in Egypt and Kush [...].

7″–9″) *When* I did not stay, Urtaku, the king of the land Elam, to fight [...]. The gods Nergal and Išum

obv. 4″ *ul-zi-is-su-nu-ti* "I permitted them to serve": This restoration is taken from text no. 119 obv. 3′ and text no. 3 (Prism B) i 87. Text no. 11 (Prism A) i 113 instead has *ap-qid-su-nu-ti*, "I reappointed them."

8′) ^{d}U.GUR *u* ^{d}*i-šum mi-ḫi-iṣ la nab-la-ṭi*
im-ḫa-ṣu-šú-u-⌜*ma*⌝ [...]
9′) ^{m}*ur-ta-ku* LUGAL KUR.*e-lam-ti ina qaq-qar*
ba-la-ṭi GÌR.II-*šú* ⌜*ul*⌝ [*iš-kun* ...]
10′) EGIR-*nu* ^{m}UR-*da-ma-né-e* DUMU NIN$_9$-*šú* ⌜*ša*⌝
[*ina* GIŠ.GU.ZA LUGAL-*ti-šú ú-ši-bu*]
11′) URU.*ni-i*ʾ URU.^{d}*ú-nu a-na dan-nu-ti-šú iš-*[*kun*
ú-paḫ]-⌜*ḫi*?⌝-[*ra el-lat-su*]
12′) *a-na mit-ḫu-ṣi* ERIM.ḪI.A KUR AN.ŠÁR.KI *ša*
qé-reb URU.⌜*me*⌝-[*em-pi id*]-⌜*ka-a*⌝ [*qa-bal-šú*]
13′) UN.MEŠ KUR AN.ŠÁR.KI *šá-a-tu-nu e-si-ir-ma*
⌜*iṣ*⌝-[*ba-ta*] ⌜*mu*⌝-*uṣ-*⌜*ṣa*⌝-[*šú-un* ...]
14′) *ina ṭè-e-me u mil-ki šá* DINGIR.MEŠ GAL.MEŠ
ú-šá-ḫi-zu-in-ni šá-ni-a-⌜*nu a-na*⌝ [...] *x*
KUR.*má-kan u* KUR.*me-*⌜*luḫ*⌝-[*ḫa uš-te-še-ra*
ḫar-ra-nu]
15′) ^{m}UR-*da-ma-né-e a-lak ger-ri-ia iš-*⌜*me*⌝-[*ma ša*
ak-bu]-⌜*su*⌝ *mi-ṣir* [KUR.*mu-ṣur*]
16′) URU.*me-em-pi ú-maš-šir-ma a-na šu-*⌜*zu*⌝-[*ub*
ZI-*tì-šú*] ⌜*in*⌝-*na-bit a-na qé-reb* ⌜URU⌝.[*ni-i*ʾ]
17′) LUGAL.MEŠ LÚ.NAM.MEŠ LÚ.*qe-pa-a-*⌜*ni ša*
qé⌝-[*reb* KUR.*mu-ṣur áš-ku-nu ina*] ⌜*ir*⌝-*ti-ia*
il-li-ku-nim-ma ú-⌜*na*⌝-[*áš-ši-qu* GÌR.II-*ia*]
18′) EGIR ^{m}UR-*da-ma-né-e ḫar-*⌜*ra*⌝-[*nu aṣ-bat al-lik*
a]-⌜*di*⌝ URU.*ni-i*ʾ URU *dan-*⌜*nu*⌝-[*ti-šú*]
19′) ⌜*ti*⌝-*ib* MÈ-*ia e-*⌜*mur*⌝-[*ma* URU.*ni-i*ʾ *ú-maš-šir*]
⌜*in*⌝-*na-bit a-na* URU.*ki-*⌜*ip*⌝-[*ki-pi*]
20′) URU *šu-a-tu a-na* [*si-ḫir-ti-šú ina tukul-ti*
^{d}U.GUR *u* ^{d}]⌜*i*⌝-*šum ik-šu-da* ŠU.II-[*a-a*]
21′) KÙ.BABBAR.MEŠ KÙ.GI.⌜MEŠ⌝ [*ni-siq-ti* NA$_4$.MEŠ
NÍG.ŠU] ⌜É⌝.GAL-*šú ma-la ba-šú-*[*u*]
22′) *lu-bul-tu bir-me* ⌜GADA⌝.[MEŠ ANŠE.KUR.RA.MEŠ
GAL.MEŠ UN.MEŠ *zik*]-*ru ù sin-*⌜*niš*⌝
23′) 2 GIŠ.*tim-me* ⌜MAḪ⌝.[MEŠ *pi-tiq za-ḫa-le-e eb-bi*
ša 2 LIM 5 ME] ⌜GUN⌝ KI.LÁ-*šú-nu man-za-az* KÁ
⌜É.KUR⌝
24′) *ul-tu man-*⌜*zal*⌝-[*ti-šú-nu as-suḫ-ma al-qa-a*]
a-na KUR AN.ŠÁR.⌜KI⌝
25′) *i-na ta-*⌜*a*⌝-[*a-ar-ti-ia ... ša*] ⌜*la*⌝ *ik-nu-šú a-na*
LUGAL.MEŠ AD.MEŠ-⌜*ia*⌝
26′) *x* [... *il-li-ku*]-⌜*nim*⌝-*ma ú-na-áš-ši-qu* GÌR.II-*ia*
27′) [... *mi-iṣ-ru e-li ša* LUGAL.MEŠ AD].⌜MEŠ⌝-*ia*
ú-rad-di-ma a-bel
28′) [*ina qí-bit* AN.ŠÁR ... ^{d}U.GUR ...] *x* ^{d}*i-*⌜*šum*⌝ [...]
29′) [...] *x* [...]

Lacuna

1′′′) [... *a*]-⌜*na* LUGAL⌝-[*u-ti*]
2′′′) [...]-*a*? *qí-bi-*⌜*ti*⌝

Rev.

1) [... *ša la*] ⌜*iṣ*⌝-*ṣu-ra a-de-ia*
2) [... *it-ti* ^{md}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ] ⌜*nak*⌝-*ri*
iš-ku-na pi-i-šú
3) [^{m}*tam-ma-ri-tu* EDIN-*uš-šú ib-bal-kit-ma*
šá-a-šú] ⌜*ga*⌝-*du* ⌜*kim-ti*⌝-*šú ú-ra-sib-šú ina*
GIŠ.TUKUL.MEŠ

struck him with an incurable wound an[d ...]. Urtaku, the king of the land Elam, n[o] (longer) [set] foot upon the land of the living [...].

10′′–13′′) Afterwards, Tanutamon, the son of his sister, wh[o sat upon his royal throne], ma[de] the cities Thebes (and) Heliopolis his fortresses (and) [*assem*]*bl*[*ed* his forces]. To fight against the Assyrian troops who were inside the city Me[mphis, he mobil]ized [his battle array], confined those people of Assyria, and c[ut off their e]scape rout[e ...].

14′′–17′′) Through reason and counsel, which the great gods taught me, [I took the direct road] a second time to [...] Makan (Egypt) and Mel[uḫḫa (Ethiopia)]. Tanutamon heard abo[ut] the advance of my expeditionary force [and that I had set foo]t on [Egyptian] territory; he abandoned the city Memphis and, in order to sa[ve his (own) life, h]e fled inside the city [Thebes]. The kings, governors, (and) officials whom [I had stationed] i[n Egypt] came [to m]eet me and k[issed my feet].

18′′–20′′) [I took] the ro[ad] in pursuit of Tanutamon [(and) I marched as far] as the city Thebes, [his] fortif[ied] city. He sa[w] the assault of my battle array [and abandoned the city Thebes]; he fled to the city Ki[pkipi. With the support of the gods Nergal and] Išum, I conquered that city (Thebes) in [its entirety].
21′′–24′′) Silver, gold, [precious stones], as much [property of] his palace as there wa[s], garment(s) with multi-colored trim, li[nen garments, large horses, people — mal]e and fema[le] — two tall obelisks [cast with shiny *zaḫalû*-metal, who]se weight [was 2,500 talen]ts (and which) stood at a temp[le] gate, [I ripped (them)] from where [they] were erec[ted and took (them)] to Assyria.

25′′–27′′) On [my] retur[n march, ... who] had not bowed down to the kings, m[y] ancestors, [... they came to m]e and kissed my feet. [...], I added [territory to that of the kings], my [ancestor]s, and ruled (it).

28′′–29′′) [By the command of (the god) Aššur, ..., the god Nergal, ...], (and) the god Išum [...]

Lacuna

1′′′–Rev. 4) [... a]s kin[g ...] my command. [... who did not h]onor my treaty [...] sided [with Šamaš-šuma-ukīn], my [hos]tile [brother, Tammarītu rebelled against him (Ummanigaš) and] struck him, together with his family, down with the sword. [Tammarītu, who was (even) more] inso[lent than Ummaniga]š, sat on the throne of the land Elam.

4) [^{m}*tam-ma-ri-tu šá e-la* ^{m}*um-man-i*]-⌜*gaš*⌝ *ek-*[*ṣu*]
⌜*ú*⌝-*šib ina* GIŠ.GU.ZA KUR.ELAM.MA.KI
5) [*ki-ma šá-a-šú-ma ul-tu* ŠU].II ⌜^{md}GIŠ.NU$_{11}$⌝-MU-GI.⌜NA⌝ [*ṭa-ʾa-a-tú im*]-⌜*ḫur ul iš*⌝-*al šu-lum* LUGAL-*ti-*⌜*ia*⌝
6) [*a-na re-ṣu-ut* ^{md}GIŠ.NU$_{11}$-MU]-⌜GI⌝.NA *il-lik-am-ma* [*a-na mit*]-⌜*ḫu*⌝-*ṣi* ⌜ERIM.ḪI.A⌝-*ia ur-ri-ḫa* GIŠ.TUKUL.⌜MEŠ⌝-*šú*
7) [^{m}*in-da-bi-bi*] ⌜ARAD⌝-*su ṣe-ru-*⌜*uš*⌝-[*šú ib-bal*]-⌜*kit*⌝-*ma ú-šib ina* GIŠ.⌜GU⌝.ZA-*šú*
8) [^{m}*tam-ma-ri-tu la-pa*]-⌜*an*⌝ ^{m}*in-da-bi-*⌜*bi*⌝ [*in*]-*nab-tam-ma iṣ-ba-ta* GÌR.II ⌜LUGAL⌝-*ti-ia*
9) [*a-lak*$^{?}$ LÚ.A KIN-*ia ša a-na* BÀD.AN.KI *áš-pu-ru*] ⌜*iš*⌝-*mu-ú qé-reb* ⌜KUR⌝.ELAM.MA.KI
10) [*ina*$^{?}$ *tukul-ti*$^{?}$ AN.ŠÁR (...) ^{d}U.GUR ... *pu*]-⌜*luḫ*⌝-*ti* LUGAL-*ti-ia* KUR.⌜ELAM.MA⌝.KI *is-ḫup-ma*
11) [UN.MEŠ KUR.ELAM.MA.KI *ṣe-er*] ⌜^{m}*in-da*⌝-*bi-*⌜*bi ib*⌝-[*bal*]-⌜*ki*⌝-*tu i-na-ru-*⌜*uš*⌝ *ina* GIŠ.TUKUL.MEŠ
12) ^{m}⌜*um-man*⌝-[*al-da-si* DUMU] ^{m}⌜*at*⌝-*ta-me-tu* ⌜*ú*⌝-[*še*]-⌜*ši-bu*⌝ *ina* GIŠ.⌜GU.ZA⌝ KUR.ELAM.MA.KI
13) ^{m}*tam-ma-ri-*⌜*tú*⌝ [*áš-šú e-peš de*]-*e-*⌜*ni*⌝-*šú ù a-lak* Á.TAḪ-*šú ina* ⌜*qí-bit*⌝ AN.ŠÁR *u* ^{d}U.GUR *ú-ṣal-la-a* EN-*ú-ti*
14) *a-na-*⌜*ku*⌝ ^{m}⌜AN.ŠÁR-DÙ-A⌝ [*lìb*]-⌜*bu rap*⌝-*šú* ⌜*la*⌝ *ka-ṣir ik-ki** (TI erased) ⌜*i*⌝-[*na*] ⌜*tukul*⌝-*ti* AN.ŠÁR *u* ^{d}U.GUR DINGIR.MEŠ *ti-ik-le-ia*
15) *šá-ni-a-nu ad-*⌜*ke* ERIM.ḪI.A-*ia*⌝ *ṣe-er* ^{m}*um-man-al-da-*⌜*si* LUGAL$^{?}$⌝ KUR.*e-lam-*⌜*ti*⌝ *aq-ba-a a-la-ku*
16) *aṭ-ru-ud* ^{m}*um-man-*⌜*al-da*⌝-*su* LUGAL KUR.ELAM.MA.KI *la-pa-*⌜*an*⌝ [GIŠ].⌜TUKUL.MEŠ-*ia in*⌝-*na-bit-ma šá-da-a-šú e-li*
17) ^{m}*um-ba*-LAGAB-*u-a ša mé-eḫ-rat* ^{m}*um-man-al-da-si* ⌜*áš*⌝-[*bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI]
18) URU.*bu-bi-lu* URU *mu-šab* EN-*ti-šú ú-maš-šir-*⌜*ma*⌝ [*iṣ-bat šu-pul* A.MEŠ *ru-qu-u-ti*]
19) ^{m}*tam-ma-ri-tú šá in-nab-ta iṣ-ba-ta* GÌR.II-*ia qé-reb* URU.⌜*šu-šá*⌝-*an áš-kun-šú a-na* LUGAL-*u-ti*
20) ⌜SIG$_5$⌝-*tu e-pu-šú-uš šá áš-pu-ru* Á.TAḪ-*su in-ši-ma iš-te-né-*⌜*ʾa*⌝-[*a*] ⌜ḪUL⌝-*tú a-na ka-šad* ERIM.ḪI.A.MEŠ-*ia*

Rev. 5–8) [Just like him (Ummanigaš), he (Tammarītu) acce]pted [bribes from the hand]s of Šamaš-šuma-ukīn, did not inquire about the well-being of my royal majesty, came [to the aid of Šamaš-šuma-u]kīn, and hastily sent his weapons [to fig]ht with my troops. [Indabibi, a serva]nt of his, [rebell]ed against h[im] and sat on his [t]hrone. [Tammarītu f]led to me [fro]m Indabib[i] and grasped the feet of my royal majesty.

Rev. 9–12) Inside the land Elam, they (the Elamites) heard about [*the progress of* the messenger of mine whom I had sent to (the city) Dēr. *With the support of* (the god) Aššur (...) (and) the god Nergal, ..., fe]ar of my royal majesty overwhelmed the land Elam and (then) [the people of the land Elam] r[ebel]led [against] Indabibi (and) killed h[im] with the sword. They [pla]ced Umm[analdašu (Ḫumban-ḫaltaš III), son of] Atta-metu, on the throne of the land Elam.

Rev. 13–16) By the c[omm]and of (the god) Aššur and the god Nergal, Tammarītu made an appeal to my lordly majesty [to decide] his [c]ase and to come to his aid. I, Ashurbanipal, the [mag]nanimous (and) forbearing one, w[ith the suppo]rt of (the god) Aššur and the god Nergal, the gods who supported me, (rev. 15) mustered [m]y troops for a second time (and) gave the command to march against Ummanaldaš[u (Ḫumban-ḫaltaš III), *the ki]ng* of the land Elam. I drove away Ummanaldašu, the king of the land Elam, (and) he fled fro[m m]y [weapo]ns and took to the mountains (lit. “ascended his mountain”).

Rev. 17–18) (As for) Umba-LAGABua, who s[at on the throne of the land Elam] in opposition to Ummanaldašu, he abandoned the city Bubilu, a city that was a lordly residence of his, and [took to the depths of far away waters].

Rev. 19) (As for) Tammarītu, who had fled to me (and) grasped my feet, I installed him as king inside the city Susa.

Rev. 20–23) He forgot the kindness that I had done for him, in having sent aid to him, and constantly sought [out] evil (ways) to conquer my troops. (The

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rev. 14 *ik-ki** (TI erased): At first glance, ex. 1 appears to have *ik-ki u*. R. Borger (BIWA p. 157) remarked that the *-ti* for a reading of *ik-ke-ti* should be visible after the tablet was cleaned. Yet the tablet is not dirty here, but rather the clay after KI and before the winkelhaken of the TI sign is pressed down. The scribe appears to have written the KI and TI signs over an initial erasure; there are traces of a wedge protruding from the top of the final vertical of the KI sign and from the top of the winkelhaken of the TI sign. However, the scribe then seems to have decided to erase the TI sign as well. Thus, he impressed a second, although slightly angled final vertical wedge at the end of the KI sign, but he did it with such a broad impression that the right portion of that wedge was used to push down the clay up to the beginning of the winkelhaken, which is the only part of the TI sign that remains on the tablet.

rev. 17–18 The scribe of ex. 1 initially omitted rev. 17–18 of the master text from the inscription, but later wrote them on the left edge of the tablet. The scribe drew a line beginning just underneath the damaged ⌜*aṭ*⌝- of its ⌜*aṭ*⌝-[*ru-ud*] “I [drove away]” in rev. 16 and continued it onto the left edge of the tablet. He then inscribed these two lines as left edge 1 and 2 of the exemplar immediately to the right of that line, thus indicating where these omitted lines were to be inserted. In ex. 2, rev. 17 and 18 are included in their correct place.

21) AN.ŠÁR LUGAL DINGIR.MEŠ ^{d}U.ᶠGURᵀ *be-lum ṣi-i-ru ša ina maḫ-ri-ia il-la-ku ú-šá-zi-zu-in-ni ṣe-er ga-re-ia*

22) *lìb-bi* ^{m}*tam-ma-ri-ᶠtúᵀ ek-ṣu ba-ra-nu-ú ib-ru-ma im-nu-ú-šú qa-tu-ú-a*

23) *ul-ᶠtuᵀ* GIŠ.GU.ZA ᶠLUGALᵀ*-ti-šú id-ku-niš-šum-ma ú-ter-<ru>-ni-šum-ma ú-šak-ni-šú-uš a-na* GÌR.II*-ia*

24) *šal-ši-a-nu* AN.ŠÁR ᶠENᵀ *ṣi-i*ᵀ*-ru* ^{d}U.GUR *qar-rad* DINGIR.MEŠ ^{d}*i-šum šá* ŠU.II*-šú as-ma ú-tak-ki-lu-ni-ma a-na* KUR.ᶠELAMᵀ.[MA.KI] ᶠ*iq*ᵀ*-bu-u-ni a-la-ku*

25) URU.É-^{m}*im-bi-i* ᶠ*ša*ᵀ [*ina*] ᶠ*ger*ᵀ*-ri-ia maḫ-re-e ak-šú-du e-nen-na* KUR.*ra-a-ši* URU.*ḫa-ma-nu a-di* ᶠ*na*ᵀ*-*[*ge-šú*] ᶠ*ak-šu-ud*ᵀ

26) *ù šu-ú* ^{m}ᶠ*um-man*ᵀ*-al-da-si* LUGAL KUR.ELAM.MA.KI *ka-šad* KUR.*ra-a-ši u* ᶠURU.*ḫa*ᵀ*-ma-ni* [*iš-me-e-ma*]

27) *pu-luḫ-ti* AN.ŠÁR EN*-ia* ᶠ*ù*[?] *nam*ᵀ*-ri-ri* ^{d}U.GUR DINGIR*-ia*$_5$ *a-lik* Á.II*-ia is-ḫu-pu-šú-ma*

28) URU.ᶠ*ma-dak-tú*ᵀ URU LUGAL*-ti-šú ú-*ᶠ*maš*ᵀ*-*[*šir-ma in-na-bit a-na* URU.BÀD-^{m}*un-da-si*]

29) ᶠÍDᵀ*.id-id-*ᶠ*e e-bir*ᵀ*-*[*ma*] ᶠÍDᵀ *šú-a-tú a-na dan-nu-ti-šú iš-kun uk-taṣ-ṣar* ᶠ*a*ᵀ*-*[*na ṣal-ti-ia*]

30) ᶠURUᵀ*.na-ṭi-tu* ᶠURUᵀ.[É-^{m}*bu-na*]-ᶠ*ku*ᵀ URU.*ḫar-tap-pa-a-nu* URU.MEŠ LUGAL*-ti-šú a-di na-ge-šú-*[*nu ak-šu-ud*]

31) ᶠURUᵀ*.tu-ú-*ᶠ*bu*ᵀ [*a-di na-ge-šú ak-šu-ud bi-rit*] ᶠÍDᵀ *ka-la-ma ak-šud* URU.*ma-dak-tu* URU.*ḫal-te-ma-áš* URU.[*šu-šá-an* URU.MEŠ LUGAL*-ti-šú*]

32) URU.*di-in-*[LUGAL URU.*su-mu-un-tu-na-áš* URU.*pi-di-il*]-ᶠ*ma* URUᵀ*.bu-bi-lu* URU.*ka-bi-in-ak* URU.MEŠ ᶠLUGALᵀ*-*[*ti-šú ak-šu-ud*]

33) URU.BÀD-^{m}ᶠ*un*ᵀ*-*[*da-a-si* URU LUGAL*-ti-šú* KUR*-ud*] ᶠ14[?] URUᵀ.MEŠ *mu-šab* LUGAL*-u-ti a-di* URU.MEŠ ᶠTURᵀ.[MEŠ (*šá ni-i-ba la i-šu-u*) *ù* 12 *na-ge-e*]

34) *ša qé-*ᶠ*reb*ᵀ [KUR.ELAM.MA.KI *ka-li-šá ak-šu-ud ap-pul aq-qur ina* ^{d}GIŠ.BAR] ᶠ*aq-mu*ᵀ *a-na* [DU$_6$ *u kar-me ú-ter*]

35) *i-na la mì-*ᶠ*ni*ᵀ [*a-duk qu-ra-de-e-šú ina* GIŠ.TUKUL.MEŠ *ú-ras-sib*] ᶠ*mun*[?]ᵀ*-*[*daḫ-ṣe-e-šú* MAḪ.MEŠ]

36) ^{m}*um-man-*ᶠ*al*ᵀ*-*[*da-si* LUGAL KUR.ELAM.MA.KI

god) Aššur, king of the gods, (and) the god Ne[r]gal, the exalted lord, who march before me (and) allowed me to stand over my foes, saw the dangerous (and) rebellious thought(s) of Tammarī[t]u and delivered him into my hand: They removed him from his r[oy]al throne and (then) *made him retur<n>* and bow down at my feet.

Rev. 24–29) For a third time, (the god) Aššur, the [e]xalted lo[rd], the god Nergal, the hero of the gods, (and) the god Išum, whose hands are fitting, encouraged me and commanded me to march to the land Elam. (rev. 25) (Like) the city Bīt-Imbî, whi[ch] I had conquered [during a] previous [cam]paign of mine, [I] now conquered (the rest of) the land Rāši (and) the city Ḫamānu, along with [its] d[istrict]. Moreover he, Ummanaldašu, the king of the land Elam, [heard about] the conquest of the land Rāši and the city Ḫamānu [and] fear of (the god) Aššur, my lord, *and* [the awe-in]spiring radiance of the god Nergal, my god who marches at my side, overwhelmed him and (then) he ab[andoned] the city Mad[a]ktu, a royal city of his, [and fled to the city Dūr-Undāsi]. He cross[ed] the Idide River [and] established that [ri]ver as his defensive position. He prepared himself t[o fight with me].

Rev. 30–31a) [I conquered] the cities Naṭītu, [Bīt-Bunakk]u, Ḫartappānu, royal cities of his, along with the[ir] districts. [I conquered] the city Tūb[u, along with its district].

Rev. 31b–33a) [(As for) the] entire (area) [between] the (Ulāya and Idide) river(s), I conquered the cities Madaktu, Ḫaltemaš, (and) [Susa, royal cities of his. I conquered] the cities Din[šarri, Sumuntunaš, Pidilm]a, Bubilu, (and) Kabinak, r[oyal] cities [of his. I conquered] the city Dūr-U[ndāsi, a royal city of his].

Rev. 33b–35) [I conquered, destroyed, demolished], (and) bur[n]ed [with fire *fourtee*]*n* [c]ities, (his) royal residence(s), together with s[mall(er)] settlements, [(which were without number), and twelve districts] that were in [the land Elam, all of it. I turned (them)] into [mounds of ruins (lit. "mound(s) and ruin(s)"). I slew his warriors] without numbe[r. I struck down his elite *f*]*i*[*ghting men* with the sword].

Rev. 36) Ummana[ldašu (Ḫumban-ḫaltaš III), the king

rev. 21 The scribe of ex. 2 has impressed a short, horizontal tick mark to the left of the AN sign at the beginning of the line that slightly protrudes onto the left margin of the tablet. It is possible that the scribe placed this mark here to indicate the line in which the god Nergal replaced the goddess Ištar as the deity mentioned alongside Aššur, thus diverging from the parallel accounts of the prism inscriptions (see, for example, text no. 11 [Prism A] v 29) in order to associate the present inscription with Ashurbanipal's work on Nergal's temple. However, if this is the reason, it is unclear why he marked this line but not any of the other lines preserved on the exemplar in which he made the same type of replacement.

rev. 28 In ex. 2, the scribe crammed lines 27 and 28 of the master text onto a single line. There does not appear to be enough room for the last five or six signs of line 28, which is broken off in that exemplar, unless the line extended onto the edge of the tablet.

mi-ra-nu-uš-šú in-na-bit-ma iṣ-ba-ta KUR-*ú*]

37) URU.*ba-*˹*nu*˺-[*nu* ...]
38) 20.ÀM [URU.MEŠ ...]
39) 60 KASKAL.[GÍD *qaq-qa-ru* ...]
40) *i-na* ˹*ta*˺-[*a-a-ar-ti-ia* ...]
41) ˹KÙ?˺.[...]

Lacuna

of the land Elam, fled naked and took to the mountain(s)].
Rev. 37–39) [...] the city Ban[unu ...] twenty [villages ... (Over) an area of] sixty leag[ues ...].

Rev. 40–41) On [my] re[turn march, ...]

Lacuna

198

A broad, single-column clay tablet preserves a small portion of a summary inscription that was composed for Egallammes at Tarbiṣu shortly after Ashurbanipal returned the statue of the goddess Nanāya to her temple Eḫiliana in the Eanna complex at Uruk in late 646. The building account, which is badly damaged, recorded the creation of an object (closely) associated with Nergal's statue. The text is not sufficiently preserved to determine what that object might have been.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
80-7-19,195 + BM 79454	80-7-19,195 + Bu 89-4-26,751	Nineveh, Kuyunjik	6.2×3.3	p

COMMENTARY

Given that the building report of 80-7-19,195+ describes Ashurbanipal's fashioning of an object for Egallammes, it is likely that this tablet fragment preserves the end of text no. 197, a summary inscription whose internal evidence shows that it was probably composed for objects displayed in Nergal's temple at Tarbiṣu (see the commentary to that text). Another building report for text no. 197 is preserved in text no. 199; this indicates that at least two summary inscriptions were composed for Egallammes.

The building report of 80-7-19,195+ is damaged and does not preserve the mention of the object created, but other inscriptions of Ashurbanipal report that he had divine emblems and lion-headed eagle colossi stationed in gateways of Nergal's temple at Tarbiṣu; see text no. 6 (Prism C) i 62′–64′, text no. 7 (Prism Kh) i 35′–38′, text no. 10 (Prism T) ii 25–28, and text no. 23 (IIT) line 76. Although the building report of text no. 199 concerns ^{d}IM.DUGUD.MUŠEN.MEŠ KÙ.BABBAR *eb-bi* "lion-headed eagles of shiny silver," there is probably not enough space to restore this in rev. 12′ of the present inscription since such material is written over one and a half lines (rev. 8′–9′a) in text no. 199, which is a tablet of similar size. This suggests that 80-7-19,195+ was composed for a different object, possibly the aforementioned divine emblems. However, even if lion-headed eagles are the subject of the building report of this tablet, it is likely that it still contained a different version of that report than text no. 199; the equivalent portions of the building report in these two inscriptions differ in length, with rev. 12′–13′a of the present text corresponding to rev. 8′–11′a of text no. 199.

For rev. 3′–11′, see text no. 199 rev. 1′–7′, and compare text no. 9 (Prism F) v 53–vi 11, text no. 10 (Prism T) v 6–32, and text no. 11 (Prism A) vi 74–124; and for rev. 12′–13′, see text no. 199 rev. 8′–11′. Restorations are based on text no. 199, as well as on text no. 9 (Prism F) since the tablet's contents seem to relate to this tradition (see the on-page notes).

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1996 Borger, BIWA pp. 56–58, 137, 141, 156, 158, and 347; and LoBl p. 101 (transliteration, study)

TEXT

Obv.
Obverse completely missing
Rev.
Lacuna

1′) [...] *x x* [...]
2′) [...].˹MEŠ˺ ANŠE.MEŠ ˹GU$_4$˺.[MEŠ ...]
3′) [... *al*]-˹*qa*˺-*a a-na* KUR *aš*-˹*šur*˺.[KI ...]
4′) [*ma-lak* ITI 25 UD.MEŠ *na-ge-e* KUR.ELAM.MA.KI *ú-šaḫ*]-˹*rib*˺ MUN *saḫ*-˹*le-e*˺ [*ú-sap-pi-ḫa* EDIN-*uš-šú*]
5′) [*ri-gim a-me-lu-ti ki-bi-is* GU$_4$.MEŠ *u ṣe-e-ni ši-si-it*] ˹*a-la*˺-*la* DÙG.GA ˹*ap-ru*˺-[*us ú-ḫal-li-qa e-bur-šú*]
6′) [^{d}*na-na-a ša* 1 LIM 5 ME 30.ÀM MU.AN.NA.MEŠ *ta-as*]-˹*bu*˺-*su-ma tal-li-ku* ˹*tu*˺-[*ši-bu qé-reb* KUR.*e-lam-ti a-šar la si-ma-ti-šá*]
7′) [*ù ina u$_4$-me-šú tab-bu-u šu-mì a-na be-lut* KUR.KUR *ta*]-˹*a*˺-*a-rat* EN-*ti*-˹*šú*˺ [*tu-šad-gi-la pa-nu-u-a*]
8′) [*um-ma* ^{m}AN.ŠÁR-DÙ-A *ul-tu qé-reb* KUR.*e-lam-ti lem-né-ti ú*]-˹*še*˺-*ṣa-an-ni-ma ú*-˹*še*˺-[*rab-an-ni qé-reb é-an-na*]
9′) [*a-mat qí-bit* DINGIR-*ti-šá šá ul-tu u$_4$-me* SÙ.MEŠ *taq*]-˹*bu*˺-*u i-na-an*-˹*na*˺ [*tu-kal-lim* UN.MEŠ EGIR.MEŠ]
10′) [ŠU.II DINGIR-*ti-šá* GAL-*ti at-mu-uḫ ḫar-ra-nu i-šir-tu*] ˹*ša*˺ *ul-lu-uṣ* ˹*lìb*˺-[*bi ta-aṣ-ba-ta a-na é-an-na*]
11′) [*ina qé-reb* UNUG.KI *ú-še-rib-ši-ma ina é-ḫi-li-an-na šá*] ˹*ta*˺-*ram-mu ú*-[*šar-mì-iš* BÁRA *da-ra-a-te*]
12′) [*ina u$_4$-me-šú e-pu-uš* ... DINGIR-*u*]-˹*ti*˺-*šú* GAL-*ti šá pu-luḫ-tú* ˹*šit*˺-[*pu-ru mé-lam-me* ...]

Obverse completely missing

Lacuna

Rev. 1′–3′) [...] ... [...]s, donkeys, o[xen, ... I t]ook to Ass[yria ...].

Rev. 4′) [On a march of one month (and) twenty-five days, I devastat]ed [the districts of the land Elam (and) scattered] salt (and) cres[s over them (lit. "it")].
Rev. 5′) I cut [off the clamor of humans, (the sound of) the treading of oxen, sheep and goats, (and) the cr(ies) of] pleasant work song(s) [(and so) ruined his harvest].
Rev. 6′–8′) [(As for) the goddess Nanāya, who 1,530 years (ago) became an]gry and went to li[ve in the land Elam, a place not befitting her, *then*, at that time (when) she nominated me for ruling over the lands, she entrusted me with the re]turn of *he*[*r*] lordly majesty, [saying: "Ashurbanipal will b]ring me out [of the evil land Elam] and make [me enter Eanna (again)]."

Rev. 9′–11′) [The word(s) of her divine command that she had spok]en [in distant days, she] now [disclosed to the people of a later generation. I grasped the hands of her great divinity. She took the direct path, wh]ich pleases the he[art, to Eanna. I made her enter into Uruk and made (her) dwell on (her) eternal dais in Eḫiliana, which s]he loves.

Rev. 12′–13′a) [At that time, I made ... *of*] his great [divinit]y, which is a[rrayed in] terror, [the brilliance of ... the gateway(s) of Egalla]m[m]es, the bed chamber

rev. 5′ The tablet lacks the contents of text no. 9 (Prism F) v 57–69 that appear immediately before this line in the prism inscription, and the end of the line contains the variant reading *ap-ru-us ú-ḫal-li-qa e-bur-šú* "I cut off ... (and so) ruined his harvest" instead of *ú-za-am-ma-a* A.GÀR.MEŠ-*šú* "I deprived his fields of" found in text no. 9 (Prism F) v 71b; for a discussion of this Prism F material, see the on-page note to text no. 91 vi 10–11 and the commentary to that text.
rev. 6′ [1 LIM 5 ME 30.ÀM MU.AN.NA.MEŠ] "[1,530 years (ago)]": Or possibly restore 1 LIM 6 ME 30.ÀM 5 MU.AN.NA.MEŠ "1,635 years (ago)," but since this tablet exhibits other features related to the first version of text no. 9 (Prism F), this variant number is tentatively preferred (see the commentary to text no. 91 and text no. 9 [Prism F]).
rev. 7′ Based on spacing, the tablet lacks *ši-i ù* DINGIR.MEŠ AD.MEŠ-*šá* "she — and the gods, her fathers" before *tab-bu-u šu-mì* "nominated me," thus following the first version of text no. 9 (Prism F) (see the commentary to text no. 91 and text no. 9 [Prism F]). Moreover, also due to lack of space in this line, the tablet seems to be missing *a-šar la si-ma-ti-šá* "a place not befitting her," which would have appeared at the beginning of this line after the *qé-reb* KUR.*e-lam-ti* "in the land Elam" of the previous line; compare text no. 234 rev. i 1′–4′. Also, note the *šú* in EN-*ti-šú* "his lordly majesty," which is possibly a mistake for EN-*ti-šá* "her lordly majesty." R. Borger (BIWA LoBl p. 101) suggested EN-*ti-šú*-[*nu*$^{?}$] "*the*[*ir*] lordly majesty," but if the tablet does not have *ši-i ù* DINGIR.MEŠ AD.MEŠ-*šá*, his reading is less likely.

13′) [... KÁ *é*]-˹*galam-mes*˺ *maš-tak* ᵈU.GUR *šá qé-reb* ˹URU˺.[*tar-bi-ṣi* ...]
14′) [...] *x ṣu-lul-šú* DÙG.GA AN.DÙL-˹*la*˺-[*šú ša šá-la-me* ...]
15′) [...] ˹*liš*˺-*šá-rik lu*-˹*uš*˺-[...]
16′) [...] *x* IM? NU *ina tukul-ti-šú* GAL-˹*ti*˺ [...]
17′) [...] ˹ᵈ˺*i-šum na-a᾽-du a-lik* ˹*maḫ-ri*˺-[*ia* ...]
18′) [... ᵈU.GUR *dan*]-˹*dan*˺-*ni* DINGIR.MEŠ *ina šag-gaš-ti na*-˹*piš*˺-[*ti* ...]
19′) [...] *liš-gi-šú* [...]

of the god Nergal that is inside the city [Tarbiṣu].
Rev. 13′b–19′) [...] his benevolent protection (and) [his beneficent] aegis [... (rev. 15′) may ...] be granted (and) may [...] ... with his great support [... the g]od Išum, the famous one who marches before m[e, ... the god Nergal, might]iest of the gods, through the slaughter of lif[e ...] may they slaughter [...].

199

A small portion of the left half of the reverse of a broad, single-column clay tablet is inscribed with a third summary inscription composed specifically for Nergal's temple at Tarbiṣu. This text, which was also written after Ashurbanipal's second war with Ummanaldašu of Elam in 646, commemorated the fashioning of (a pair of) lion-headed eagles (*anzû*) for prominent gateway(s) of Egallammes.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 406	Nineveh, Kuyunjik	5.4×5.5	p

COMMENTARY

Because Rm 406's building account describes Ashurbanipal's fashioning of lion-headed eagle colossi as protectors of the gateways of Egallammes, the temple of Nergal at Tarbiṣu, it is possible that this tablet fragment preserves one the building reports of text no. 197; there were at least two different versions of that summary inscription (see text no. 198).

With respect to the contents of the tablet, for rev. 1′–7′, see text no. 198 rev. 5′–11′, and compare text no. 9 (Prism F) v 70–vi 11, text no. 10 (Prism T) v 9–32, and text no. 11 (Prism A) vi 107–124; and for rev. 8′–11′, see text no. 198 rev. 12′–13′. Restorations are based on the parallel lines of text no. 198, and on the material of text no. 9 (Prism F) since the contents of the tablet appear to be connected to this tradition (see the on-page notes).

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198 rev. 17′ *na-a᾽-du* "the famous one": For this rendering of the word instead of "the pious one," see CAD N/1 p. 66 sub *na᾽du* B.

TEXT

Obv.
Obverse completely missing
Rev.
Lacuna
1′) [*ri-gim a-me-lu-ti ki-bi-is* GU$_4$.MEŠ *u*] ⌜*ṣe-e*⌝-[*ni ši-si-it a-la-la* DÙG.GA *ap-ru-us ú-ḫal-li-qa e-bur-šú*]
2′) [^{d}*na-na-a ša* 1 LIM 5 ME 30.ÀM] ⌜MU⌝.AN.NA.MEŠ *tas-*⌜*bu*⌝-[*su tal-li-ku tu-ši-bu qé-reb* KUR.*e-lam-ti a-šar la si-ma-ti-šá*]
3′) [*ù ina u*$_4$*-me-šú tab-bu-u*] ⌜*šu*⌝-*mì a-na be-*⌜*lut*⌝ [KUR.KUR *ta-a-a-rat* EN-*ti-šá tu-šad-gi-la pa-nu-u-a*]
4′) [*um-ma* ^{m}AN.ŠÁR-DÙ]-⌜A⌝ *ul-tu qé-reb* KUR.*e-*⌜*lam*⌝-[*ti lem-né-ti ú-še-ṣa-an-ni-ma ú-še-rab-an-ni qé-reb é-an-na*]
5′) [*a-mat qí*]-⌜*bit*⌝ DINGIR-*ti-šá ša ul-tu* UD.MEŠ ⌜SÙ⌝.[MEŠ *taq-bu-u e-nen-na tu-kal-lim* UN.MEŠ EGIR.MEŠ]
6′) ⌜ŠU⌝.II DINGIR-*ti-šá* GAL-*ti at-mu-uḫ* ⌜*ḫar*⌝-*ra-nu* ⌜*i*⌝-[*šir-tu šá ul-lu-uṣ lìb-bi ta-aṣ-ba-ta a-na é-an-na*]
7′) *qé-*⌜*reb* UNUG⌝.KI *ú-še-rib-ši-ma ina é-ḫi-*⌜*li*⌝-[*an-na šá ta-ram-mu ú-šar-mì-iš* BÁRA *da-ra-a-te*]
8′) *ina u*$_4$*-me-šú e-pu-uš* ^{d}IM.DUGUD.MUŠEN.MEŠ KÙ.BABBAR ⌜*eb*⌝-[*bi ...* DINGIR-*u-ti-šú* GAL-*ti*]
9′) ⌜*ša*⌝ *pu-luḫ-tu* ⌜*šit-pu*⌝-*ru mé-*⌜*lam-me*⌝ [...]
10′) EN.NUN.MEŠ KÁ ⌜É⌝.KUR *mu-x* [...]
11′) KÁ *é-galam-*⌜*mes maš*$^{?}$*-tak*$^{?}$⌝ [^{d}U.GUR *šá qé-reb* URU.*tar-bi-ṣi ...*]
12′) ⌜*ep*⌝-*šet* ⌜*qa*⌝-[*ti-šú*$^{?}$ ...]
13′) *x* [...]
Lacuna

Obverse completely missing

Lacuna
Rev. 1′) [I cut off the clamor of humans, (the sound of) the treading of oxen], sheep and go[ats, (and) the cr(ies) of pleasant work song(s) (and so) ruined his harvest].
Rev. 2′–4′) [(As for) the goddess Nanāya, who 1,530 y]ears (ago) became an[gry (and) went to live in the land Elam, a place not befitting her, *then*, at that time (when) she nominated] me for rulin[g over the lands, she entrusted me with the return of her lordly majesty, saying: "Ashurbani]pal [will bring me out] of the evil land El[am and make me enter Eanna (again)]."

Rev. 5′–7′) [The word(s) of] her divine [com]mand that [she had spoken] in dis[tant] days, [she now disclosed to the people of a later generation]. I grasped the hands of her great divinity. [She took] the d[irect] path, [which pleases the heart, to Eanna]. I made her enter into Uruk and [made (her) dwell on (her) eternal dais] in Eḫil[iana, which she loves].

Rev. 8′–11′a) At that time, I made lion-headed eagles of s[hiny] silver [... *of* his great divinity], which are arrayed in terror, the brillian[ce of ...], (rev. 10′) the protectors of the gateway(s) of the temple, ... [...] the gateway(s) of Egallammes, *the bed chamber of* [the god Nergal that is inside the city Tarbiṣu].
Rev. 11′b–13′) [... *his*] underta[kings ...]

Lacuna

200–206

Several texts currently in the Kuyunjik Collections of the British Museum (London), and presumably discovered at Nineveh, bear dedicatory inscriptions to the goddess Ištar of Arbela. These texts report on the commemoration of objects that were likely to be displayed in Egašankalama ("House of

199 rev. 1′ For the restoration of this line, see text no. 198 rev. 5′ and the on-page note.
199 rev. 2′ [1 LIM 5 ME 30.ÀM] ⌜MU⌝.AN.NA.MEŠ "[1,635 y]ears (ago)": Or possibly restore 1 LIM 6 ME 30.ÀM 5 MU.AN.NA.MEŠ "1,635 years (ago)," but since this tablet exhibits other features related to the first version of text no. 9 (Prism F), this variant number is tentatively preferred (see the commentary to text no. 91 and text no. 9 [Prism F]).
199 rev. 3′ Due to space considerations, it is likely that this tablet lacks *ši-i ù* DINGIR.MEŠ AD.MEŠ-*šá* "she — and the gods, her fathers" before *tab-bu-u šu-mì* "nominated me," thus following the first version of text no. 9 (Prism F); see the commentary to text no. 91 and text no. 9 (Prism F).

the Lady of the Land"), the temple of Ištar at Arbela. Unfortunately, only a handful of these inscriptions now preserve the mention of the object that was to be dedicated, which included a bow (text nos. 200 and 203) and one or more emblems (text no. 201).

200

Fragments of four clay tablets preserve parts of archival copies or drafts of an inscription of Ashurbanipal that was written on a bow and possibly other objects dedicated to the goddess Ištar in her temple in Arbela, Egašankalama ("House of the Lady of the Land"). The historical portion of the text reports on Ashurbanipal's defeat of the Elamite king Teumman, in which Arbela's tutelary deity is said to have played a vital role. As a gift for her divine support, the Assyrian king commissioned several inscribed objects, including a bow, and had them prominently displayed near Ištar in Egašankalama (see also text no. 201 and compare text no. 202).

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2652	Nineveh, Kuyunjik	8.2×8.7×2.5	1–rev. 25	c
2	K 21672	As ex. 1	2.6×2.7×0.9	13–19	c
3	K 3046	As ex. 1	8.2×8.7×1.9	15–25	c
4	K 13875	As ex. 1	3.5×2.7×1.3	13–16	c

COMMENTARY

Among the exemplars of this inscription, ex. 1 is by far the best preserved, containing the left side of a single-column horizontal tablet written in a small script. Parts of both the obverse and reverse, as well as the left and parts of the top and bottom edges, are preserved. About one-quarter of the right side is missing from the upper part of the obverse, while at most half of the right side is missing from the rest of the tablet. Ex. 2 is a small flake from a tablet, and the text is clearly written in a hand different from that of the other tablets. However, this fragment probably originally belonged to a single-column horizontal tablet like ex. 1 since the lines preserved on it appear to be just as long as those of the latter, with possibly even the same lineation. Ex. 4 comes from the top left corner of the second column of a multi-column tablet and not the upper left corner of a tablet as T. Bauer's copy (Asb. pl. 47) makes it appear. This is confirmed by the fact that the lines of the text are much shorter than those of exs. 1 and 2 and that the fragment begins with obv. 13 of the master text, which is too early in the inscription for such contents to have been the first line of the tablet's reverse. Moreover, it appears that the fragment still preserves both vertical rulings on its left side that delineate the margin space between the two columns. Finally, it is unclear to what type of object ex. 3 belongs, although, like ex. 4, the lines it preserves are much shorter than those of the other two exemplars. As pointed out by R. Borger (BIWA p. 101), this piece could indirectly join ex. 4. If this is correct, ex. 4 would be the top left corner of the column and ex. 3 would preserve the rest of said column.

Although the text is not dated, it is certain that the *terminus post quem* for the inscription is the defeat of the Elamite king Teumman during Ashurbanipal's second Elamite campaign in 653. Like

other texts composed for objects displayed in the Egašankalama temple after Teumman's defeat at Tīl-Tūba, the inscription may have been written in the year 652 or shortly thereafter. Most of the historical narration (obv. 7–rev. 14) was later incorporated into Ashurbanipal's prism inscriptions, first appearing in text nos. 3 (Prism B) and 4 (Prism D) that were composed in 649–648. For the report of the campaign against the Elamite king Teumman, compare text no. 3 (Prism B) v 16–17 and 24b–72, text no. 6 (Prism C) vi 1′–12′′, and text no. 7 (Prism Kh) v 83–84 and 93–vi 9. Restorations to the inscription are based upon text no. 3 (Prism B).

Ex. 1 is the basis for the lineation of the master text. As mentioned in the introduction, this exemplar contains either an archival copy or draft of a text written on a bow that was dedicated to Ištar of Arbela, in her temple Egašankalama. Another bow was dedicated to this goddess not too long after this one, but it was written for the occasion of the removal of the Elamite king Tammarītu from power and his subsequent flight to Nineveh in ca. 651–650; see text no. 203 for details. Too little of exs. 2–4 is preserved to determine on what type of object(s) their texts would have been inscribed. Due to their fragmentary state, it is also uncertain how much of their accounts followed the one preserved in ex. 1 (see the on-page notes to obv. 17 and 19), with the obvious variation being the content of the sections describing the fashioning of the objects that were to be dedicated. Furthermore, because Ashurbanipal's multi-column tablets generally do not contain dedicatory inscriptions but texts that were to be written on clay prisms or cylinders that were deposited in various structures, it is possible that exs. 3 and 4 contained copies of annalistic (or display) texts, rather than dedicatory inscriptions. If so, since the description of the war against the Elamite king Teumman in the present text is unique in the extant Ashurbanipal corpus, and since ex. 1 connects this specific account with the presentation of an object to Ištar of Arbela, presumably exs. 3 and 4 would have contained texts concerning restoration work on that Ištar's temple, although such inscriptions are not yet attested (see pp. 21–22 of the Introduction to the present volume). However, it should be pointed out that because the first-preserved column of ex. 4 — which is the beginning of that column on the tablet — starts with obv. 13 of the master text, this is the correct placement of the text on the tablet if the scribe was writing out the same dedicatory text of ex. 1 on a two-column tablet instead of a single-column tablet. Additional joins might elucidate the current situation further, but given that exs. 1–3 preserve a distinct account, exs. 3 and 4 are tentatively edited together with exs. 1 and 2 of the present inscription, rather than individually, as unique texts.

Only a score of the overlapping lines of obv. 13–25 is presented on Oracc, and the minor orthographic variants are given at the back of the book.

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TEXT

Obv.

1) [*a-na* ^{d}]⌜15⌝ GAŠAN *ṣi-ir-ti a-ši-bat* ⌜URU?.LÍMMU?⌝-[DINGIR ...]
2) [...] *šá?* A TA E? NU *mu-šak-niš-at* [...]
3) [*x x* (*x*)] ^{m}*aš-šur*-DÙ-⌜A⌝ *ša a-na ṣi-it* LA A' *x*

1–6) [For the goddess] Ištar, the exalted lady who resides in *the city Ar*[*bela*, ...] ..., who subjugates [...] Ashurbanipal, who(m) to/for ... [...], (whom) you gave the just scepter, which expands the *land*, (whom) *you*

[...]
4) ⌜*ta*⌝-*ad-di-na* ⌜GIŠ.GIDRU⌝ *i-*⌜*šar-tú*⌝ *mu-rap-piš-at* ⌜KUR? *ta*?-*qí*?-*šá*?⌝ *x x* (*x*) [...]
5) *ni-bit* ^{d}*dil-*⌜*bat* DUMU.MUNUS⌝ ^{d}EN.LÍL *be-let* [...]
6) *šá* ^{d}15 DUMU.MUNUS ^{d}30 *a-na šuk-nu-še* LÚ.KÚR.MEŠ-[*šú*? ...]
7) *ina* ITI.NE ITI *na-an-mur-ti* MUL.PAN *i-sin-nu x* [...]
8) *a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI *áš-ši* ŠU.II-⌜*a*⌝-*a* KÙ.MEŠ *a-na* ⌜d?⌝[15? ...]
9) *šu-ut mé-re-ḫe-e-ti* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *iš-tap-pa-ra am-da-*⌜*ḫar*⌝ [*šá-qu-tú* ^{d}*iš-tar*]
10) *az-zi-*⌜*iz*⌝ *a-na tar-ṣi-šá ak-mì-is šá-pal-*⌜*šá*⌝ DINGIR-*us-sa ú-šá-ap-pa-*⌜*a*⌝ [*il-la-ka di-ma-a-a*]
11) *um-ma be-let* URU.LÍMMU-DINGIR *a-na-*⌜*ku*⌝ ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI *bi-nu-ut* ŠU.II-*ki* ⌜*šá*?⌝ [*iḫ-šu-ḫu-šú* AN.ŠÁR AD *ba-nu-ki*]
12) *a-na ud-du-ši eš-re-e-*⌜*ti* KUR⌝ AN.⌜ŠÁR⌝.KI *ù šuk-lul* ⌜*ma-ḫa*⌝-*zi* KUR URI.⌜KI⌝ [*im-bu-u zi-kir-šú*]
13) *a-na-ku áš-re-e-ki áš-te-né-'i al-li-ka a-na pa-làḫ* ⌜DINGIR⌝-[*ti-ki šul-lum par-ṣe-e-ki*]
14) *ù šu-ú* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *la mu-šá-qir* DINGIR.MEŠ ⌜*ku-uṣ*⌝-[*ṣur ka*]-*li a-na mit-ḫu-ṣi* ERIM.ḪI.A-[*ia*]
15) *um-ma at-ti be-let be-le-e-ti i-lat qab-li be-let ta-ḫa-*⌜*zi ma*⌝-*li-kàt* DINGIR.⌜MEŠ⌝ AD.MEŠ-[*šá*]
16) *šá ina ma-ḫar* AN.ŠÁR AD *ba-ni-ki* SIG$_5$-*tì taq-bi-i ina ni-iš* IGI.II-⌜*šú*⌝ [KÙ.MEŠ] ⌜*iḫ*⌝-*šu-ḫa-an-ni* ⌜*a-na*?⌝ LUGAL-*u-ti*
17) *a-na šu-ṭu-ub lìb-bi* AN.ŠÁR *u nu-uḫ-ḫi ka-bat-ti* ^{d}AMAR.UTU [...] *x* RU ⌜*ur-ru*⌝-*ki* ⌜IGI?⌝ [...]
18) *áš-šú* ^{m}*te-um-man* MAN KUR.ELAM.MA.KI *ša a-na* ⌜AN⌝.[ŠÁR MAN DINGIR.MEŠ AD *ba*]-*ni-ki iḫ-tu-u* [*bil-tu*]
19) *ù a-na* ^{d}AMAR.UTU ŠEŠ *ta-li-mì-ki* ^{d}UTU ŠU NAM [...] *x x x* [...]
20) *ù* ⌜*ia*⌝-*a-ši* ^{m}AN.ŠÁR-DÙ-⌜A⌝ *ša a-na nu-uḫ lìb-bi* AN.ŠÁR *u* ^{d}[AMAR.UTU ...] ⌜*tu*⌝-*šá-te-ri zik-ri x* [...]
21) *id-ka-a um-man-*⌜*šú*⌝ *ik-ṣu-ra ta-ḫa-zu*

presented ... [...], (5) the one called by the goddess Dilbat (the planet Venus), the daughter of the god Enlil, the lady of [...], whom Ištar, the daughter of the god Sîn, [...] to subjugate [*his*] enemies [...].

7–11a) During the month Abu (V) — the month of the heliacal rising of the Bow Star, the festival of [*the honored queen, the daughter of the god Enlil* (*the goddess Ištar*)] — I, Ashurbanipal, king of Assyria, lifted up my pure hands to the *godde*[*ss Ištar* ...]. On account of the insolent words that Teumman, the king of the land Elam, had continually sent to me, I made an appea[l to the sublime one, the goddess Ištar]. (10) I stood before her, knelt down at her feet (lit. "below her"), (and) made an appeal to her divinity, [while my tears were flowing], saying:

11b–14) "O Lady of the city Arbela! I, Ashurbanipal, king of Assyria, the creation of your hands *w*[*hom* (the god) Aššur — the father who had engendered you — requires, whose name he has called] to restore the sanctuaries of Assyria and to complete the cult centers of the land Akkad, I am assiduous towards your places (of worship). I have come (here) to revere [your] divinit[y (and) successfully complete your rituals]. However, he, Teumman, the king of the land Elam who does not respect the gods, is [ful]ly prep[ared] to fight with [my] troops."

15–21) "You, the lady of ladies, the goddess of war, the lady of battl[e, the a]dvisor of the gods — [her] ancestors — the one who spoke good thing(s) about me before (the god) Aššur — the father who had engendered you — (so that) by hi[s pure] glance he desired me *to* be king, to please the heart of (the god) Aššur and to pacify the mood of the god Marduk [...] ... [...] — with regard to Teumman, the king of the land Elam who *placed* [a burden] on (the god) Aš[šur, the king of the gods, the father who had engen]dered you, and on the god Marduk, your favorite brother, the god Šamaš, ... [...] ... [...] (20) and on me, Ashurbanipal — whose name [yo]u made surpassing in order to pacify the heart(s) of (the god) Aššur and the god [Marduk ...] — he mustered his army (and) prepared for battle, sharpening [his weapons in order to march

obv. 7 *x* [...]: Based on the parallels from text no. 3 (Prism B) v 17 and text no. 7 (Prism Kh) v 84, one expects *šar-ra-ti ka-bit-ti* DUMU.MUNUS ^{d}EN.LÍL "the honored queen, the daughter of the god Enlil (the goddess Ištar)" at the end of the line, which is presumed in the translation of this text. However, the traces of the damaged sign at the break in the tablet do not look like the beginning of *šar*.

obv. 17 *u nu-uḫ-ḫi ka-bat-ti* ^{d}AMAR.UTU [...] "and to pacify the mood of the god Marduk [...]": This reading is from ex. 1, while line 5′ of ex. 3 has [*u nu-uḫ-ḫi ka*]-⌜*bat*⌝-*ti* DINGIR-*ti-ki kit-tú x x x* (*x*) [...] "[and to pacify the mo]od of your righteous divinity ... [...]." ⌜*ur-ru*⌝-*ki* ⌜IGI?⌝ [...] "... [...]": Possibly compare *pa-nu-ka ul ur-*⌜*raq*⌝ "Your face will not become pale" from rev. 7.

obv. 18 *a-na* ⌜AN⌝.[ŠÁR] ... *iḫ-tu-u* [*bil-tu*] "*placed* [a burden] on (the god) Aš[šur]": For the translation of this phrase, see the on-page note at text no. 79 iii 1′–2′.

obv. 19 In ex. 3, line 7′ has [AD *ba*]-*ni-ki iḫ-tu-*⌜*u*⌝ [...] "*placed* [..., the father who had engen]dered you" and line 8′ has [*šá a*]-⌜*na*?⌝ *nu-uḫ lìb-bi* AN.[ŠÁR ...] "[who *in orde*]*r to* pacify the heart(s) of (the god) Aš[šur ...]," which correspond to the end of obv. 18 and just after the start of obv. 20 of the master text. Thus, it appears that this exemplar did not contain obv. 19, which, given that this exemplar replaced a reference to Marduk in ex. 1 with a reference to Ištar just two lines earlier (see the on-page note to obv. 17), could mean that ex. 3 contained a version of the text that did not make mention of any other deities besides Aššur and Ištar.

ú-šá-ʾa-⌜a⌝-la [GIŠ.TUKUL.MEŠ-*šú a-na a-lak* KUR *aš-šur*.KI]

to Assyria]."

22) ⌜*um*⌝-*ma at-ti qa-rit-ti* DINGIR.MEŠ GIM GUN *ina* MURUB$_4$ ⌜*tam*⌝-[*ḫa-ri pu-uṭ-ṭi-ri-šú-ma*] ⌜*di*⌝-*kiš-šú me-*⌜*ḫu*⌝-[*u* IM *lem-nu*]

22) "You, the heroic one of the gods, [drive him away] like a ... in the thick of b[attle and] (then) raise a sto[rm, an evil wind], against him."

23) *in-ḫe-ia šu-nu-ḫu-ti* ^{d}*iš-tar iš-me-ma* ⌜*la ta*⌝-*pal-làḫ* [*iq-ba-a ú-šar-ḫi-ṣa-an-ni lìb-bu*]

24) *a-na ni-iš* ŠU.II-*ka ša taš-šá-a* IGI.II-*ka im-*⌜*la*⌝-[*a di-im*]-*ta ar-*[*ta-ši re-e-mu*]

23–24) The goddess Ištar heard my sorrowful plight and [said to me] "Fear not!" [She gave me confidence], (saying): "Because of your entreaties, which you *directed* towards me, (and because) your eyes were fille[d with tea]r(s), I h[ad mercy (on you)]."

25) *am-šá-la iš-tén šab-ru-ú ša ina šá-at mu-ši* ⌜*šá*$^{?}$⌝ [*am-ḫur-ši ú-tu-ul-ma i-na-aṭ-ṭal* MÁŠ.GI$_6$]

26) ⌜*i*⌝-*gi-il-ti-ma tab-rit mu-ši šá* ^{d}*iš-tar šá* ⌜*ú*⌝-[*šab-ru-šú ú-šá-an-na-a ia-a-ti*]

25–27a) The other day, a dream interpreter, who during the course of the night *th*[*at* I had appealed to her, lay down and saw a dream]. He woke up and (then) [reported to me] the night vision of the goddess Ištar that she [had shown him], saying:

27) ⌜*um*⌝-*ma* ⌜^{d}⌝*iš-tar a-ši-bat* URU.LÍMMU-DINGIR ⌜*i*$^{?}$⌝-[*ru-ba-am-ma* 15 *u* 2.30 *tu-ul-la-ta iš-pa-a-ti*]

28) ⌜*tam*⌝-*ḫa-at* GIŠ.PAN *ina i-di-šá šal-pat* ⌜*nam*⌝-[*ṣa-ru zaq-tú šá e-peš ta-ḫa-zi*]

29) ⌜*ma-ḫar*⌝-*šá ta-az-zi-iz-ma ši-i ki-*[*ma* AMA *a-lit-ti i-tam-ma-a it-ti-ka*]

27b–Rev. 10) "The goddess Ištar who resides in the city Arbela e[ntered and she had quivers hanging on the right and left]. She was holding a bow at her side (and) was unsheathing a [sharp] sw[ord that (was ready) to do battle]. You (Ashurbanipal) stood before her and she [was speaking to you] li[ke (your own) birth-mother]. (rev. 1) The goddess Ištar, the sublime one of [the gods], called out to you, [instructing you], saying: 'You are looking forward to waging w[ar (and) I myself am about to set out towards my destination (the battlefield)].' You (then) spoke to her, saying: '[Let me go with you], wherever [you go, O Lady of Ladies!]' She replied to you, saying: 'Yo[u will stay in the place where you are (currently) residing]. (rev. 5) Eat food, drink wi[ne, make music, (and) revere my divinity]. In the meantime, I will go (and) accomp[lish] this task; (thus) [I will let (you) achieve your heart's desire]. Your face will not become pale, [your feet] will not tremble, [(and) you will not wipe off your sweat in the thick of battle].' She took yo[u] into her sweet embrace [and protected your entire body]. Fire flared up in front of her. [She went off] furio[usly outside. She directed her attention] towards Teumman, the king of the land Elam with whom [she was] a[ngry]."

Rev.

1) ⌜*il-si-ka* ^{d}⌝*iš-tar šá-qu-ut* [DINGIR.MEŠ *i-šak-kan-ka ṭè-e-mu*]

2) *um-ma ta-na-aṭ-ṭa-la a-na e-peš* ⌜*šá*⌝-[*áš-me a-šar pa-nu-u-a šak-nu te-ba-ku a-na-ku*]

3) *at-ta ta-qab-bi-ši um-ma a-šar* [*tal-la-ki it-ti-ki lul-lik* ^{d}*be-let* GAŠAN.MEŠ]

4) *ši-i tu-šá-an-nak-ka um-ma at-*[*ta a-kan-na lu áš-ba-ta a-šar maš-kán-i-ka*]

5) *a-kul a-ka-lu ši-ti ku-ru-*⌜*un*⌝-[*nu nin-gu-tú šu-kun nu-*ʾ*i-id* DINGIR-*ti*]

6) *a-di al-la-ku šip-ru šu-*⌜*a*⌝-*tú* ⌜*ep-pu*⌝-[*šú ú-šak-šá-du ṣu-um-me-rat lìb-bi-ka*]

7) *pa-nu-ka ul ur-*⌜*raq*⌝ *ul i-nàr-ru-ṭa* [GÌR.II-*ka ul ta-šam-maṭ zu-ut-ka ina* MURUB$_4$ *tam-ḫa-ri*]

8) *ina ki-rim-mì-šá* DÙG.GA *taḫ-ṣi-*⌜*in-ka*⌝-[*ma taḫ-te-na gi-mir la-ni-ka*]

9) *pa-nu-uš-šá* ^{d}GIŠ.BAR *in-*⌜*na-pi-iḫ šam*⌝-[*riš ta-at-ta-ṣi a-na a-ḫa-a-ti*]

10) *e-li* ^{m}*te-um-man* MAN ⌜KUR.ELAM.MA.KI⌝ *šá* ⌜*ug*⌝-[*gu-ga-ta pa-nu-uš-šá taš-kun*]

11) *ina* ITI.DU$_6$ UD.1.⌜KÁM⌝ *in-*⌜*nen-du-ma* UGU⌝-*šú-nu x* [...]

12) *id-du-u* ADDA ^{m}*te-*⌜*um*⌝-*man* MAN KUR.⌜ELAM.MA⌝.KI *x* [...]

13) TA URU.*šu-šá-an* URU LUGAL-*u-ti-šú* ⌜*a-na* NINA⌝.KI URU *na-*⌜*ram*⌝ [...]

14) ⌜*a*⌝-*na* URU.MEŠ *ma-ḫa-zi šu-bat* ^{d}*iš-tar-a-te ša iš-*[...]

15) *ina u*$_4$-*me-šú* GIŠ.PAN *šu-*⌜*a*⌝-*tú ina* ⌜ŠU⌝.II-⌜*ia*⌝ *at-mu-*⌜*uḫ*⌝ [...]

Rev. 11–14) In the month Tašrītu (VII), (on) the first day, they converged on them and [...], they cast down the body of Teumman, the king of the land Elam, [...]. From Susa, his royal city, to Nineveh, the city beloved [...]. To the cities, the cult centers (that are) the seats of the goddesses who [...].

Rev. 15–22) At that time, I hel[d] this bow in my hands [...] over the decapitated head of Teumman, the king

obv. 22 GIM GUN *ina* MURUB$_4$ ⌜*tam*⌝-[*ḫa-ri pu-uṭ-ṭi-ri-šú-ma*] "[drive him away] like a ... in the thick of b[attle and]": For the translation of this phrase, see the on-page note to text no. 79 iii 6′.

16) *e-li* KUD-*is* SAG.DU ^{m}*te-um-man* MAN ⌜KUR⌝*.e-*⌜*lam*⌝-[*ti* ...]
17) *da-na-an* ^{d}*iš-tar* GAŠAN-*ía a-mur-ma at-ta-*⌜*id*⌝ [...]
18) *til-pa-nu šu-a-tú si-mat* Á.II-*ia ša ut-*⌜*nen-nu*⌝ [...]
19) *a-na* ^{d}*iš-tar ka-ši-da-at na-*⌜*ki*⌝*-ri x* [...]
20) *qé-reb* BÁRA.MAḪ-*ḫi šu-bat* ^{d}15 ⌜GAŠAN$^{?}$⌝ *x x x* [...]
21) *e-ma* ^{d}15 GAŠAN *a-na e-peš tam-*⌜*ḫa*⌝*-*[*ri* ...]
22) *it-ti* ^{d}*iš-tar* GAŠAN-*ia lit-*⌜*tal*⌝*-*[*lak*$^{?}$ ...]
23) *ša* GIŠ.PAN *šu-a-tú ši-pir ep-*[*še-ti-šú*$^{?}$ ...]
24) ^{d}*iš-tar šá-qu-ut* DINGIR.⌜MEŠ⌝ [...]
25) GIŠ.PAN-*su liš-bir-ma* ⌜*it*⌝*-*[...]

Blank

of the land Ela[m, ...]. I saw and paid careful attenti[on to] the might of the goddess Ištar, my lady, [...]. This bow, which is suitable (to be at) my side, which I pray [...] to the goddess Ištar, who conquers *my* enemies, [...] (rev. 20) on the throne-dais, the seat of the goddess Ištar, *the lady* ... [...]. Wherever the goddess Ištar, (my) lady, [*goes*] to wage wa[r ...], may (it) always [*go*] (well) with the goddess Ištar, my lady, [...].

Rev. 23–25) Whoever [...] this bow, the work of [*its*] *cons*[*truction* ...], may the goddess Ištar, the sublime one of the gods, [...] break his bow and [...].

Blank

201

A fragment of a clay tablet preserves part of an archival copy or draft of an inscription of Ashurbanipal that was written on an emblem or emblems dedicated to the goddess Ištar in Egašankalama ("House of the Lady of the Land"), her temple in Arbela. The extant historical portion of the text reports on Ashurbanipal's defeat of the arrogant and hostile Teumman of Elam, in which Ištar of Arbela is reported to have played an essential role. As a gift for her divine support, the Assyrian king commissioned several inscribed objects and had them prominently displayed near the statue/image of Ištar in her cella in Egašankalama (see also text no. 200 and compare text no. 202).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 254	Nineveh, Kuyunjik	4.4×7.4×2.8	c

COMMENTARY

Sm 254 preserves parts of both faces of a single-column clay tablet, including a small portion of the tablet's right edge. Although the text is not dated and is not well preserved, the *terminus post quem* for the inscription is the defeat of the Elamite king Teumman during Ashurbanipal's second Elamite campaign in 653. The inscription, like other texts composed for objects displayed in the Egašankalama temple after Teumman's defeat at Tīl-Tūba, may have been written in the year 652 or shortly thereafter (see also the commentary of text no. 200). For the contents of the obverse, compare text no. 3 (Prism B) v 16 and 24b–33a, text no. 6 (Prism C) vi 1′–9′, and text no. 7 (Prism Kh) v 83 and 93–105. This text probably originally consisted of an opening dedication to the goddess Ištar of Arbela, a report of the second Elamite campaign, a short report describing the fashioning of the dedicatory object(s) upon which this text was written, and advice to future rulers.

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2002 Weippert, Orientalia NS 71 p. 48 n. 192 (line 7′b, study)

TEXT

Obv.

Lacuna

1′) [...] *x* [...]
2′) [...] ḪI[?] *x* [...]
3′) [...] ⌜KA[?] AM[?]⌝ [...]
4′) [...] *x* ERIM *x* [...]
5′) [...] *x* MA A ⌜SU⌝ *x* (*x*)
6′) [...] *x* ⌜IK[?]⌝ *x x* [(*x*) *iš*[?]]-⌜*pu*[?]⌝-*ra me-re-eḫ-tú*
7′) [*ina* ITI.NE ITI *na-an-mur-ti*] ⌜MUL⌝.PAN *am-ḫur* ⌜[d]15⌝ *šar-ra-tú be-let* ⌜*be-le-ti*⌝
8′) [... DINGIR-*us*]-⌜*sa*⌝ *ú-sap-pa-a il-li-ka* ⌜*di*⌝-[*ma-a-a*]

9′) [*um-ma* [d]*be-let* URU.LÍMMU-DINGIR.KI *a-na-ku* [m]*aš*]-*šur*-DÙ-A GÌR.⌜NÍTA⌝ *bi-nu-ut* ⌜ŠU⌝.[II-*ki*]
10′) [...] ⌜[d]EN.LÍL⌝ DINGIR.⌜MEŠ⌝ AD *ba-*⌜*nu*⌝-[*ki*]
11′) [... *al*]-⌜*li*⌝-*ka a-na pa-laḫ* DINGIR-⌜*ti*⌝-[*ki*]
12′) [...] *x* ⌜*a-na*⌝ *x* KUR *x* [*x x* (*x*)]

Lacuna

Rev.

Lacuna

1′) [...] *x x x* [*x*]
2′) [... *mu*]-⌜*saḫ-ḫu*⌝-*u si-ma-ti-*⌜*ia*⌝ *la šá-ṭi-ru ni-bit* ⌜MU-*ia*⌝
3′) [...] ⌜*ez-zi*⌝-*iš lik-kil-me-šu-ma a-di la ba-še*$_{20}$-*e lis-ki-pa* LUGAL-⌜*su*⌝

4′) [...]+⌜41⌝ MU.DIDLI
5′) [...] *x* [d]15 *a-ši-bat* URU.LÍMMU-⌜DINGIR⌝

Lacuna

1′–5′) (No translation possible)

6′) [...] ... [he (Teumman) *s*]*ent* insolent words to me.
7′–9′a) [During the month Abu (V) — the month of the heliacal rising of the Bo]w Star — I made an appeal to the goddess [Išt]ar, the queen, the lady of ladies. [... (and)] I made an appeal to [h]er [divinity], while [my] t[ears] were flowing, [saying]:
9′b–12′) ["O Divine Lady of the city Arbela! I, As]hurbanipal, the governor, the creation of [your] h[ands *whom* (*the god*) *Aššur*] — the [E]nlil of the gods, the father who had engende[red you — *requires* ... I have co]me (here) to revere [your] divinit[y ...] ... [...]

Lacuna

Lacuna

Rev. 1′–3′) [...] ... [... the one who dis]turbs my emblem(s) (and) does not write the mention of m[y] name (on it/them), may [*the goddess Ištar* ...] glare at him angrily and completely overthrow his kingship.

Rev. 4′–5′) [...]+41 lines [...] *of* the goddess Ištar, who resides in the city Arbela.

202

A fragment of a clay tablet probably contains part of an archival copy or draft of a dedicatory inscription of Ashurbanipal that was to be written on an object displayed in Egašankalama, the temple of Ištar at Arbela (compare text nos. 200–201). The historical narrative of the text, as far as it is preserved, presents a unique account of Ashurbanipal's campaign against the Elamite king Teumman that only appears in this inscription.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 5234A	Nineveh, Kuyunjik	7.7×3.7	p

COMMENTARY

K 5234A preserves the middle section of one face (possibly the reverse) of a single-column clay tablet; none of the edges are preserved. The contents of lines 16′–17′ correspond to those of text no. 200 rev. 11–12, which suggests that the present inscription was likely to be inscribed on one of the objects that were commissioned by Ashurbanipal to be dedicated to the goddess Ištar in honor of her divine support in the king's defeat of Teumman during his second Elamite campaign in 653 (see the introduction and commentary of text nos. 200 and 201).

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1996 Borger, BIWA p. 334 (study)

TEXT

Lacuna

1′) [...] ⌜*iš-kun* NA⌝ *x* [...]
2′) [...] ⌜*ki*⌝-*maḫ-ḫi* MA [...]
3′) [... *a*?]-⌜*na*?⌝ *i-di-šú-nu šap-*⌜*la*⌝-[...]
4′) [... *zik-ru*]-⌜*su-nu*⌝ *sin-niš-a-niš tu-šá-*⌜*lik*⌝ [...]
5′) [...] *maš-*⌜*qí*⌝*-su-nu dan-na-*⌜*tú*⌝ [...]
6′) [...] *na-mur-ra-*[*tu* ...]
7′) [...] *x* AN.ŠÁR *u* ^{d}15 ⌜GIM⌝ [...]
8′) [...] *tam-ḫa-ru ki-ma kiš-kàt-*⌜*te*⌝-[*e* ...]
9′) [... *a-na er*]-⌜*bet*⌝-*ti šá-a-ri* GÍR.MEŠ *šul*-[...]
10′) [... *man*]-*za-az mul-mul-lu la pa-*⌜*du*⌝-[*u* ...]
11′) [... *šu-ku*]-*ur-ru* GIŠ.TUKUL.MEŠ AN.ŠÁR *ka-ši-*⌜*du*⌝ [...]
12′) [... *at-mu*]-⌜*ḫa*⌝ *til-pa-na-a-ti* ^{d}15 *be-let* ⌜*ta*⌝-[*ḫa-zi* ...]
13′) [...] *x qul-me-e-ka la kaš-*⌜*da*⌝-[...]
14′) [... *it*]-⌜*ta*⌝-*nab-ri-*⌜*qu*⌝ GIM *ber-qí x* [...]
15′) [...] ⌜*ra*⌝-*sa-ab* KUR.⌜*e*⌝-*lam-e šá ma*-[...]
16′) [... *in*]-⌜*nen*⌝-*du-ma ina* ITI.DU$_6$ UGU-*šú-nu* [...]
17′) [... *ad*]-⌜*di*⌝ ADDA ^{m}*te-um-*⌜*man*⌝ MAN ⌜KUR⌝.[*e-lam-ti* ...]
18′) [... *ina*] ⌜*la*⌝-*a mì-ni a*-[*duk qu-ra-di-šú* ...]
19′) [... *ina*] ⌜ŠU⌝.II TI.LA.MEŠ ⌜*ú*⌝-[*ṣab-bit mun-daḫ-ṣe-e-šú* ...]
20′) [...]-⌜*šú*⌝-*nu* E? BAL TE E [...]

Lacuna

Lacuna

1′–14′) [...] placed ... [... g]raves [... *t*]o their side ... [...] you change[d t]hem [from a man] into a woman [... (5′) ...] their fortifie[d] watering place [...] awe-inspiring brill[iance ...] (the god) Aššur and the goddess Ištar like [...] battle like an engine[er ... in a]ll directions daggers [... (10′) ... the pos]ition of the mercile[ss] arrow [... sp]ears, the weapons of (the god) Aššur that conque[r ... I grasp]ed the bows of Ištar, the lady of b[attle, ...] your axes that cannot ... [... cons]tantly flash like lightning [...].

15′–20′) [... to s]trike down the Elamite who(se) [...] they [co]nverged on them in the month Tašrītu (VII) and [... I cast do]wn the body of Teumman, the king of the land [Elam, ...] I [slew his warriors wi]thout number [...] I [captured his fighting men a]live [...] their [...] ... [...]

Lacuna

203

This clay tablet from Nineveh (modern Kuyunjik) bears an archival copy or draft of a thirty-line dedicatory inscription of Ashurbanipal written on a gold-plated bow that was displayed in Egašankalama ("House of the Lady of the Land"), Ištar's temple in Arbela. The inscription includes an account of the removal of the Elamite king Tammarītu from power and his subsequent flight to Nineveh to seek refuge. This text and the two following inscriptions (text nos. 204–205) provide the most detailed information about the various members of the Elamite royal family who came to Assyria with Tammarītu when he was deposed by his servant Indabibi. The change of power in Elam is attributed this manifestation of Ištar.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 1609 + K 4699	Nineveh, Kuyunjik	5.9×8×2.4	c

COMMENTARY

K 1609+ is a single-column horizontal clay tablet that preserves both faces from the left portion of the tablet, including all of the left, most of the bottom, and part of the top edges. Obv. 14–16 are written on the bottom edge. When possible, the historical narrative of the inscription is restored from text nos. 204–205 and text no. 3 (Prism B) vii 36, 39–40, and 48–56.

Although the exact date of composition cannot be determined, the *terminus post quem* can be established as the flight of Tammarītu with his family and eighty-eight (eighty-five in most of the sources; see, for example, text no. 3 [Prism B] vii 48) Elamite nobles to Nineveh ca. 651–650. Because the information concerning the members of the Elamite royal family is more detailed than in the account that first appears in text nos. 3 (Prism B) vii 47–48 and 4 (Prism D) vii 52–53 that were composed in 649–648, this tablet was likely inscribed shortly after Tammarītu fled to Nineveh and before the prisms' account of that event. The texts written on K 1609+ and text nos. 204 and 205 were probably composed at about the same time.

The tablet, as mentioned in the introduction, is either an archival copy or draft of a text written on a gold-plated bow that was dedicated to Ištar of Arbela, in her temple Egašankalama. Another bow was dedicated to this goddess not too long before this one in commemoration of Ashurbanipal's defeat of the Elamite king Teumman in 653; see text no. 200 for details.

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1933 Bauer, Asb. pp. 46–47 (edition)
1996 Borger, BIWA pp. 111 and 320; and LoBl p. 1 (study, collations)

TEXT

Obv.

1) *x x* [...]
2) *ša ina ba-˹li˺-*[...]
3) *a-ši-bat é-gašan-˹kalam-ma˺* [...]
4) *a-na-ku* ^{m}AN.ŠÁR-DÙ-˹A˺ [...]
5) *e-piš par-ṣe-e-šá x* [...]
6) È *lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ [...]
7) *ina ep-še-e-ti-ia* ˹*an*˺-[*na-a-ti* ...]
8) GIŠ.PAN *dan-na-tú si-˹mat˺* [...]
9) *ke-mu-u*$_{8}$*-a* LÚ.KÚR.MEŠ-[*ia* ...]
10) *e-ma qab-li u* MÈ *x* [...]
11) *ina li-i-ti u da-na-˹a*$^{?}$˺-[*ni* ...]
12) LUGAL.MEŠ *la** ˹*kan*˺-*šu-ti-ia x x x x* (*x*) [...]
13) ^{m}*tam-ma-ri-˹tu*˺ LUGAL KUR.ELAM.MA.˹KI˺ *ša ib-bal-˹ki*$^{?}$*-tu*$^{?}$˺ [...]
14) ˹*šá*˺ *a-na kit-˹ri*˺ ^{md}GIŠ.NU$_{11}$-MU-GI.˹NA˺ *il-˹li-kam-ma a-na mit-ḫu-uṣ*˺ [ERIM.ḪI.A-*ia ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*šú*]
15) ˹*ina*˺ *qí-bit* ^{d}˹15˺ GAŠAN-*ia* ARAD.MEŠ-*šú ṣe-˹ru-uš*˺-*šú ib-bal-ki-tu-ma ú-*[*ra-si-bu* EN ḪUL-*tì-ia*]
16) ˹^{m}˺*tam-ma-ri-˹tu*˺ MAN KUR.˹ELAM˺.MA.KI *a-˹di˺* ^{m}*um-man-al-daš* ^{m}*pa-ra-*[...]

Rev.

1) [^{m}]˹*um*˺-*man-˹al*˺-*da-si* DUMU ^{m}˹*te*˺-*um-man* LUGAL ˹KUR˺.[ELAM.MA.KI]
2) [^{m}]*um-man-am-ni* DUMU ^{m}*um-man-pi-i'* DUMU ^{m}*ur-ta-ki* [LUGAL KUR.ELAM.MA.KI]
3) ^{m}*um-man-am-ni* DUMU DUMU *ša* ^{m}*um-man-al-da-si* ˹LUGAL˺ [KUR.ELAM.MA.KI (...)]
4) *it-ti* 17 *qin-ni-šú* NUMUN É ˹AD˺-*šú ù* 88 NUN.˹MEŠ˺ [*šá* KUR.ELAM.MA.KI *a-li-kut* Á.MEŠ-*šú*]
5) *ša la-pa-an* GIŠ.TUKUL AN.ŠÁR *u* ^{d}˹15˺ *ip-par-šu-ma a-na da-lal* [DINGIR-*ti-šú-nu* GAL-*ti*]
6) *it-ti* ^{md}AMAR.UTU-MAN-PAP ˹LÚ˺.*šu-ut* SAG-*ia ša ib-˹šim˺-*[*mu-šú ina da-na-ni*]
7) *mi-ra-nu-uš-šú-un ina* UGU ŠÀ-˹*šú-nu*˺ *ip-ši-lu-nim-ma iṣ-ba-˹tu*˺ [GÌR.II LUGAL-*ti-ia*]
8) *a-na e-peš* ARAD-*ti-ia* ˹*ra-man-šú im-nu-ma a-na kàt*˺-[*a-ri-šú ú-ṣal-la-a* EN-*u-ti*]
9) *ina u*$_{4}$*-me-šú* GIŠ.PAN *šu-a-tú a-˹na*˺ [...]
10) *ki-i su-ra-ri ú-˹ma*˺-[*aṣ-ṣi* ...]

1–3) *For* [*the goddess Ištar, ...*] who in ... [...] who resides in Egašankalam[a, *... his lady*] —

4–12) I, Ashurbanipal, [...] who performs her cultic rites, [...]; offspring of Esarhaddon, [...] through t[hese] deeds of mine [...] a mighty bow, an embl[em of ...] instead of me, [my] foes [...]. (10) Wherever conflict and battle [...] in might[y] victories [...] the kings who were not submissive to me ... [...].

13–15) (As for) Tammarītu, the king of the land Elam, who *rebelled* [...] (and) who came to the aid of Šamaš-šuma-ukīn and [hastily sent his weapons] to figh[t with my troops], by the command of the goddess Ištar, my lady, his servants rebelled aga[i]nst him and [struck down my adversary].

16–Rev. 8) (As for) Tammarītu, the king of the land Elam, along with Ummanaldašu (Ḫumban-ḫaltaš), Para[..., (rev. 1) U]mmanaldašu (Ḫumban-ḫaltaš), son of Teumman, a (former) king of the lan[d Elam], Ummanamni, son of Ummanpi', son of Urtaku, [a (former) king of the land Elam], Ummanamni, grandson of Ummanaldašu (Ḫumban-ḫaltaš II), a (former) ki[ng of the land Elam, (...)], with seventeen members of his family, the seed of his father's house, and (with) eighty-eight nobles [of the land Elam who march at his side], (rev. 5) who had flown away from the weapon(s) of (the god) Aššur and the goddess Ištar — to praise [their great divinity], they crawled naked on their bellies, together with Marduk-šarru-uṣur, a eunuch of mine whom th[ey] had taken aw[ay (with them) by force], and they grasped [the feet of my royal majesty]. He (Tammarītu) handed h[i]mself over to do obeisance to me and [made an appeal to my lordly majesty] to be [his] a[lly].

Rev. 9–14) At that time, [*I gave*] this bow t[o *the goddess Ištar ...* (and)] pr[esented (it)] as a *prayer* [...].

obv. 12 *la** "not": The *la* sign appears to have only two horizontals instead of three immediately before the vertical.
obv. 15 This tablet seems to omit *a-ḫa-meš* "*together*" before *ú-ra-si-bu* "struck down," which is present in text no. 205 obv. 4′ and the account in the prism inscriptions (see, for example, text no. 3 [Prism B] vii 40). Similarly, there is no room at the end of the line to restore ^{m}*in-da-bi-bi* ARAD-*su šá si-ḫu* UGU-*šú ú-šab-šu-u ú-šib ina* GIŠ.GU.ZA-*šú* "Indabibi, a servant of his who had incited rebellion against him, sat on his throne" from the prism inscriptions (see text no. 3 [Prism B] vii 41–42); compare text no. 204 obv. 7′, and see the on-page note to text no. 205 obv. 4′, which likewise does not include these words.
rev. 10 The phrase *ki-i su-ra-ri ú-ma-aṣ-ṣi* "I presented (it) as a *prayer*" is also found in the colophons of two tablets (K 2016a+ [Hunger, Kolophone p. 108 no. 345] and K 11942 [unpublished; mentioned in CAD S p. 407 and U/W p. 287]) from Ashurbanipal's library at Nineveh.

11) *áš-šú da-na-an* ^{d}⌜*iš*⌝-[*tar ...*]
12) GIŠ.PAN ⌜*šu*⌝-*a-tu* KÙ.⌜GI⌝ [...]
13) ^{d}*iš-tar a-ši-bat* ⌜URU⌝.[LÍMMU-DINGIR ...]
14) *si-*⌜*it*⌝-*ti* LÚ.KÚR.⌜MEŠ⌝-[*ia ...*]

On account of the might of the goddess I[štar ...] this gol[d] bow [... *May*] the goddess Ištar, who resides in the cit[y Arbela ...] the rest of [my] foes [...].

15) ⌜30⌝ [MU.DIDLI *šá ina* UGU GIŠ.PAN (KÙ.GI)]
16) ⌜*ša*⌝ [^{d}*iš-tar a-ši-bat* URU.LÍMMU-DINGIR]

Rev. 15–16) Thirty [lines which are (written) upon the (gold) bow] o[f the goddess Ištar who resides in the city Arbela].

204

This single-column clay tablet, presumably from the citadel mound of Nineveh (modern Kuyunjik), likely contains an archival copy or draft of a dedicatory inscription of Ashurbanipal written on an object that was displayed in a temple, probably Egašankalama ("House of the Lady of the Land") in Arbela. The inscription contains a report on the removal of Tammarītu of Elam from power and his subsequent flight to Nineveh to seek refuge. This text and text nos. 203 and 205 have the most explicit information about the members of the Elamite royal family who fled Elam with Tammarītu when Indabibi removed him from the Elamite throne.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4464	Nineveh, Kuyunjik	5.6×5.2×2.2	c

COMMENTARY

K 4464 preserves portions of both faces from the bottom left corner of a single-column tablet, including parts of its left and bottom edges. When possible, the inscription is restored from text no. 203, text no. 205, and text no. 3 (Prism B) vii 36, 39–40, and 48–56.

The exact date of composition cannot be determined since the inscription is not well preserved. Its *terminus post quem*, however, probably can be established as the flight of Tammarītu with his family and eighty-eight (eighty-five in most of the sources) Elamite nobles to Nineveh ca. 651–650. Because the information concerning the members of the Elamite royal family is more detailed than in the account that first appears in text nos. 3 (Prism B) vii 47–48 and 4 (Prism D) vii 52–53, which were composed in 649–648, this tablet was likely inscribed shortly after Tammarītu fled to Nineveh and before the prisms' account of that event. Even though the texts written on K 4464 and text nos. 203 and 205 were likely composed at about the same time, the additional material in obv. 7′ (see the on-page note) and rev. 3–6 might suggest that the present tablet dates slightly later than the latter.

The verb *wuṣṣû* means "to spread out" various items, and by extension "to present" things as dedicatory objects (AHw p. 1498 sub *(w)uṣṣû* 2.c and CAD U/W p. 287 sub *uṣṣû* d; see also the comments of R. Borger [WO 5 (1970) p. 169], who corrected H. Hunger's [Kolophone p. 108 no. 345 line 7] reading of the verb as *ú-ša*$^{!?}$-⌜*ṣi*⌝ "überge[ben?]" in the colophon of K 2016a+). In addition, this verb appears alone in a broken context in one of Tiglath-pileser III's inscriptions (Tadmor and Yamada, RINAP 1 p. 115 Tiglath-pileser III no. 46 line 29, and the on-page note). As for the noun *surāru*, AHw p. 1062 cited this line under its entry for *surāru* "prayer," while CAD S pp. 406–407 distinguished between two separate lexemes: *surāru* A "mng. uncert." and *surāru* B "prayer." The present phrase is cited as the only usage of the former, with a translation of "dedicated(?) it as a *s*."

Due to the tablet's present condition, one cannot be certain, but K 4464 may have been an archival copy or a draft of an inscription that was inscribed on an object displayed in the Egašankalama temple, Ištar's temple in Arbela, similar to text no. 203. Thus, this text probably originally consisted of an opening dedication to the goddess Ištar of Arbela, a report of the third Elamite campaign, a short report describing the fashioning of the dedicatory object upon which this text was inscribed, and advice to future rulers.

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TEXT

Obv.

Lacuna

1′) [...] *x* [...]
2′) *x x* ⌜LA$^{?}$ U$^{?}$⌝ *x* [...]
3′) [^{m}]⌜*tam*⌝-[*ma*]-⌜*ri*⌝-*tú* ⌜LUGAL$^{?}$⌝ [KUR.*e-lam-ti* ...]
4′) ⌜*lu*$^{?}$-*ú*$^{?}$⌝ [...]
5′) *a-na* ⌜*mit-ḫu*⌝-[*uṣ* ERIM.ḪI.A-*ia ur-ri-ḫa* GIŠ.TUKUL.MEŠ-*šú*]
6′) *ina qí-*⌜*bit*⌝ [^{d}15 GAŠAN-*ia* ARAD.MEŠ-*šú ṣe-ru-uš-šú ib-bal-ki-tu-ma a-ḫa-meš ú-ra-si-bu* EN ḪUL-*tì-ia*]
7′) ⌜UGU$^{?}$⌝-[...]-⌜*ú*⌝-*ma* [...]
8′) ^{m}*tam-ma-*⌜*ri*⌝-[*tú* MAN] KUR.*e-*⌜*lam-ti*⌝ [*a-di* ^{m}*um-man-al-daš* ^{m}*pa-ra-*...]
9′) ^{m}*um-*⌜*man-al*⌝-[*da*]-⌜*si* DUMU⌝ ^{m}*te-*⌜*um-man*⌝ [MAN KUR.*e-lam-ti* ^{m}*um-man-am-ni* DUMU ^{m}*um-man-pi-i*' DUMU ^{m}*ur-ta-ki* MAN KUR.*e-lam-ti*]
10′) ^{m}*um-*⌜*man-am-ni* DUMU DUMU *ša*⌝ [^{m}*um-man-al-da-si* MAN KUR.*e-lam-ti* (...)]
11′) *it-ti* ⌜17 *qin-ni-šú* NUMUN⌝ É ⌜AD⌝-[*šú ù* 88 NUN.MEŠ *šá* KUR.*e-lam-ti a-li-kut* Á.MEŠ-*šú*]
12′) *ša la-pa-an* ⌜GIŠ.TUKUL$^{?}$ AN$^{?}$⌝.ŠÁR *u* ⌜^{d}⌝[15 *ip-par-šu-nim-ma a-na da-lal* DINGIR-*ti-šú-nu* GAL-*ti*]
13′) *it-ti* ^{m}⌜^{d}⌝AMAR.UTU⌝-MAN-PAP ⌜LÚ⌝.[*šu-ut* SAG-*ia ša ib-šim-mu-šú ina da-na-ni*]

Rev.

1) ⌜*mi*⌝-*ra-nu-uš-šú-*⌜*un*⌝ [*ina* UGU *lìb-bi-šú-nu ip-ši-lu-nim-ma iṣ-ba-tu* GÌR.II MAN-*ti-ia*]
2) *a-na e-peš* ARAD-⌜*ti*⌝-[*ia ra-man-šú im-nu-ma a-na kàt-a-ri-šú ú-ṣal-la-a* EN-*u-ti*]
3) ^{m}*tam-ma-ri-tu* ⌜*šá*⌝ [...]
4) SIG$_5$-*tú e-*⌜*pu*⌝-[*šu-uš* ...]
5) AN.ŠÁR ^{d}[15$^{?}$ ...]
6) *x x* [...]

Lacuna

Lacuna

1′–2′) (No translation possible)

3′–7′) (As for) Tam[mar]ītu, the *k*[*ing of* the land Elam, ...] ... [... (5′) (who) hastily sent his weapons] to fig[ht with my troops], by the comma[nd of the goddess Ištar, my lady, his servants rebelled against him and *together* struck down my adversary. ...] and [...].

8′–Rev. 2) (As for) Tammar[ītu, the king of] the land Elam, [along with Ummanaldašu (Ḫumban-ḫaltaš), Para...], Ummanal[daš]u (Ḫumban-ḫaltaš), son of Teu[m]man, [a (former) king of the land Elam, Ummanamni, son of Ummanpi', son of Urtaku, a (former) king of the land Elam], (10′) Ummanamni, grandson of [Ummanaldašu (Ḫumban-ḫaltaš II), a (former) king of the land Elam, (...)], with seventeen members of his family, the seed of [his] fat[her]'s house, [and (with) eighty-eight nobles of the land Elam who march at his side], who [had flown away] from the *weapon*(*s*) *of* (*the god*) *Aššur* and the godd[ess Ištar — to praise their great divinity, (rev. 1) they crawled] naked [on their bellies], together with Marduk-šarru-uṣur, a [eunuch of mine whom they had taken away (with them) by force, and they grasped the feet of my royal majesty. He (Tammarītu) handed himself over] to do obeisance [to me and made an appeal to my lordly majesty to be his ally].

Rev. 3–6) (As for) Tammaritu, wh[o ...] the kindness [that] I had d[one for him ...], (the god) Aššur (and) the *goddess* [*Ištar* ...]

Lacuna

obv. 7′ Like the other lines of the tablet, this line is heavily damaged, making reconstruction difficult. After the contents of obv. 6′, the accounts of the prism inscriptions have ^{m}*in-da-bi-bi* ARAD-*su šá si-ḫu* UGU-*šú ú-šab-šu-u ú-šib ina* GIŠ.GU.ZA-*šú* "Indabibi, a servant of his who had incited rebellion against him, sat on his throne" (see, for example, text no. 3 [Prism B] vii 41–42). However, the accounts of text no. 203 obv. 15 and text no. 205 obv. 4′ lack this line altogether. Perhaps a version of the line from the prism inscriptions appeared here.

205

K 2825, a fragment from a single-column clay tablet discovered at Nineveh, likely contains an archival copy or draft of a dedicatory inscription of Ashurbanipal written on an object that might have been displayed in a temple, probably the Ištar temple Egašankalama ("House of the Lady of the Land") in Arbela. The preserved historical narrative of the text recounts Indabibi's removal of Tammarītu as king of Elam. Like the two previous inscriptions (text nos. 203–204), this text provides a wealth of information about numerous members of the Elamite royal family who fled to the Assyrian capital Nineveh when Tammarītu was deposed by one of his servants.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2825	Nineveh, Kuyunjik	4.4×6.3	p

COMMENTARY

K 2825 is a fragment from the bottom left corner of a single-column tablet that preserves part of the obverse, while the reverse is missing. The extant text is a near duplicate of text no. 203; for obv. 5′–11′, see text no. 203 obv. 16–rev. 7, but for obv. 2′–4′, compare text no. 203 obv. 14–15 as these lines appear to deviate. Restorations to the inscription are taken from text nos. 203–204 and text no. 3 (Prism B) vii 39–40 and 48–54. The exact date of composition cannot be determined due to the tablet's poor state of preservation, but the inscription written on K 2825 was probably composed at about the same time as text nos. 203 and 204. See the commentaries of those two texts for further details.

Although one cannot be certain due to the tablet's present condition, its similarities to text no. 203 suggest that it may have also been an archival copy or draft of an inscription that was inscribed on an object displayed in the Egašankalama temple, Ištar's temple in Arbela. This suggestion could be buttressed by the presence of a winkelhaken in the left margin of the tablet next to obv. 8′. This notation indicates that the scribe was counting every tenth line of the inscription. (For this scribal notation, see also text no. 197 [ex. 1] and text no. 207 [ex. 1].) The contents of obv. 8′ correspond to those of rev. 4 in text no. 203, which has sixteen lines on its obverse. This would make rev. 4 of that tablet the twentieth line of the inscription, thus possibly indicating that obv. 8′ of K 2825 was the twentieth line of that inscription as well, and so K 2825 might have contained much of the same material from the obverse of text no. 203. If this is correct, the present text probably originally consisted of an opening dedication to the goddess Ištar of Arbela, a report of the third Elamite campaign, a short report describing the fashioning of the dedicatory object upon which this text was written, and advice to future rulers.

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TEXT

Obv.

Lacuna

1′) [...] *x x* (*x*) *x* [...]

2′) [...] *x-ia* [...]

3′) [...] ⌜TI⌝/U AN NI ARAD.MEŠ-*šú ṣe-ru-*⌜*uš*⌝-[*šú ib-bal-ki-tu-ma*]

4′) [*a-ḫa*]-⌜*meš*⌝ *ú-ra-si-bu* [EN ḪUL-*tì-ia*]

5′) [^{m}*tam-ma*]-⌜*ri-tú* MAN KUR.ELAM⌝.MA.KI ⌜*šú*$^{?}$⌝-*a-tú a-di* ^{m}*um-man-al-daš* ^{m}⌜*pa*⌝-[*ra-...*]

6′) ⌜^{m}*um*⌝-*man-al-da-si* DUMU ^{m}*te-um-man* MAN KUR.⌜ELAM⌝.MA.KI ^{m}*um-man-am-*⌜*ni*⌝ [DUMU ^{m}*um-man-pi-i*ʾ DUMU ^{m}*ur-ta-ki* MAN KUR.ELAM.MA.KI]

7′) ⌜^{m}⌝*um-man-am-ni* DUMU DUMU *ša* ^{m}*um-man-al-da-si* [MAN KUR.ELAM.MA.KI (...)]

8′) *it-ti* 17 *qin-ni-šú* NUMUN É AD-*šú ù* ⌜88⌝ [NUN.MEŠ *šá* KUR.ELAM.MA.KI *a-li-kut* Á.II.MEŠ-*šú*]

9′) *ša la-pa-an* GIŠ.TUKUL AN.ŠÁR *u* ^{d}15 *ip-par-šú-nim-ma a-na* ⌜*da*⌝-[*lal* DINGIR-*ti-šú-nu* GAL-*ti*]

10′) *it-ti* ^{md}AMAR.UTU-MAN-PAP LÚ.*šu-ut* SAG-*ia ša ib-*⌜*šim*⌝-[*mu-šú ina da-na-ni*]

11′) *mi-ra-nu-uš-šú-*⌜*un ina*⌝ UGU *lìb-bi-šú-*⌜*nu*⌝ *ip-ši-lu-*⌜*nim*⌝-[*ma iṣ-ba-tú* GÌR.II MAN-*ti-ia*]

Rev.

Reverse completely missing

Lacuna

1′–4′) [...] ... [...] my [...] ... his servants [rebelled] against [him and *togethe*]*r* cut down [my adversary].

5′–11′) [(As for) Tammar]ītu, the king of the land Elam, *that one* along with Ummanaldašu (Ḫumban-ḫaltaš), P[ara...], Ummanaldašu (Ḫumban-ḫaltaš), son of Teumman, a (former) king of the land Elam, Ummanamn[i, son of Ummanpiʾ, son of Urtaku, a (former) king of the land Elam], Ummanamni, grandson of Ummanaldašu (Ḫumban-ḫaltaš II), [a (former) king of the land Elam, (...)], with seventeen members of his family, the seed of his father's house, and (with) eighty-eigh[t nobles of the land Elam who march at his side], who had flown away from the weapon(s) of (the god) Aššur and the goddess Ištar — to p[raise their great divinity], (10′) they crawled naked on their bellies, together with Marduk-šarru-uṣur, a eunuch of mine whom th[ey] had taken a[way (with them) by force, and they grasped the feet of my royal majesty].

Reverse completely missing

206

The right half of a small, single-column horizontal clay tablet from Nineveh contains an archival copy or draft of a dedicatory inscription most likely from Ashurbanipal to the goddess Ištar. The text was to be inscribed on a silver-plated, wooden object (although the mention of what type of object it was is no longer extant) that was probably to be displayed in the Egašankalama temple in Arbela.

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205 obv. 3′ ⌜TI⌝/U AN NI "...": It is unclear how to construe these signs. Text no. 203 obv. 15 has ⌜*ina*⌝ *qí-bit* ^{d}⌜15⌝ GAŠAN-*ia* "By the command of the goddess Ištar, my lady," before ARAD.MEŠ-*šú* "his servants," and text no. 3 (Prism B) vii 37–38 have *ina su-up-pe-e šá* AN.ŠÁR *u* ^{d}15 *ú-sap-pu-u ta-né-ḫi-ia im-ḫu-ru iš-mu-u zi-kir* NUNDUM-*ia* "As a result of the supplications that I had addressed to (the god) Aššur and the goddess Ištar, they accepted my sighs (and) listened to the utterance(s) of my lip(s)" before ARAD.MEŠ-*šú*.

205 obv. 4′ The signs of this line are widely spaced out so that there is no room at the end of the line to restore ^{m}*in-da-bi-bi* ARAD-*su šá si-ḫu* UGU-*šú ú-šab-šu-u ú-šib ina* GIŠ.GU.ZA-*šú* "Indabibi, a servant of his who had incited rebellion against him, sat on his throne" of the prism inscriptions (see, for example, text no. 3 [Prism B] vii 41–42); compare text no. 204 obv. 7′, and see the on-page note to text no. 203 obv. 15, which also does not include these words.

205 obv. 8′ ⌜88⌝ [NUN.MEŠ] "eighty-eigh[t nobles]": The number of Elamite nobles on this tablet has traditionally been read as eighty-six, however, based on text no. 203 rev. 4, the number should probably be read as eighty-eight.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
80-7-19,141	Nineveh, Kuyunjik	5.4×5.6×2.3	c

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1996 Borger, BIWA p. 347 (study)

TEXT

Obv.

1) [...]-*e*
2) [...]-*šú*
3) [...]
4) [...] *x x* [...]
5) [...] *x* ⌜RA⌝ *x* [...]
6) [...] *x x x* ⌜GIŠ.GU⌝.ZA AD ⌜*ba-ni*⌝-[*ia*]
7) [...]-*tim tu-*⌜*mal*⌝-*la-a* ŠU.II-*u-a*

1–7) [...] ... [...] ... [...] ... of the [t]hrone, the father who engend[ered me, ...] you [en]trusted me with [...].

8) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL GAL-*ú*] ⌜LUGAL *dan*⌝-*nu* ⌜LUGAL ŠÚ⌝ LUGAL KUR *aš-šur*.KI
9) [DUMU$^{?}$ ^{m}AN.ŠÁR-PAP-AŠ (LUGAL KUR *aš-šur*.KI) LUGAL KUR] EME.GI$_{7}$ ⌜*ù*⌝ URI.KI
10) [DUMU$^{?}$ DUMU$^{?}$ ^{md}30-PAP.MEŠ-SU LUGAL GAL-*ú*] ⌜LUGAL⌝ *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
11) [*ú-še-piš-ma*$^{?}$ ... GIŠ.MES].⌜MÁ⌝.KAN.NA *iṣ-ṣi da-re-*⌜*e*⌝ *šá iḫ-zu-šú* KÙ.BABBAR
12) [... DINGIR-*ti*]-*šá* GAL-*ti ma-ḫar-šá ú-kin*
13) [... *ḫa-diš*] ⌜*lip*⌝-*pa-lis-ma* ⌜*lim*⌝-*ma-ḫi-ir pa-nu-uš-šá*

8–12) [I, Ashurbanipal, great king], strong [k]ing, k[ing of the wor]ld, king of Assyria; [*son of* Esarhaddon, (king of Assyria,) king of the land of] Sumer and Akkad; (10) [*grandson of* Sennacherib, great king], strong [k]ing, king of the world, king of Assyria; [*had a ... of mus*]*ukkannu*-[wood], a durable wood, with silver mountings [*made* ... of] her great [divinity *and*] I set (it) up before her.

13–Rev. 2) [May *the goddess Ištar* ...] look upon [... with pleasure] and may (it) be acceptable to her. (rev. 1) [... may] my reign be long, [...] may [...] be set upon her lips.

Rev.

1) [...] ⌜*lil*⌝-*bi-ra* BALA.MEŠ-*a*
2) [...] *x* ⌜*liš*⌝-*šá-kin šap-tuš-šá*
3) [...] *x x* [(*x*) *i*]-⌜*nam*⌝-*bu-u zi-kir-šú*
4) [*e-nu-ma ... i-lab-bi*]-⌜*ru-ma e*⌝-*na-*⌜*ḫu*⌝
5) [...] ⌜*it*⌝-*ti šu-mì-šú liš-*⌜*ṭur*⌝
6) [... *liš*]-*ma-a* ⌜*su*⌝-*up-pi-šú*
7) [*ša* ...] ⌜MU⌝-*šú i-šaṭ-ṭa-ru*
8) [...]-⌜*ma*⌝ MU-*šú* NUMUN-*šú ina* KUR *li-ḫal-liq*

Rev. 3–6) [... *who*]m [*the deities* ... nom]inate [..., when ... becomes o]ld and dilapidated, [...] may he write [*my name* w]ith his name [... may *the goddess Ištar* ... h]ear his supplications.
Rev. 7–8) [(As for) the one who ...] (and) writes his (own) [na]me, [may *the goddess Ištar* ...] and may she make his name (and) seed disappear from the land.

9) [... *ša* URU].⌜LÍMMU⌝-DINGIR

Rev. 9) [... of the city Arb]ela.

obv. 9 In Ashurbanipal's genealogy, Esarhaddon is most often given the titles LUGAL KUR AN.ŠÁR.KI GÌR.NÍTA KÁ.DINGIR.RA.KI "king of Assyria, governor of Babylon" before LUGAL KUR EME.GI$_{7}$ *u* URI.KI "king of the land of Sumer and Akkad." However, it is not possible to restore both of these titles in the line due to a lack of space, although it is unclear which of them (or perhaps another one) would have been included here.

207–218

Numerous single-column clay tablets unearthed from Nineveh's citadel mound (modern Kuyunjik) contain copies of building or dedicatory inscriptions of Ashurbanipal that pertain to his work at the city Ḫarrān (classical Carrhae), located in southern Turkey. The king is reported to have been engaged in several projects for that city. Building inscriptions describe his extensive work on the moon-god Sîn's temple Eḫulḫul ("House which Gives Joy"; text no. 207, the so-called "Large Egyptian Tablets" inscription) and probably also that deity's *akītu*-house (text no. 215), while dedicatory inscriptions record Ashurbanipal's bestowal of lion-headed eagles to Sîn in Eḫulḫul (text no. 208), carrying poles to the goddess Ningal (Nikkal) in Egipar ("Giparu-House"; text no. 209), several objects — including an arch, cedar doors, and lion-headed eagles — to the god Nusku in Emelamana ("House of the Radiance of Heaven"; text nos. 210–214), and an object to the god Sîn in his *akītu*-house (text no. 216). Two final inscriptions (text nos. 217–218) might also report on Ashurbanipal's efforts at Ḫarrān, but those texts are too poorly preserved to be certain of this. None of the dedicatory texts dealing with Ḫarrān include any military narrative.

207

This inscription, the so-called "Large Egyptian Tablets" (LET) or "Ḫarrān Tablets" (HT), is the earliest-known summary inscription of Ashurbanipal; it is presently known from five copies. The text reports on the king's first and second Egyptian campaigns, the conquest of the city Qirbit, Gyges' dream and subsequent payment of tribute, and the submission of Mugallu of Tabal and Yakīn-Lû of Arwad. The building report contains a detailed account of the rebuilding of Eḫulḫul ("House which Gives Joy"), the temple of the god Sîn at Ḫarrān. Although the tablets that bear this inscription are not dated, and despite the occurrence of *rēš šarrūtīya* ("the beginning of my kingship," that is, "my accession year") at the start of the building report, the *terminus post quem* for the inscription can be established as ca. 664 since the death of Taharqa and the fall of Thebes are possibly the latest chronologically-datable events recorded and, thus, the LET might have been composed ca. 663–662.

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 228 + K 3081 + K 3084 + K 17723 (+) K 4535	Nineveh, Kuyunjik	25×11.1×2.9 (K 228+); 4.4×2.5 (K 4535)	1′–72′, rev. 1–77	c
2	K 2675	As ex. 1	26.8×10.4×3	2′–72′, rev. 1–80	c
3	K 4451	As ex. 1	8.6×8.4×1.8	rev. 72–84	c
4	K 5564	As ex. 1	4.8×3.4×1.4	48′–57′	c
5	K 6368	As ex. 1	5.2×3.9×1.5	58′–67′	c

COMMENTARY

All five exemplars appear to have been long and broad single-column tablets. However, the vast majority of the inscription is supplied by exs. 1 and 2, which are better preserved than the remaining exemplars. Both exs. 1 and 2 are only missing the top portion of the tablet, but the faces of each tablet are damaged, in particular those of ex. 1. In addition, the scribe of ex. 1 has impressed a winkelhaken in the left margin of the tablet next to rev. 10, 20, 30, 40, 50, and 60 — after which the rest of the edge is broken away — indicating that the scribe was marking every tenth line of text on the reverse of the tablet, although there are no such markings for the obverse (compare the practice on ex. 1 of text no. 197 and text no. 205). With regard to ex. 1, Z. Földi recently joined the fragment K 17723 to K 228 + K 3081 + K 3084 as the tablet's bottom right corner, and the authors would like to thank him for bringing this join to their attention.

As for the other exemplars, ex. 3 is a fragment that preserves the top right section of a tablet, as well as part of its right and top edges, although only the reverse is extant. H.-U. Onasch (ÄAT 27/1 p. 103) correctly identified this fragment as the conclusion of the LET inscription. Exs. 4 and 5 are tablet fragments that only preserve a small portion of the center of one face of a tablet. These exemplars duplicate part of the military narrative of exs. 1–2 and thus are tentatively edited with this text, but too little is preserved to be certain that they are duplicates of this inscription. Given that the main building report is not preserved in either exemplar, it is possible that these fragments belong to another inscription.

The lineation of the master text — including the division of lines between the obverse and reverse — follows ex. 1. Each line of the master text appears to be a single line in the separate exemplars, although ex. 2 has six more lines on its obverse than the master text before it continues the inscription on its reverse. The master text is a conflation of mainly exs. 1 and 2, with ex. 3 supplying most of the material for the last twelve lines of the text. Some of the contents of the inscription duplicate or overlap with material from text no. 2 (Prism E_2); see Prism E_2 iii 1′–9′ for obv. 9′–12′; iii 1′′–iv 17 for obv. 23′–34′; iv 2′b–v 12 for obv. 37′–58′; v 1′–22′ for rev. 13–18; and vi 14–25 for rev. 19–27. For comparisons between the contents of text no. 2 (Prism E_2) and those of the LET, see the on-page notes to the prism inscription. A complete score of the inscription is presented on Oracc and the minor orthographic variants are presented at the back of the book.

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TEXT

Obv.

Lacuna

1′) [*x x*] *x x* [...]

2′) ⌜ŠÀ⌝.BAL.BAL ^{md}30-⌜PAP⌝.[MEŠ-SU] ⌜LUGAL⌝ KUR [*aš-šur*.KI ŠÀ.BAL.BAL ^{m}LUGAL-GI].⌜NA⌝ MAN KUR [*aš-šur*.KI]

3′) *ul-tu* DINGIR.MEŠ ⌜GAL⌝.[MEŠ *e*?]-*peš* ⌜*mal*⌝-[*ku*]-⌜*ú*?⌝-[*ti iq-bu-u*?]-⌜*in*⌝-*ni* ⌜*ina*?⌝ [...]

4′) KUR.KUR *a-na šá-pa-*⌜*ri na*⌝*-ki-*⌜*ri a*⌝*-na kun-nu-ši ú-mal-*⌜*lu*⌝-[*ú* ŠU.II-*u-a*]

5′) LUGAL.MEŠ ⌜*ṣi-it*⌝ ^{d}UTU-*ši u e-reb* ⌜^{d}⌝UTU-*ši il-lik-ú-nim-ma* ⌜*ú*⌝*-na-áš-ši-*⌜*qu*⌝ [GÌR.II-*ia*]

6′) ^{m}*tar-qu-ú ba-lu* DINGIR.MEŠ *a-na e-kem* KUR.*mu-ṣur uš-tam-ṣa-*⌜*a*⌝ *a-na* ⌜DA⌝ [...]

7′) ⌜*da*⌝*-na-an* AN.ŠÁR EN-*ia e-mì-iš-ma it-ta-kil a-na e-muq ra-ma-*⌜*ni*⌝-[*šú*]

8′) ⌜*ep*⌝*-šet ma-ru-uš-tú ša* AD *ba-nu-u-a e-pu-šú-uš ul ib-*⌜*bal*⌝*-kit ina lìb-bi-šú*

9′) ⌜*il*⌝*-li-kám-ma qé-reb* URU.*me-em-pi e-*⌜*ru*⌝*-um-ma* URU ⌜*šu*⌝*-a-tu ú-*⌜*ter*⌝ *ra-ma-nu-uš*

10′) [*e*]*-li* UN.MEŠ KUR *aš-šur*.KI *ša qé-reb* KUR.*mu-ṣur* ARAD.MEŠ*-ni* ⌜*da*⌝*-gíl pa-ni-ia*

11′) [*ša* ^{m}]*aš-šur*-PAP-AŠ LUGAL KUR *aš-šur*.KI AD *ba-nu-ú-a a-na* LUGAL-*ú-*⌜*ti*⌝ *ip-qí-du ina lìb-bi*

12′) [*a-na*] *da-a-ki ḫa-ba-a-te šá-la-a-li ú-ma-*ʾ*e-*⌜*e*⌝*-ra um-man-šú*

13′) ⌜*al*⌝*-la-ku ḫa-an-ṭu ina qé-*⌜*reb*⌝ NINA.KI *il-li-kam-ma ú-šá-an-*⌜*na*⌝*-a ia-a-ši*

14′) *e-li ep-še-e-ti an-na-a-ti lìb-bi i-gu-ug-ma iṣ-ṣa-ri-*⌜*iḫ*⌝ *ka-bat-ti*

15′) *al-si-ma* LÚ.*tur-tan* LÚ.NAM.MEŠ *a-di* ERIM.MEŠ

Lacuna

1′–5′) [...] ... [... de]scendant of Sennac[herib, k]ing of [Assyria; descendant of Sargo]n (II), king of [Assyria] — after the g[reat] gods [*commanded*] *me* [*to ex*]*ercise rul*[*ers*]*h*[*ip*] *wit*[*h* ...] (and) entrus[ted me with] the governing of the lands (and) the subjugating of enemies, kings of the east and west came and kissed [my feet].

6′–12′) Taharqa, without (the consent of) the gods, made a serious attempt to take away Egypt for [...]. He scorned the [m]ight of (the god) Aššur, my lord, and trusted in [his] own strength. The harsh [d]eeds that the father who had engendered me had performed against him did not cross his mind. [H]e came and entered the city Memphis, and (then) [t]urned that city over to himself. (10′) [Aga]inst the people of Assyria who were inside Egypt, servants who belonged to me, [whom] Esarhaddon — king of Assyria, the father who had engendered me — had appointed as king(s) there, he dispatched his army [to] kill, rob, (and) plunder (them).

13′–18′) A fast [m]essenger came to Nineveh and reported (this) to me. My heart became enraged about these deeds and my temper turned hot. (15′) I summoned (my) field marshal (and) governors, together with the troops (under) their authority, my elite

obv. 3′ [*e*?]-*peš* ⌜*mal*⌝-[*ku*]-⌜*ú*?⌝-[*ti iq-bu-u*?]-⌜*in*⌝-*ni* "[*commanded*] *me* [*to ex*]*ercise rul*[*ers*]*h*[*ip*]": This reading is based on Novotny, SAACT 10 p. 81. Compare Borger, BIWA p. 184, which has [*ṭa*?]-*biš* ⌜*ú*⌝-[*še-ši-bu*?]-⌜*in*?⌝-*ni* "[*gl*]*adly m*[*ade*] *me* [*sit*]," but the traces after -*biš* do not conform to ⌜*ú*⌝.

Figure 18. K 2675 (text no. 207 ex. 2), an exemplar of the "Large Egyptian Tablets" that includes descriptions of Ashurbanipal's campaigns against Egypt. © Trustees of the British Museum.

ŠU.II-*šú-nu e-mu-qí-ia* MAḪ.MEŠ
16′) *a-na na-ra-ru-ti ḫa-mat* LUGAL.MEŠ LÚ.NAM.MEŠ ARAD.MEŠ-*ni da-gíl pa-ni-ia*
17′) ⌜*ur-ru*⌝-*ḫiš ṭè-e-mu áš-kun-šú-nu-ti ḫar-ra-an* ⌜KUR⌝.*mu-ṣur ú-šá-áš-ki-na* GÌR.II-*šú-un*
18′) *šam-riš ḫa-an-ṭiš ir-du-ú il-li-ku a-di* URU.*kar-ba-ni-*⌜*ti*⌝
19′) m*tar-qu-ú* MAN KUR.*ku-u-si ša a-lak* ERIM.ḪI.A-*ia qé-reb* URU.*me-em-pi iš-me-ma*
20′) *a-na e-peš* MURUB$_4$ GIŠ.TUKUL ⌜EDIN⌝ ERIM.ḪI.A-*šú id-ka-a is-di-ra mé-eḫ-ret* ERIM.ḪI.A-*ia*
21′) *ina tu-kul-ti* AN.ŠÁR d30 DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia a-lik i-di-*⌜*ia*⌝
22′) *ina* MÈ ⌜EDIN⌝ BAD$_5$.BAD$_5$-*šú iš-ku-*⌜*nu*⌝ ERIM.MEŠ *tuk-la-ti-šú ú-ra-as-si-bu ina* ⌜GIŠ.TUKUL⌝
23′) *šá-a-šu ḫat-tu pu-luḫ-tu im-qut-su-ma il-li-ku maḫ-*⌜*ḫu-tiš*⌝
24′) *ul-tu* URU.*me-em-pi* URU LUGAL-*ti-šú a-šar tu-kul-ti-šú uṣ-*⌜*ṣi*⌝-*ma*
25′) *a-na šu-zu-ub na-piš-ti-šú qé-reb* GIŠ.MÁ *ir-kab-ma*
26′) KARAŠ-*su ú-maš-šìr-ma e-diš ip-par-šid-ma qé-reb* URU.*ni-i*ʾ *e-ru-ub*
27′) GIŠ.MÁ.MEŠ *qa-ra-bi ma-la it-ti-šú* ERIM.MEŠ MÈ-*šú ú-ṣab-bi-tú ina* ŠU.II
28′) LÚ.A KIN *pu-us-su-rat ḫa-de-e ša a-tam-ra iq-ba-a ia-a-ši*
29′) LÚ.GAL SAG LÚ.NAM.MEŠ LUGAL.MEŠ *e-ber* ÍD ARAD.MEŠ *da-gíl pa-ni-ia* DÙ-*šú-un*
30′) *a-di e-mu-qí-šú-nu* GIŠ.MÁ.MEŠ-*šú-nu*
31′) LUGAL.MEŠ KUR.*mu-ṣur* ARAD.MEŠ *da-gíl pa-ni-ia a-di e-mu-qí-šú-*⌜*nu*⌝ GIŠ.MÁ.MEŠ-*šú-nu*
32′) ⌜*a*⌝-*na ḫul-lu-uq* m*tar-qu-ú ul-tu qé-reb* KUR.*mu-ṣur* KUR.*ku-u-si*
33′) ⌜UGU *e*⌝-*mu-qí-*⌜*ia*⌝ *maḫ-ra-a-ti ú-rad-di-ma áš-pur*
34′) *a-na* URU.*ni-i*ʾ URU ⌜*dan*⌝-*nu-ti* m*tar-qu-ú* MAN KUR.*ku-u-si il-li-ku ma-lak* ITI 10 u_4-*me*
35′) m*tar-qu-ú ša a-lak* ERIM.ḪI.A-*ia iš-me-*⌜*ma* URU.*ni-i*ʾ URU⌝ *dan-nu-ti-šú ú-maš-šìr-ma*
36′) ÍD.*ia-ru-*ʾ*u-ú e-bir-*[*ma*] *a-ḫe-en-na-a iš-ku-na ma-dak-tú*
37′) m*ni-ik-ku-ú* mLUGAL-*lu-dà-ri* m*pa-aq-ru-*⌜*ru*⌝ [LUGAL].MEŠ *šá qé-reb* KUR.⌜*mu*⌝-*ṣur iš-ku-nu* AD *ba-nu-u-a*
38′) *a-de-e* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-⌜*ia*⌝ [*e*]-⌜*ti*⌝-*qu-ma ip-*⌜*ru-ṣu*⌝ *ma-mit-sún*
39′) ⌜DÙG⌝.GA-*ti* AD *ba-ni-ia im-šu-ma* ⌜*lìb*⌝-*ba-šú-nu ik-*⌜*pu-ud*⌝ ḪUL-*tum*
40′) ⌜*da*⌝-*bab-ti sur-ra-a-ti id-bu-bu-ma* [*mi*]-⌜*lik*⌝ *la ku-širi*$_4$ *im-li-ku ra-man-šú-un*
41′) ⌜*um*⌝-*ma* m*tar-*⌜*qu*⌝-*ú ul-tu qé-reb* KUR.*mu-*⌜*ṣur*⌝ [*i-na-saḫ*]-⌜*ú*⌝-*ma at-tu-ni a-šá-ba-ni mi-i-nu*
42′) ⌜*e*⌝-*li* m*tar-qu-ú* MAN KUR.*ku-u-si a-na šá-*⌜*kan*⌝

forces, and I quickly gave the order to them to support (and) aid the kings (and) governors, servants who belonged to me, (and) I made them take the road to Egypt. They traveled furiously (and) quickly (and) marched as far as the city Kār-Bānīte.

19′–22′) Taharqa, the king of Kush, heard about the advance of my troops (while he was) inside the city Memphis and (20′) mustered his troops to wage an armed, pitched battle; he formed a battle line opposite my troops. With the support of the gods Aššur (and) Sîn, the great gods, my lords who march at my side, they (my troops) brought about his defeat in a pitched battle. They cut down with the sword the troops upon which he relied.

23′–26′) (As for) him (Taharqa), terror (and) fear fell upon him and he went into a frenzy. He escaped from the city Memphis, his royal city (and) a place upon which he relied and, (25′) in order to save his (own) life, he boarded a boat, abandoned his camp, fled alone, and entered the city Thebes.

27′–36′) They (my army) captured as many warships as there were with him, (as well as) his combat troops. A messenger told me the good news that I had been waiting for. (30′) To banish Taharqa from Egypt (and) Kush, I added to my former forces the chief eunuch, the governors, (and) all of the kings of Across the River (Syria-Palestine), servants who belonged to me, together with their forces (and) their boats, (as well as) the kings of Egypt, servants who belonged to me, together with their forces (and) their boats, and I sent (them) to the city Thebes, the fortified city of Taharqa, the king of Kush. They went on a march of (one) month (and) ten days. (35′) Taharqa heard about the advance of my troops, and (then) abandoned the city Thebes, his fortified city, crossed the Nile River, [and] pitched camp on the other side.

37′–46′) Necho, Šarru-lū-dāri, (and) Pa-qrur[u, king]s whom the father who had engendered me had installed in Egypt, [tra]nsgressed the treaty (sworn) by (the god) Aššur and the great gods, m[y] lords, and (then) broke their oath(s). They forgot the kindness of the father who had engendered me, and their [he]art(s) plo[t]ted evil (deeds). (40′) They spoke word(s) of treachery and decided (among) themselves on a profitless [decis]ion, saying: “[If] they [remo]ve Taharqa from Egyp[t], how then can we (ourselves) stay?” To establ[ish treaties and peace], they dispatched their mounted messenger(s) to Taharqa, the

[*a-de-e u sa-li-me*] ⌜*ú*⌝-*ma-*ʾ*e-e-ru*
LÚ.*rak-bé-šú-un*
43′) ⌜*um*⌝-*ma su-lum-mu-ú ina bi-ri-ni liš-*[*šá-kin-ma ni*]-⌜*in*⌝-*dag-ga-ra a-ḫa-meš*
44′) ⌜KUR⌝ *a-ḫe-en-na-a ni-zu-*⌜*uz-ma*⌝ [*a-a ib-ba*]-⌜*ši*⌝ *ina bi-ri-ni šá-nu-um-ma be-lum*
45′) ⌜*ša*⌝ ERIM.ḪI.A KUR *aš-šur gap-šá-a-*⌜*ti e*⌝-[*muq* EN]-⌜*ti-ia*⌝ *iš-te-né-*ʾ*u-ú a-mat* ḪUL-*tim*
46′) [*a-na*] ⌜*na*⌝-*kas na-piš-ti-šú-*⌜*un ik*⌝-[*pu-du*] ⌜*iṣ*⌝-*ri-mu ḫul-lu-qu a-di la ba-še-e*
47′) ⌜LÚ⌝.[*šu-ut*] ⌜SAG⌝.MEŠ-*ia a-ma-a-ti* [*an-na-a*]-⌜*ti*⌝ *iš-mu-ma ik-ki-lu nik-*⌜*lat-sún*⌝
48′) ⌜LÚ.*rak-bé-šú-un*⌝ [*a*]-⌜*di*⌝ *šip-ra-*⌜*ti*⌝-*šú-*⌜*nu*⌝ [*iṣ-ba-tu-nim*]-⌜*ma e*⌝-*mu-ru ep-šet sur-ra-a-ti-šu-un*
49′) ⌜m⌝LUGAL-*lu-dà-ri* ᵐ⌜*ni*⌝-*ku-*⌜*ú*⌝ *iṣ-ba-*⌜*tu*⌝-[*nim-ma ina bi-re-ti*] *iš-qa-te ú-tam-me-ḫu* ŠU.II *u* GÌR.II
50′) *ma-mit* AN.ŠÁR LUGAL [DINGIR.MEŠ *ik-šu-us*]-*su-nu-ti-ma šá* ⌜*iḫ*⌝-*ṭu-ú ina a-de-e* GAL.MEŠ
51′) *ṭa-ab-ti qa-tuš-šú-*⌜*un*⌝ [*ú-ba*]-⌜ʾ⌝-*i*⌝-*i-ma šá e-pu-us-su-nu-ti du-un-*⌜*qu*⌝
52′) ⌜*ù*⌝ UN.MEŠ URU.MEŠ *ma-la* [*it*]-⌜*ti*⌝-*šú-nu iš-šak-nu ik-pu-du a-mat* ḪUL-*ti*
53′) ⌜TUR⌝ *u* GAL *ina* GIŠ.TUKUL *ú-*⌜*šam*⌝-[*qí-tu*]-⌜*ú*⌝-*ma e-du a-me-lu la e-zi-bu ina lìb-bi*
54′) *ù šá-a-šú-un a-di* [NINA.KI] ⌜URU⌝ *be-lu-ti-ia a-*⌜*di*⌝ *maḫ-ri-ia ub-lu-u-ni*
55′) ⌜*ù*⌝ *a-na-ku* ᵐ*aš-šur*-DÙ-⌜A⌝ [MAN KUR *aš-šur*].⌜KI⌝ ŠÀ *rap-šú e-*⌜*piš*⌝ MUN *sa-ḫi-ru dam-qa-a-ti*
56′) *a-na* ᵐ*ni-*⌜*ik-ku*⌝-*ú* ARAD ⌜*da*⌝-[*gíl* IGI-*ia šá* AD DÙ-*u-a a-na* LUGAL-*u*]-⌜*te*⌝ *ip-qí-du ina* URU.KAR-EN-KUR.KUR
57′) *re-e-*⌜*mu*⌝ *ar-ši-*[*šú-ma*] ⌜*ú-kab*⌝-[*bi-sa*] ⌜*ḫi*⌝-*ṭi-is-su*
58′) *a-de-*⌜*e ni-iš* DINGIR.MEŠ UGU *šá maḫ*⌝-[*ri ú-šá-tir-ma it*]-⌜*ti-šú áš*⌝-*pur*
59′) *lìb-bu ú-šar-ḫi-is-su-ma lu-*⌜*bul*⌝-[*tú bir-me ú-lab*]-*bi-su-ma*
60′) *al-lu* KÙ.GI ⌜*si*⌝-[*mat* LUGAL-*ti-šú*] *áš-kun-šú*
61′) ḪAR.MEŠ KÙ.GI ⌜*ú*⌝-[*rak-ki-sa*] *rit-ti-šú*
62′) GÍR *šib-bi šá iḫ-zu-šú* KÙ.GI *ni-bit* MU-⌜*ia*⌝ [*ina muḫ-ḫi áš-ṭur*]-⌜*ma*⌝ *a-din-šú*
63′) ⌜GIŠ⌝.GIGIR.MEŠ ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ *a-*⌜*na*⌝ [*ru-kub* EN]-⌜*ti*⌝-*šú a-qis-su*
64′) LÚ.*šu-ut* SAG.MEŠ-*ia* ⌜LÚ⌝.NAM.MEŠ *a-na* [*kit-ri-šú it*]-⌜*ti*⌝-*šú áš-pur*

king of Kush, saying: "Let peace be est[ablished] between us [so that we can c]ome to a mutual agreement. (Let) us divide the land among ourselves so that [no] other lord [come]s between us." (45′) With regard to the numerous troops of Assyria, the m[ight of m]y [lordly majest]y, they constantly sought out evil plan(s); they pl[otted to] cut their throat(s and) [s]trove to completely destroy (them).

47′–51′) [Eun]uchs of mine heard [thes]e words and outwitted their cunning plans. [They seized] thei[r] mounted messenger(s), [alo]ng with their messages, and they saw their deceitful acts. They seized Šarru-lū-dāri (and) Necho [and] clamped (their) hands and feet [in fetters] (and) handcuffs. (50′) The oath (sworn) by (the god) Aššur, the king of [the gods, defeated] them and my kindness, which I had done for them as a favor, [cal]led to account those who had sinned against the great treaties.

52′–54′) Moreover, they (my troops) cu[t down] with the sword the people of the cities, as many as had sided [wit]h them (and) plotted evil plan(s), [you]ng and old, and they did not spare a single person among (them). Furthermore, they brought them (Necho and Šarru-lū-dāri) to [Nineveh], my capital [cit]y, before me.

55′–58′) Moreover, I, Ashurbanipal, [king of Assyria], the magnanimous one who performs acts of kindness (and) repays good deeds, had mercy on Ne[ch]o, a servant who be[longed to me whom the father who had engendered me] had appointed [as kin]g in the city Kār-bēl-mātāti, [and] I f[orgave] his [c]rime(s). [I made] the treaty sworn by the gods [more stringent] than the previ[ous one and] I *established* (it) [wit]h him.

59′–69′) I encouraged him (Necho) and (then) [cloth]ed him in ga[rment(s) with multi-colored trim], placed on him a golden hoe, an in[signia of his kingship], (and) [fastened] gold bracelets around his wrists. [On] a belt-dagger with gold mountings, [I wrote out] m[y] name [a]nd I gave (it) to him. I presented him with chariots, horses, (and) mules t[o] be his [lordl]y [transport]. I sent [wit]h him eunuchs of mine (and) governors to [help him]. (65′) Where the father who had engendered me had appointed him as king, in the city Sais, whose name is (now) the c[ity Kār-bēl-m]ātāti, I re-

obv. 49′–50′ Ex. 4 appears to have a blank line (line 3′ of the exemplar) separating obv. 49′ and 50′ of the master text.
obv. 58′ [*it*]-⌜*ti-šú áš*⌝-*pur* "I *established* (it) [wit]h him": The text literally translates "I ordered (it) [wit]h him." The parallel account in text no. 2 (Prism E_2) v 12 and text no. 11 (Prism A) ii 9 has *it-ti-šú áš-kun* "I established (it) with him." If the reading of the present text is an error, it might have been influenced by the presence of *it-ti-šú áš-pur* at the end of obv. 64′.

65′) *a-šar* AD DÙ-*u-a ina* URU.⌜*sa*⌝-*a šá* ⌜URU⌝.[KAR-EN]-⌜KUR⌝.KUR MU-*šú*
66′) ⌜*a*⌝-*na* LUGAL-*u-te ip-*⌜*qid-du*⌝-*šú a-na* ⌜*maš*⌝-[*kán-i-šú*] *ú-ter-šú*
67′) *ṭa-ab-tum* SIG_5-⌜*tum* UGU⌝ *šá* AD *ba-ni-ia ú-*[*šá-tir*]-⌜*ma*⌝ *e-pu-us-su*
68′) *ù* ^{md}MUATI-*še-zib-an-ni* DUMU-*šú ina* ⌜URU⌝.[*ḫa*]-⌜*at*⌝-*ḫa-ri-ba*
69′) *ša* URU.*li-mer*-ÉNSI-*aš-*⌜*šur*⌝ MU-*šú a-na* ⌜LUGAL-*ú*⌝-*te áš-kun*
70′) ^{m}*tar-qu-ú* MAN KUR.*ku-u-si ḫat-tu pu-luḫ-ti* EN-*ti-*⌜*ia*⌝ *is-ḫup-*⌜*šu*⌝-[*ma*] ⌜*il*⌝-*lik nam-mu-ši-šú*
71′) ^{m}UR-*da-ma-né-e* DUMU NIN_9-*šú ina* GIŠ.GU.ZA-*šú ú-šib-ma ú-ma-*⌜*'e*⌝-*er ma-a-tum*
72′) URU.*ni-i' a-na dan-nu-ti-šú iš-*⌜*kun*⌝-*ma ú-pa-ḫir el-lat-su*

Rev.

1) *a-na e-peš* $MURUB_4$ *u* MÈ UGU ERIM.ḪI.A-*ia* GIŠ.TUKUL.MEŠ-*šú ú-šat-ba-a iṣ-ba-ta ḫar-ra-na*
2) *ina tu-kul-ti* AN.ŠÁR ^{d}30 *ù* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*
3) *ina* MÈ EDIN *rap-ši* BAD_5.BAD_5-*šú iš-ku-nu ú-par-ri-ru el-lat-su*
4) ^{m}UR-*da-ma-né-e e-diš ip-par-šid-ma e-ru-ub a-na* URU.*ni-i'* URU LUGAL-*ti-šú*
5) *ma-lak* ITI 10 UD.MEŠ *ur-ḫi pa-áš-qu-ú-ti* EGIR-*šú il-li-ku a-di qé-reb* URU.*ni-*⌜*i'*⌝
6) URU *šu-a-tu a-na si-ḫir-ti-šú ik-šu-du is-pu-nu a-bu-*⌜*biš*⌝
7) KÙ.BABBAR KÙ.GI *e-per* KUR-*šú ni-siq-ti* NA_4.MEŠ *mim-ma aq-ru ni-*⌜*ṣir*⌝-*ti* [É].⌜GAL⌝-[*šú*]
8) [*lu*]-⌜*bul*⌝-*ti bir-me* GADA.MEŠ ANŠE.KUR.RA.MEŠ GAL.MEŠ UN.MEŠ ⌜NITA⌝ *u* ⌜MUNUS⌝
9) [ZA].ZA-*a-ti pa-ge-e ú-qu-pe tar-bit šad-de-šú-*⌜*un*⌝
10) *ina la mì-ni a-na mu-'u-de-e* TA *qé-reb-e-šú ú-še-ṣu-nim-ma im-nu-u šal-la-*⌜*tiš*⌝
11) *a-na* NINA.KI URU *be-lu-ti-ia šal-meš iš-šu-nim-ma ú-na-áš-ši-qu* GÌR.II-*ia*
12) URU.*qir-bít ša qé-reb* URU.*ḫa-le-e-ḫa-as-ta na-da-ta šu-bat-*⌜*su*⌝
13) UN.MEŠ *a-šib* ŠÀ-*šú* UGU KUR.MEŠ-*šú-nu mar-ṣu-ú-ti tak-lu-ma la pit-lu-ḫu be-*⌜*lut*⌝ KUR *aš-šur*
14) ^{m}*ta-an-da-a-a* LÚ.EN.URU.MEŠ-*šú-nu šá a-na* LUGAL.MEŠ AD.MEŠ-*ia la kit-*⌜*nu*⌝-*šú a-na ni-i-*⌜*ri*⌝
15) *ḫu-bu-ut* KUR.*ia-mut-ba-la ka-a-a-an iḫ-ta-nab-ba-tu ú-šaḫ-ri-bu na-me-e-šú*
16) *áš-šú ep-še-e-ti an-na-a-ti* DUMU.MEŠ BÀD.AN.KI *im-da-ḫa-ru-ni-ma ú-ṣal-lu-u be-lu-u-ti*
17) LÚ.*šu-ut* SAG.MEŠ-*ia* LÚ.NAM.MEŠ UGU-*šú-nu ú-ma-'e-er* URU.*qir-bít ik-šu-du iš-lu-la*

turned him to [his] p[osition]. I performed [more] kind (and) good deed(s) for him than the father who had engendered me. Moreover, I installed Nabû-šēzibanni, his son, as ki[n]g in the city [A]thribis, whose name is (now) Limmer-iššâk-Aššur.

70′–Rev. 6) (As for) Taharqa, the king of Kush, terror (and) fear of my lordly majesty overwhelmed hi[m and] he passed away. Tanutamon, the son of his sister, sat upon his throne and governed the land. He made the city Thebes his fortress and assembled his forces. (rev. 1) To wage war and battle against my troops, he mobilized his weapons (and) took the road. With the support of the gods Aššur, Sîn, and the great gods, my lords, they (my troops) brought about his defeat in a widespread pitched battle (and) scattered his forces. Tanutamon fled alone and entered the city Thebes, his royal city. (rev. 5) They went after him on a march of (one) month (and) ten days, (on) difficult roads, as far as the city Thebe[s]. They conquered that city in its entirety (and) flattened (it) l[ike] the Deluge.

Rev. 7–11) They brought out of it (Thebes), without number (and) in abundance, silver, gold, ore from its mountain, precious stones, any precious object, the treasures of [his pal]ac[e, garm]ents with multi-colored trim, linen garments, large horses, people — male and f[emale — ze]bus, *pagû*-monkeys, (and) *uqūpu*-monkeys — who were raised in thei[r] mountains — and they counted (them) as booty. They safely carried (it) to Nineveh, my capital city, and kissed my feet.

Rev. 12–16) (As for) the city Qirbit, whose location is situated inside (Mount) Ḫarēḫasta (lit. "the city Ḫarēḫasta"), the people living in it trusted in their rugged mountains and did not respect the dominion of Assyria. (As for) Tandāya (and) their city rulers who had never bowed down to the yoke of the kings, my ancestors, (rev. 15) they were constantly plundering the land Yamutbal (and) devastated its pasture land. With regard to these deeds, the citizens of Dēr appealed to me (and) beseeched my lordly majesty.

Rev. 17–18) I sent my eunuchs (and) governors against them. They conquered the city Qirbit (and)

rev. 7 KÙ.BABBAR KÙ.GI "silver, gold": Ex. 2 has KÙ.GI "gold" before KÙ.BABBAR "silver."

UN.MEŠ-*šú*
18) UN.MEŠ URU.MEŠ *šá-tu-nu ki-šit-ti* ŠU.II-*ia as-suḫ-ma qé-reb* KUR.*mu-ṣur ú-šá-aṣ-bit*
19) m*gu-gu* LUGAL KUR.*lu-ud-di na-gu-ú né-ber-ti* A.AB.BA *áš-ru ru-ú-qu*
20) *ša* LUGAL.MEŠ *a-li-kut maḫ-ri* AD.MEŠ-*ia la iš-mu-ú zik-ri* ⌜MU⌝-*šú*
21) *ni-biṭ* LUGAL-*ti-ia kab-ti ina* MÁŠ.GI$_6$ *ú-šab-ri-šú-ma* AN.ŠÁR DINGIR *ba-nu-ú-*⌜*a*⌝
22) *um-ma ša* m*aš-šur*-DÙ-A LUGAL KUR *aš-šur*.KI *ḫi-šiḫ-ti* AN.ŠÁR LUGAL DINGIR.MEŠ EN ⌜*gim-ri*⌝
23) ⌜GÌR⌝.II.MEŠ *ru-bu-ti-šú ṣa-bat-ma* LUGAL-*su pit-*⌜*luḫ*⌝*-ma ṣu-ul-la-a be-lut-su*
24) *ša e-piš* ARAD-*u-ti u na-din man-da-at-ti* ⌜*lil*⌝*-li-ku-uš su-up-pu-ka*
25) *u*$_4$*-mu* MÁŠ.GI$_6$ *an-ni-tu e-mu-ru a-na šá-'a-al šul-mì-ia* LÚ.RA.GABA-*ú-šú iš-pu-ra a-di maḫ-ri-ia*
26) LÚ.*gi-mir-ra-a-a mu-dal-li-pu-u-ti* KUR-*šú šá ina qer-bi tam-ḫa-ri bal-ṭu-us-su ik-šú-da* ŠU.II-*šú*
27) *it-ti ta-mar-ti-šú ka-bit-*⌜*tú*⌝ *a-na* NINA.KI URU *be-lu-ti-ia ú-še-bil-am-ma ú-na-áš-šiq* GÌR.II-*ia*

28) m*mu-gal-li* LUGAL KUR.[*tab*-URU] *a-šib ḫur-šá-a-ni šá-di-i pa-áš-qu-u-ti*
29) *ša a-na* LUGAL.MEŠ AD.MEŠ-*ia* GIŠ.⌜TUKUL⌝.MEŠ *šit-pu-ru e-tap-pa-lu da-ṣa-a-ti*
30) *qé-reb* KUR-*šú ḫat-ti* ⌜*im*⌝*-qut-*⌜*su*⌝*-ma pu-luḫ-ti* LUGAL-*ti-ia is-ḫup-šú-ma*
31) *ba-lu e-peš* MURUB$_4$ ⌜GIŠ.TUKUL⌝ [MÈ] ⌜*a-na* NINA.KI⌝ *iš-pu-ram-ma ú-ṣal-la-a be-lu-ú-ti*
32) ⌜ANŠE⌝.KUR.RA.MEŠ GAL.⌜MEŠ⌝ [*man-da*]-⌜*at-tu*⌝ *na-dan šat-ti-šú ú-kin ṣe-ru-uš-šú*
33) [m]⌜*ik*⌝*-ki-lu-ú* ⌜LUGAL KUR.*ar*⌝*-ú-a-*⌜*da*⌝ *a-šib ra-pa-áš-ti* MURUB$_4$ *tam-tim*
34) ⌜*ša*⌝ *ki-ma* KU$_6$ *ina* A.MEŠ *la ni-i-bi* ⌜*gi-piš*⌝ *e-de-e dan-ni šit-ku-nu šub-tu*
35) *ša* UGU *tam-tim gal-la-ti* ⌜*tak-lu*⌝*-ú-ma la kit-nu-šú a-na ni-i-ri*
36) *be-lu-u-ti ip-*⌜*làḫ*⌝*-ma a-*⌜*na*⌝ *e-*⌜*peš* ARAD⌝*-ti-ia ik-nu-uš-ma i-šu-ṭa ab-šá-a-ni*
37) KÙ.GI.MEŠ SÍG SA$_5$.MEŠ SÍG GI$_6$.MEŠ ⌜KU$_6$.MEŠ⌝ MUŠEN.MEŠ *šat-ti-šam-ma ú-kin e-li-šú*
38) *ina* ⌜*tu*⌝*-kul-ti* DINGIR.MEŠ GAL.MEŠ ⌜*ù* ^{d}⌝[EN].⌜ZU$^{?}$⌝ *a-šib* URU.*ḫar-ra-na* EN-*ia*
39) ⌜*rag*⌝*-gi ik-nu-šú ši-ip-ṣi* ⌜*mi*⌝*-*[*it-ru*]-⌜*ti*⌝ *ú-na-áš-ši-*⌜*qu*⌝ GÌR.II-⌜*ia*⌝
40) KUR.KUR *la ma-gi-re-ia ak-šu-*⌜*ud*⌝ [*áš*]-⌜*lu*$^{?}$⌝*-la*

carried off its people. I forcibly removed the people of those cities that I had conquered and settled (them) in Egypt.
Rev. 19–25) (As for) Gyges, the king of the land Lydia — a region on the opposite shore of the sea, a remote place, the mention of whose name none of the kings who came before, my ancestors, had (ever) heard — (the god) Aššur, the god who created me, made him see in a dream the strong radiance of my royal majesty, saying: "Grasp the princely feet of Ashurbanipal, king of Assyria, the one who is required by (the god) Aššur — the king of the gods, the lord of everything — and (then) revere his royal majesty and beseech his lordly majesty. Let your supplications go to him as one who does obeisance and gives payments." On the (very) day he saw this dream, he sent his mounted messenger before me to inquire about my well-being.

Rev. 26–27) He (Gyges) sent Cimmerians, who were disturbing his land (and) whom he had captured alive in the thick of battle, together with his substantial audience gift(s), to Nineveh, my capital city, and he (Gyges' messenger) kissed my feet.
Rev. 28–32) (As for) Mugallu, the king of the land [Tabal], who resides in the mountains — difficult mountain terrain — who was arrayed in weapons against the kings, my ancestors, (and) always answered (them) with disrespect, (rev. 30) terror fell upon hi[m] in his land and fear of my royal majesty overwhelmed him. Without waging ar[med] battle (and) [war], he then sent (a messenger) to Nineveh and appealed to my lordly majesty. I imposed upon him [a payme]nt of large horses as his annual giving.
Rev. 33–37) [(As for) Y]akīn-Lû, the king of the l[and A]rwad, who resides in the wide sea, who(se) location is situated like a fish in an unfathomable a[mou]nt of water (and) the surge of powerful waves, (rev. 35) who put his tr[u]st in the roiling sea and (therefore) had not bowed down to (anyone's) yoke, he became frighten[ed] of my lordly majesty and (so) bowed down to do obeisance to me and pulled my yoke. I imposed upon him (a payment of) gold, red-purple wool, blue-purple wool, fish, (and) birds yearly.
Rev. 38–42) With the support of the great gods and the god [*Sî*]*n*, my lord, who dwells in the city Ḫarrān, the wicked bowed down (and) s[tron]g recalcitrant ones kissed my feet. (rev. 40) I conquere[d] lands that had not bowed down to me (and) [*carr*]*ied* off

rev. 21 *ni-biṭ* LUGAL-*ti-ia kab-ti* "the strong radiance of my royal majesty": For this interpretation, which follows AHw p. 1580 sub *nibṭu*, see the discussion in Mitto and Novotny, SAAB 27 (2021) pp. 138–139 n. 19. This phrase has traditionally been read as *ni-bit* LUGAL-*ti-ia kab-ti* "my honored/mighty, royal name" (see, for example, CAD Š/2 p. 115 sub *šarrūtu* 1.a).
rev. 28 KUR.[*tab*-URU] "the land [Tabal]": The scribe of ex. 1 omitted the name, leaving the space after KUR "the land" uninscribed, while the name falls inside a break in this line of ex. 2.
rev. 38 ⌜^{d}⌝[EN].⌜ZU$^{?}$⌝ "the god [*Sî*]*n*": Ex. 1 has [^{d}EN].⌜ZU$^{?}$⌝, while it is clear that ex. 2 has ⌜^{d}⌝[30] based on spacing.
rev. 39 ⌜*mi*⌝*-*[*it-ru*]-⌜*ti*⌝ "s[tron]g": The reading is based on the traces of the tablet and on the attestations of *mitru* "strong" following *šepṣu* "recalcitrant one" in Sennacherib's inscriptions; see CAD M/2 pp. 139–140 sub *mitru* A.

šal-lat⌝*-su-nu ka-bit-tu*
41) ⌜SAG⌝.MEŠ KÙ.BABBAR KÙ.GI *mim-ma aq-*⌜*ru*⌝ [*ni-ṣir-ti* NÍG.ŠU] *na-ki-ri šad-lu-ú-ti*
42) *a-*⌜*na*⌝ DINGIR.MEŠ KUR *aš-šur*.KI DINGIR.MEŠ KUR ⌜EME⌝.[GI_7 *u*] ⌜URI.KI⌝ *a-qiš a-na qiš-ti*
43) *ina* u_4*-me-šú é-ḫúl-ḫúl* É ᵈ⌜30⌝ [(...) *ša*] ⌜*qé*⌝*-reb* URU.*ḫar-ra-na*
44) *ša* [ᵐ]⌜ᵈ*sál*⌝*-ma-nu*-MAŠ DUMU ᵐ*aš-šur*-PAP-⌜IBILA⌝ [LUGAL *pa-ni maḫ*]-⌜*ri*⌝*-ia e-pu-šú*
45) ⌜É *šu-a*⌝-[*tu ša*] ⌜*la*⌝*-ba-riš* ⌜*il-li*⌝-[*ku i-qu*]*-ba* É.GAR_8.MEŠ*-šú*
46) *an-ḫu-*⌜*us-su*⌝ *am-si ad-ke tem-me-*⌜*en*⌝*-*[*šú ap-te-ma*ʔ *a*]-⌜*mur*ʔ⌝ IGIʔ*-šú du-rug-šú*
47) *si-ḫir-ti* É *šu-a-tu* 30 *ti-ib-ki* ⌜*ú*⌝-[*šaq-qi ap-ti*]*-qa pi-ti-iq-šú*
48) ⌜3⌝ ME 50 GÍD.DA 72 DAGAL *ti-ib* IM.KUR.RA *x* [... *ú*]*-rad-di ina muḫ-ḫi*
49) 1 ME 30 *ti-ib-ki* TA *ku-tal* URU *ú-mal-li* [...] *x qé-reb* $MURUB_4$ URU
50) *ina eš-qí* NA_4.MEŠ KUR-*i dan-ni* $UŠ_8$*-šú ad-di tem-me-en-šú* ⌜*ú*⌝-[*kin*ʔ *šu*ʔ*-bat*ʔ]-⌜*su*ʔ⌝ *ú-rap-piš*
51) GIŠ.EREN MAḪ.MEŠ *šá qé-reb* URU.*lab-na-na* ⌜*ik*⌝-[*bi-ru i-ši*]-⌜*ḫu*⌝ *la-a-nu*
52) GIŠ.ŠUR.MÌN *e-re-šú* DÙG.GA *šá qé-reb* URU.*si-ra-ra ú-x* [*x x zu-un*ʔ]*-nu* ᵈIŠKUR
53) *ša* LUGAL.MEŠ *ki-šad tam-tim* ARAD.MEŠ *da-gíl pa-ni-ia ik-*⌜*ki*⌝-[*su ina ṭè*]-⌜*e*⌝*-me-ia*
54) TA *šad-de-šú-nu a-šar nam-ra-ṣi pa-áš-qiš ú-šal-di-du-u-*⌜*ni*⌝ [*a-na* URU].⌜*ḫar*⌝*-ra-na*
55) *ṣe-er é-ḫúl-ḫúl šu-bat* ḪÚL.MEŠ *ú-ṣa-lil-ma ú-*[*kin ta*]-⌜*ra*⌝*-nu*
56) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *rab-ba-a-ti me-ser* KÙ.BABBAR *ú-rak-kis* ⌜*ú*⌝-[*rat-ta-a*] ⌜KÁ⌝.MEŠ-⌜*šú*⌝
57) SAG LUGAL*-ti-ia* É.KUR *šú-a-tú a-na si-ḫir-ti-šú ú-šar-*⌜*ri*⌝*-*[*iḫ-ma ú*]*-šak-*⌜*lil*⌝
58) *at-man* ⌜ᵈ30⌝ EN*-ia* 70 GUN *za-ḫa-lu-ú eb-bu ú-*[*šal*]-⌜*biš*⌝
59) 2 AM.MEŠ KÙ.BABBAR *ek-du-u-ti šá mal-ma-liš pat-qu ti-x* [...]
60) *ina* 20 GUN *eš-ma-re-e meš-re-te-šú-nu nak-liš* ⌜*ap*⌝-[*ti-iq* ...]
61) *a-na it-ku-up za-ma-a-ni da-a-iš a-a-bi-*⌜*ia*⌝ [*ina*

their substantial booty. I gave the best of the silver, gold, any precio[us] object, [treasures, (and) extensive possessions of] (my) enemies as a gift to the gods of Assyria (and) the gods of the land of Sum[er and Akka]d.

Rev. 43–47) At that time, Eḫulḫul, the temple of the god S[în (...) that is i]nside the city Ḫarrān, which [S]halmaneser (III), son of Ashurnasirp[al (II), a king of the past (who had come) befo]re me, had built — (rev. 45) tha[t temp[le, which] had beco[me o]ld (and) whose walls [had buck]led, I completely cleared away its dilapidated section(s), [*exposed* its] foundatio[n(s), *and* (*thereby*) *discov*]*ered* its *surface*, its innermost core. I [raised up] the entirety of that temple thirty courses of brick [(and) I fashi]oned its brickwork.

Rev. 48–50) To the east, [I] added onto (it) [...] 350 (cubits) long (and) 72 (cubits) wide. From the rear of the city, I filled (that area) with 130 courses of bricks [...] inside the citadel. I laid its foundations with massive (blocks) of strong mountain stone. I [*secured*] its foundation (and) I made [*it*]*s* [*structure*] larger.

Rev. 51–56) With magnificent cedars, which had g[rown thick (and) ta]ll in size on Mount Lebanon (lit. "city Lebanon"), (and) with sweet scented cypress, (upon) which the god Adad had *s*[*howered rai*]*n* on Mount Sirāra (lit. "city Sirāra") — which the kings of the sea coast, servants who belonged to me, had cut do[wn at] my [com]mand (and) had had dragged with much trouble from their mountains (through) difficult terrain [to the city Ḫ]arrān — (rev. 55) I covered Eḫulḫul, "the Dwelling of Joy," and (thereby) [secured (its) roo]f. I fastened band(s) of silver on large doors of cypress (and) I [fixed] (them) in its [gate]ways.

Rev. 57–61) At the beginning of my kingship, I made that temple in its entirety splen[did and I] completed (it). I [cl]ad the inner sanctum of the god Sîn, my lord, with seventy talents of shiny *zaḫalû*-silver. Two fierce wild bulls of silver, which were cast exactly the same, ... [...] — (rev. 60) I skillfully c[ast] their limbs with twenty talents of *ešmarû*-metal (and) [... I stationed (them) in the inner sanctum of the god Sîn] in order to gore (my) enemies (to death) (and) to trample m[y]

rev. 43 There is plenty of space — room for about four signs — in the break in this line in ex. 2 for something else to appear after ᵈ⌜30⌝ "the god S[în]" and before ⌜*qé*⌝*-reb* "[i]nside" in addition to the restored *ša* "that."

rev. 46 Compare the reading of T. Bauer, *an-ḫu-us-su am-si ad-ki tem-me-en-*[*šu apti*(?) *ú-ma*]*-áš-ši-šu du-rug-šú*, "ich räumte seinen Schutt durch eine Säuberung weg, [ich legte seinen] Grundstein [bloß], machte an ihm seine innersten Bestandteile (bez. Lage, Umriß u. dgl.) ausfindig" (Asb. p. 33 n. 3), and see the discussion in Novotny, Eḫulḫul pp. 109–116.

rev. 53 *ú-x* [*x x zu-un*ʔ]*-nu* "*s*[*howered rai*]*n*": Given the context, it is anticipated that Adad would bring rain in order to make the vegetation grow. For this, one thinks of the verb *ú-šá-az-ni-nu* "make rain fall," but the traces after *ú* on ex. 2 do not conform to either *šá* or *ša*, and there is too much space in the break to restore only a verb. Because of the presence of *nu* after the break, *zu-un-nu* "rain" has tentatively been restored as the likely object of some other verb concerning the release of rain (compare, for example, text no. 186 line 24 ᵈIŠKUR ŠÈG.MEŠ*-šú ú-maš-ši-ra* "the god Adad released his rains," although the *x* after *ú* in the present text does not appear to be *maš* or *ma* either).

rev. 61 *da-a-iš a-a-bi-*⌜*ia*⌝ "(and) to trample m[y] foes": With the apparent parallel to *a-na it-ku-up za-ma-a-ni* "in order to gore (my) enemies (to death)" in the first part of the line, *da-a-iš* is also usually treated as an infinitive (CAD N/1 p. 157 sub *nakāpu* A 2.a, "to gore the evildoers, to trample my enemies"). However, the form is actually a participle, "one who tramples." Thus, perhaps translate this line "[I stationed (them) in the inner sanctum of the god Sîn] as one(s) who trample m[y] foes in order to gore (my) enemies (to death)" (compare text no. 212 obv. 15′–17′).

at-man ^{d}30 EN-*ia ul-ziz*]

62) 2 ⌜^{d}⌝*làḫ-me* KÙ.BABBAR *tam-šil šu-ut* A.AB.BA *ša ziq-*⌜*ni*$^{?}$⌝ [...]

63) ⌜*ša*⌝ *ina a-tu-li-ma-ni-šú-nu* GIŠ.*šu-ri-in-ni tam-*⌜*ḫu*⌝ [...] *x*

64) [*ina*] ⌜30⌝ GUN *gat-ta-šú-nu ap-ti-iq ú-šar-ri-*⌜*iḫ*⌝ [*si*]-⌜*ma*⌝-*a-ti*

65) [*a*]-⌜*na*⌝ *mu-ter-riš* TI.LA-*ia ina* KÁ *pa-pa-ḫi ṣi-it* [^{d}UTU-*ši ú-kin*]-⌜*šú*⌝-*nu-ti*

66) [*ina a-gúr-ri*] ⌜NA_4⌝.ZÚ NA_4.ZA.GÌN *né-bé-ḫu e-bi-iḫ-šú* ⌜*ú*⌝-[*šak*$^{?}$]-⌜*li*⌝-*lu*

67) [É.KUR *šu-a-tú*] ⌜*a*⌝-*na si-ḫir-ti-šú ina ep-šet* ^{d}*nu-dím-mud* [*ag-mu-ra*$^{?}$] ⌜*ši*⌝-*pir-šú*

68) [ŠU.II ^{d}30 EN]-⌜*ia*⌝ *aṣ-bat-ma ina* ḪÚL.MEŠ *ú-še-rib-šú ú-šar-*[*me-šú pa-rak da*]-⌜*ra*⌝-*a-ti*

69) ⌜UDU⌝.[SISKUR.MEŠ (*taš-ri-iḫ-ti*)] ⌜KÙ⌝.MEŠ *ma-ḫar-šú aq-qí-ma ú-šam-*[*ḫi-ra kàd*]-⌜*ra*⌝-*a-*⌜*a*⌝

70) ⌜^{d}30⌝ [^{d}*nin-gal*] *u* ^{d}*nusku ep-še-ti-ia dam-qa-a-*⌜*ti*⌝ [*ḫa-diš lit-tap*]-⌜*la*$^{?}$⌝-*su*

71) [...] *x x-e i-da-at dum-qi li-šá-pa-a* [...]-⌜*ia*⌝

72) [... *bu-un-ni-šú*$^{?}$] ⌜*nam*⌝-*ru-ú-ti it-ti* ^{d}UTU-⌜*ši*⌝ [*i-li-it*$^{?}$]-⌜*ti*⌝-*šú*

73) [...] ⌜*šul*⌝-*bur iš-di* GIŠ.GU.ZA LUGAL-*ti-ia li-tap-pa-lu a-ḫa-*⌜*meš*⌝

74) [...]-*ni* EŠ.BAR-*šú šá šum-qut na-ki-ri-ia li-šak-li-im ṣa-ad-du*

75) [... *a-na ni-iš*] ⌜ŠU⌝.II-*ia re-e-mu li-ir-ši-ma li-im-gu-ra qa-ba-a-a*

76) [...] MU.AN.NA.MEŠ *ṭu-ub* ⌜UZU⌝.MEŠ *ḫu-ud lìb-bi li-šim šim-ti*

77) [^{d}*nin-gal* ...] *x a-na* ^{d}30 ⌜*na*⌝-[*ram*]-*i-šá li-ḫa-as-si-sa* SIG_5.MEŠ-*ia*

78) [...] ⌜AD$^{?}$⌝ u_4-*me-šam* ⌜*la na-par*⌝-*ka-a li-iṣ-bat ab-bu-ut-ti*

79) [*a-na* EGIR u_4-*me ina* LUGAL.MEŠ]-*ni* DUMU.MEŠ-*ia šá* ⌜AN.ŠÁR ^{d}⌝30 *a-na be-lut* KUR *i-nam-bu-u zi-kir-šú*

80) [*e-nu-ma* É.KUR *šu-a-tu*] ⌜*la*⌝-*ba-riš il-la-*⌜*ku*⌝ *i-lab-bi-ru e-na-ḫu*

81) [*ša an-ḫu-us-su*] ⌜*ud*⌝-*da-šu-ú-ma ú-tar-ru šip-*⌜*ru*⌝ *šu-a-tu eš-šiš i-ban-nu-u*

82) [*šu-mì it-ti* MU]-*šú liš-ṭur* ⌜*ša*⌝ *šu-mì* MU AD-*ia* AD AD-*ia i-pa-áš-ši-ṭu-u-ma* MU-*šú i-šaṭ-ṭa-*⌜*ru*⌝

83) [^{d}30 EN GAL-*ú*] ⌜*ar-nu*⌝ *kab-tu še-er-ta-šu* GAL-*tum li-šá-áš-ši-šú-u-ma a-a ir-ši-šú re-e-mu*

84) [...] *x kam-mu* É ^{d}30 *ša* URU.KASKAL

foes.

Rev. 62–65) Two long-haired heroes of silver, replica(s) of bearde[d] sea-creatures, [...], wh[o] hold divine emblems with both of their hands, [...] — I cast their form [with th]irty talents (and) I made (their) [adorn]ment splendid. [I installed t]hem in the eas[tern] gate of the cella [a]s constant petitioners for my life.

Rev. 66–67) I [*complet*]*ely* surrounded it with a frieze (made) [with baked bricks] (colored with) obsidian (and) lapis lazuli. [I *finished* the w]ork of [that temple] in its entirety through the workmanship of the god Nudimmud (Ea).

Rev. 68–69) I grasped [the hands of the god Sîn, m]y [lord], and (then) made him enter (into Eḫulḫul) during celebrations (and) made [him] dw[ell on (his) ete]rnal [dais]. I offered [(sumptuous,) p]ure o[fferings] before him (and) pres[ented (him) with] my [gif]ts.

Rev. 70–78) [May] the deities Sî[n, Ningal], and Nusku [lo]ok [with pleasure] upon my good deeds. May [*the god Sîn*] make auspicious omens appear [... *for*] my [... *May he ... his*] radiant [*face*] with the god Šamaš, his [*offsprin*]*g*, (and) may they discuss with each other [... the sec]uring of the foundations of my royal throne. [...] may he (Sîn) reveal his decision with a sign concerning the cutting down of my enemies. (rev. 75) [...] may he have mercy [at] my [pra]yers and grant my plea(s). May he determine as my fate [...] (and) years of good health (and) happiness. May [the goddess Ningal ...] remind the god Sîn, her bel[ove]d, about my good deeds (and) [...] daily, without ceasing, may she intercede on my behalf.

Rev. 79–82a) [In the future, (as for) one of the king]s, my descendants, whom (the god) Aššur and the god Sîn nominate for ruling over the land, [when this temple] becomes old, grows ancient, (and) becomes dilapidated, may [the one who] renovates [its dilapidated section(s)] and restores (or) builds this work anew write [my name with] his [name].

Rev. 82b–83) (As for) the one who erases my name (or) the name of my father (or) grandfather, and writes his (own) name, may [the god Sîn, the great lord], make him suffer a severe penalty (as) his grievous punishment, and may he not have mercy on him.

Rev. 84) [...] the text for the temple of the god Sîn of the city Ḫarrān.

rev. 69 ⌜UDU⌝.[SISKUR.MEŠ (*taš-ri-iḫ-ti*)] ⌜KÙ⌝.MEŠ "[(sumptuous,) p]ure o[fferings]": The word *taš-ri-iḫ-ti* "sumptuous" frequently modifies UDU.SISKUR.MEŠ "offerings," and it may have been included in some exemplars of this inscription. However, it is clear that there is insufficient space at the beginning of the line in ex. 2 for it to be present in that exemplar.

208

This poorly-preserved, single-column clay tablet bears an archival copy or draft of a dedicatory inscription of Ashurbanipal that was inscribed on (metal-plated) statues of lion-headed eagles that were to be erected in a gateway of the god Sîn's ante-cella in the Eḫulḫul temple ("House which Gives Joy") at Ḫarrān. The badly-damaged tablet preserves parts of the opening dedication to Sîn, Ashurbanipal's name and epithets, the very beginning and end of the report describing the fashioning of the lion-headed eagles upon which this text was written, appeals for blessings from the moon-god for undertaking this work, advice to future rulers and warnings not to tamper with the king's inscription or the inscribed lion-headed eagles, and the subscript.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 8759 + Rm 133 + Rm 288	Nineveh, Kuyunjik	11.3×9.2×3.3	c

COMMENTARY

K 8759+ preserves the left halves of both faces of a single-column clay tablet, including parts of its top, left, and bottom edges. The fragments K 8759 and Rm 133 were joined by R. Borger, while the join of Rm 288 was recognized by E. Weissert.

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1995 Pongratz-Leisten, Studies Boehmer pp. 549–557 (copy, edition, study)
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TEXT

Obv.

1) ⌜*a*⌝-*na* ^{d}30 *na-an-nàr* AN-⌜*e*⌝ [*u* KI-*tim* ...]
2) ⌜*a*⌝-*pir* AGA ^{d}*a-nù-ú-ti* ⌜*ša*⌝ [...]
3) ⌜*mu*⌝-*ad-du-ú* u_4-*me* ITI *u* ⌜MU⌝.[AN.NA ...]
4) ⌜*mu*⌝-*kal-lim ṣa-ad-di* EN ⌜AGA⌝ [...]
5) ⌜*na*⌝-*din šip-ṭi* KUD-*is* EŠ.BAR ⌜AN-*e*⌝ [*u* KI-*tim* ...]

1–8) For the god Sîn, the light of heaven [and netherworld, ...], who is crowned with the crown of the highest rank, wh[o ..., w]ho marks the day, month, and y[ear ..., w]ho reveals the signs of the lord of the cr[own ..., (5) w]ho delivers verdicts, who renders decision(s) for heav[e]n [and netherworld, ...,

6) ⌜*mu*⌝-*ni-iḫ lìb-bi* DINGIR.MEŠ ⌜*mu*⌝-*pa-áš-*⌜*šir*⌝ [...]
7) *ga-mir ur-ti u ṭè-e-*⌜*me mu*⌝-*šaq-*⌜*qí*⌝ *x* [...]
8) ⌜*ša*⌝ *e-la šá-a-šú* DINGIR.MEŠ ⌜*at*⌝-[*ḫu*]-⌜*šu*⌝ *ši-mat* ⌜*šu-ut* AN⌝-[*e u* KI-*tim la i-šim-mu* ...]
9) ⌜d⌝AŠ.IM$_5$.BABBAR ZÁLAG ⌜AN⌝.TA.MEŠ [*mu*]-⌜*šaḫ*⌝-*li* ⌜*ek*⌝-[*le-ti* ...]
10) *x ša ina* ⌜IGI.DU$_8$⌝.A-*šú* ⌜*te*⌝-[*diš-ta*] ⌜*šak*⌝-*nu ú-šá-*⌜*pu*⌝-[*u ṣa-ad-da pi-i* UN.MEŠ *ú-kan-nu* ...]
11) [*kab*?]-*tu šá* ⌜d⌝*a*⌝-*nim* ⌜d⌝EN⌝.[LÍL *u* d]⌜*é*⌝-*a par-ṣu-*⌜*šu*⌝ [...]
12) [DINGIR?] *réme-nu-ú šá it-*⌜*ti*⌝ [dUTU *bu*]-*uk-ri-šú ši-*⌜*tul*⌝-[*tu i-šak-ka-nu* ...]
13) [*x*] *x ba-nu-ú* ⌜*na*?⌝-[*ram*?] DINGIR *u* d15 *ḫa-mì-*[*im pa-ra-aṣ* d*a-nù-ú-ti* ...]
14) [*na*]-⌜*din*⌝ GIŠ.GIDRU GIŠ.GU.ZA ⌜BALA⌝-[*e*] ⌜*ù*⌝ *a-ge-e* EN-*ú-*⌜*ti*⌝ [...]
15) ⌜*ḫa*?-*a*'-*iṭ*?⌝ *lìb-bi* ⌜UN⌝.[MEŠ *mu-na-ḫiš*] *ka-la da-*⌜*ád-me*⌝ [*a-šib é-ḫúl-ḫúl šá qé-reb* URU.KASKAL EN GAL-*e* EN-*šú*]
16) ⌜*a*⌝-*na-ku* m⌜AN⌝.ŠÁR-DÙ-⌜A⌝ [LUGAL GAL-*u* LUGAL] ⌜*dan*⌝-*nu* [LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI ...]
17) ⌜*ti*⌝-*ri-iṣ* ⌜ŠU.II d⌝[30 d*nin-gal u* d]⌜*nusku*⌝ [...]
18) ⌜GÌR⌝.NÍTA *kan-*⌜*šú*⌝ [*mi-gir* DINGIR *u* d15] ⌜*ra*⌝-*im ki-*⌜*na*⌝-[*a-ti* ...]
19) [*na*]-*ṣir a-mat* d[30 dNIN.GAL *u* d]⌜*nusku*? *mu*⌝-*ud-diš* [*eš-re-e-ti*? ...]
20) [DUMU] ⌜m⌝AN.ŠÁR-PAP-AŠ [LUGAL ŠÚ LUGAL KUR AN.ŠÁR].⌜KI GÌR⌝.[NÍTA KÁ.DINGIR.RA.KI *pa-liḫ* AN.ŠÁR *u* dNIN.LÍL]
21) [DUMU DUMU m]⌜d⌝30-PAP.MEŠ⌝-SU ⌜LUGAL⌝ [ŠÚ LUGAL KUR AN.ŠÁR].KI ⌜NUMUN⌝ [*da-ru-ú šá* LUGAL-*u-ti*?]

w]ho pacifies the heart of the gods, who releas[es ...], who issues final command and decisio[n, w]ho elevates [...], without whom the gods, [h]is br[others, could not determine] the fates of those of hea[ven and netherworld, ...];
9–15) the god Namraṣīt (Sîn), the light of the upper world, [who il]luminates the da[rkness, ...] at whose appearance *r*[*enewal* is pres]ent, makes [sign(s)] appe[ar, (and) establishes the *mood* of the people, [*the honored*] *one*, whose divine powers are the gods Anu, E[nlil, and] Ea, [..., the] merciful [*god*], who [takes] cou[nsel] together w[ith the god Šamaš], his [ch]ild, [...] ..., the creator, *be*[*loved of*] god and goddess, who gath[ers to *himself* (all) divine offices of the highest rank, ..., who besto]ws the scepter, throne, *p*[*alû*-insignia], and crown of rulershi[p, ..., *w*]*ho se*[*e*]*s* (*into*) the heart(s) of the peopl[e, who makes] all settlements [prosper, who resides in Eḫulḫul that is inside the city Ḫarrān, the great lord, his lord] —

16–21) I, Ashurbanipal, [great king], strong [king], [king of the world, king of Assyria, ..., the o]ne to whom the deities [Sîn, Ningal, and Nu]sku have stretched out (their) hand(s), [...], the obedie[nt gov]ernor, [favorite of god and goddess, who l]oves correc[t behavior, ..., who o]beys the command of the deities [Sîn, Ningal, and *Nusk*]*u*, who restores [*sanctuaries* ...; (20) son of] Esarhaddon, [king of the world, king of Assyria], g[overnor of Babylon, who reveres (the god) Aššur and the goddess Mullissu; grandson of] Sennacherib, ki[ng of the world, king of Assyria]; the [eternal] se[ed *of kingship*]:

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obv. 9 ⌜d⌝AŠ.IM$_5$.BABBAR "the god Namraṣīt (Sîn)": The god list AN: d*a-nu-um* Tablet III line 26 (Litke, God-Lists p. 119) identifies dAŠ.ÍM.BABBAR as d*nam*-[*ra-ṣi-it*] and lists it as a name of Sîn, and the god list AN: *Anu ša amēli* line 38 (ibid. p. 231) identifies him as d30 *šá ṣi-su nam-rat* "Sîn, whose rising is bright."
obv. 10 *x ša*: B. Pongratz-Leisten (Studies Boehmer p. 551) read the traces at the beginning of the line before *ša* as the end of a MAḪ sign, "[the exalte]d one," although it is unclear if there is sufficient space for this relatively large sign in the break. Restorations to this line are taken from text no. 216 obv. 10; the restoration of ⌜*te*⌝-[*diš-ta*] "*r*[*enewal*]" follows Hätinen, dubsar 20 p. 142.
obv. 11 For this reading of the line, see Hätinen, dubsar 20 p. 142 (with n. 754).
obv. 12 [DINGIR?] "[*god*]": Possibly restore [EN?] "[*lord*]"; see Hätinen, dubsar 20 pp. 142–143 (with n. 755).
obv. 13 ⌜*na*?⌝-[*ram*?] "*be*[*loved of*]": Or possibly read ⌜*mu*⌝-[*x x*] following A. Hätinen (dubsar 20 p. 143 [with n. 756]). *ḫa-mì-*[*im pa-ra-aṣ* d*a-nù-ú-ti*] "who gath[ers to *himself* (all) divine offices of the highest rank]": The restoration follows B. Pongratz-Leisten (Studies Boehmer p. 551). Along with this reading, Pongratz-Leisten (ibid. pp. 553–554) also raised the question as to whether such an epithet should be ascribed to Sîn or to Ištar (if d15 stands for Ištar and not "goddess" generically). She noted that the epithet is mainly used for Ištar in Neo-Babylonian inscriptions, with the first attestation of it in reference to Sîn appearing in Nabonidus' inscriptions. Similarly, it should be pointed out that in Ashurbanipal's corpus this epithet is explicitly used for Ištar in text no. 23 (IIT) line 6, *ḫa-mì-mat* GARZA.MEŠ d*a-num* ⌜*šu*⌝-*qu-ru-ti* "the one who has gathered to herself (all of) the valuable divine offices of the god Anu," and in Frame, RIMB 2 p. 225 B.6.32.19 line 5, *ḫa-mi-mat par-ṣi* "who has gathered to herself (all) divine offices." Thus, the epithet reconstructed here might apply to Ištar and not to Sîn.
obv. 14 For *palû* as an insignia of kingship, see CAD P p. 74 sub *palû* A 5.
obv. 15 ⌜*ḫa*?-*a*'-*iṭ*?⌝ "[*w*]*ho se*[*e*]*s* (*into*)": The reading follows A. Hätinen (dubsar 20 p. 143 [with n. 757]). The restorations at the end of the line are taken from text no. 216 obv. 16.
obv. 18 [*mi-gir* DINGIR *u* d15] "[favorite of god and goddess]": The restoration is taken from text no. 212 obv. 8′. B. Pongratz-Leisten (Studies Boehmer pp. 551 and 554) restored instead *pa-liḫ* DINGIR.MEŠ GAL.MEŠ "who reveres the great gods" based on Hunger, Kolophone p. 101 no. 327 line 2.
obv. 19 [*na*]-*ṣir a-mat* d[30 dNIN.GAL *u* d]⌜*nusku*?⌝ "[who o]beys the command of the deities [Sîn, Ningal, and *Nusk*]*u*": Compare the reading of text no. 212 obv. 9′, *na-ṣir a-mat* ⌜d⌝30 *u* d*nin-gal* "who obeys the command of the god Sîn and the goddess Ningal."
obv. 21 ⌜NUMUN⌝ [*da-ru-ú šá* LUGAL-*u-ti*?] "the [eternal] se[ed *of kingship*]": For this restoration, see text no. 9 (Prism F) vi 66, text no. 11 (Prism A) x 112, and text no. 212 obv. 12′.

22) [*ú-še*]-˹*piš*˺-*ma* 2 ˹U$_5$˺.[*x x* (*x*) KÙ.BABBAR *eb*]-˹*bi*˺ [...]
23) [...] *x* ˹TU˺ MA ḪI$^{?}$ [...]
Lacuna of 3 lines
Rev.
1) ˹ZAG˺ *u* GÙB *šá* É *pa-paḫ* ˹*é*˺-*ḫúl-ḫúl* É ˹d˺[30 ...]
2) *a-na šat-ti* ^{d}30 EN ˹GAL˺-[*u*] *ina a-ṣe-e u e-*˹*re*˺-[*bi* ...]
3) *an-zi-i šu-nu-*˹*ti*˺ SIG$_5$-*iš nap-lis-*˹*ma*$^{?}$˺ [...]
4) ^{d}30 EN GAL-*ú ur-*˹*rik*˺ UD.MEŠ-*ia* TI.LA *qí-*˹*šá*˺ [...]
5) *id-na uš-pa-ru ki-i-nu* GIŠ.GIDRU *i-šar-ti šu-*˹*úr*˺-[*ka* ...]
6) ^{d}*nin-gal ḫi-ir-tú* ˹*na*˺-*ram-ta-ka ba-laṭ* ZI-*tì* [*liq-ba-a*$^{?}$ ...]
7) ^{d}*nusku* SUKKAL *ṣi-*˹*i*˺-*ru mu-ma-*ʾ*e-er é-ḫúl-*˹*ḫúl*˺ [...]
8) *ina* BALA.MEŠ UD.MEŠ ˹SÙ˺.MEŠ *ki-ma šip-ru šu-a-tú i-na-*[*ḫu-ma il-la-ku la-ba-riš*]
9) *an-zi-i* ˹*šu*˺-[*nu-ti*] *ši-pir* ŠU.II-*ia li-diš-ma* ˹*ši*˺-[*pir* ŠU.II-*ia a-a ú-šá-an-ni-ma li-ter áš-ru-uš-šú-un*]
10) *ta-nit-*˹*ti*˺ [^{d}30 ^{d}]˹*nin*˺-*gal u* ^{d}*nusku* EN.MEŠ-˹*ia*˺ [*u zi-kir* MU-*ia* KI MU-*šú liš-ṭur-ma li-zi-ba aḫ-ra-taš*]
11) ˹*ša*˺ *an-*˹*zi*˺-[*i šu-nu*]-˹*ti*˺ *la-pa-an* KÁ *é-ḫúl-*˹*ḫúl*˺ [É ^{d}30 EN-*ia ú-nak-ka-ru-ma a-na šip-ri šá-nim-ma ep-pu-šú*]
12) ˹*ù ta-nit*˺-[*ti*] ˹d˺[30] ˹EN˺-*ia ib-ba-tu-ma* [*zi-kir* MU-*ia ú-šá-an-nu-u*]
13) [^{d}]˹30 EN˺ [GAL]-˹*ú*˺ GIŠKIM.MEŠ ḪUL-*šú* [*ina* AN-*e u* KI-*tim li-šá-pi-ma a-a* ...]

14) [*ša ina* UGU] ˹*an*˺-*zi*-[*i ša é-ḫúl-ḫúl* É ^{d}30 *ša* URU.KASKAL]

22–23) [I had] two [... ma]de [of shin]y [silver ...] ... [...]

Lacuna of 3 lines

Rev. 1) On the right and on the left of the cella of Eḫulḫul, the temple of the god [Sîn, ...].
Rev. 2–7) On account of this, O Sîn, the gre[at] lord, when exiting and en[tering ...] look kindly upon those lion-headed eagles *a*[*nd* ...]. O Sîn, the great lord, prolong my days, grant [me] life, [...], (rev. 5) give me a true staff, gra[nt me] a just scepter [... *May*] the goddess Ningal, your beloved spouse, [*command for me*] the preservation of (my) life [... *May*] the god Nusku, the exalted vizier, who administers the Eḫulḫ[ul, ...].

Rev. 8–10) During a reign in the dist[ant] future, when this work becomes dilapid[ated and old], may he restore t[hese] lion-headed eagles, my handiwork, [not change my handi]wo[rk, and return (them) to their place. May he write (on them)] the praise of [the deities Sîn, N]ingal, and Nusku, m[y] lords, [and the mention of my name with his (own) name and deposit (them) for all time].
Rev. 11–13) (As for) the one who [removes thes]e lion-headed eagl[es] from the gate of Eḫulḫ[ul, the temple of the god Sîn, my lord, and (re)fashions (their metal) for another work], or destroys the prai[se] of the god [Sîn], my [lo]rd, and [changes the mention of my name, may the god] Sîn, the [grea]t lo[rd, make] inauspicious omens about him [appear in heaven and netherworld and not ...].

Rev. 14) [That which is (written) upon the lio]n-headed ea[gles of Eḫulḫul, the temple of the god Sîn of the city Ḫarrān].

rev. 8 B. Pongratz-Leisten (Studies Boehmer p. 552) restored *rubû arkû* "a future ruler" at the end of the line, but this phrase never appears in the Ḫarrān display texts.
rev. 9–10 The restorations in the second half of rev. 9 are based on the pattern of the other Ḫarrān display texts; see text no. 210 rev. 3′, text no. 211 rev. 15, text no. 212 rev. 12′, text no. 214 rev. 6, and text no. 209 rev. 6–7. ˹*ši*˺-[*pir* ŠU.II-*ia*] "[my handi]wo[rk]": Or possibly ˹*ši*˺-[*pir-šú-nu*] "[their handi]wo[rk]." The restorations of rev. 10 are taken from text no. 211 rev. 16 and text no. 212 rev. 13′.
rev. 11 [*a-na šip-ri šá-nim-ma ep-pu-šú*] "[(re)fashions (their metal) for another work]": This phrase only appears in the curse formulae of dedicatory texts for objects at Ḫarrān (see text nos. 209 rev. 16; 210 rev. 7′ [partially restored]; 211 rev. 17 [restored]; 212 rev. 14′; 213 rev. 5′ [partially restored]; 214 rev. 10; and 216 rev. 1′ [partially restored]). Given that these inscriptions concern the fashioning of metal-plated objects, the phrase likely refers to stripping the items of their metal and then reworking it for the plating of another object. This interpretation is confirmed by the addition of a direct object for the verb in the parallel line of text no. 209 rev. 16, which has *iḫ-ze-*˹*e*˺*-šú a-na šip-ri šá-nim-ma e-pu-šú* "(re)fashions its mountings for another work." Such mountings are made of precious metals and are used for setting stones and decorating objects (CAD I/J pp. 47–48 sub *iḫzū*).

209

Bu 89-4-26,209, a single-column clay tablet, is inscribed with a draft of a dedicatory inscription of Ashurbanipal to the goddess Ningal (Nikkal), Sîn's consort. The original was to be inscribed on reddish-gold-plated carrying poles (*gištallū*) used for carrying a divine statue. These ornate objects would have been displayed in Egipar ("Giparu-House"), the seat of this goddess that was probably situated in the Eḫulḫul temple at Ḫarrān. The tablet contains a long dedication to the goddess Ningal (which includes numerous epithets of hers), Ashurbanipal's name and epithets, a report describing the fashioning of the poles upon which this text was written, part of the appeals for blessings from the goddess for this work, Ashurbanipal's advice to future rulers and warnings not to tamper with Ningal's inscribed carrying poles, and a subscript.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
Bu 89-4-26,209	Nineveh, Kuyunjik	12.6×8.8×2.2	c

COMMENTARY

Bu 89-4-26,209 preserves almost all of the clay tablet, with only some damage to its top corners and especially to the bottom of the tablet, particularly on the reverse. Most of the top, left, and right edges are preserved, and although the bottom edge is broken away, there do not appear to be any lines missing from either face of the tablet.

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TEXT

Obv.

1) [*a-na* ^{d}]⌜*nin*⌝-*gal* DÙG-*bát* TI *i-lat*
ta-na-⌜*da*⌝-[*a-ti*]
2) [(*x x*)] *um-mi* DINGIR.MEŠ *qa-*⌜*rit*⌝-[*ti*]
3) [*ri*]-⌜*im*⌝-*tum da-mì-iq-tum šá bu-un-ni*
⌜*nam*⌝-[*ru*]
4) [*šá*] ⌜GIM⌝ u_4-*me it-tan-bi-ṭu zi-*⌜*mu*⌝
5) ⌜*ḫi-rat*⌝ ^{d}ŠEŠ.KI-*ri* EN *a-šá-re-di šu-pu-u* ZÁLAG
AN-*e né-su-u-*⌜*ti*⌝
6) *a-lid-da-at* ^{d}UTU-*ši* ZÁLAG *kib-ra-a-ti šá šip-ṭu u*
EŠ.BAR *gúm-mu-ru* ŠÚ UR [*x*]
7) *ṣa-bi-ta-at ab-bu-ti a-na na-an-*⌜*nar*⌝
DINGIR.MEŠ *na-ra-mì-i-šá* ^{d}⌜30⌝
8) *ma-*⌜*li*⌝-*kàt* GALGA *qa-ba-at* SIG_5-*tim a-na* ^{d}UTU
bu-uk-ri-[*šá*]
9) *mu-dam-mì-qat a-mat un-ni-ni mu-ad-*⌜*da-a-ta*⌝
LUGAL *pa-li-ḫi-i-*⌜*šá*⌝
10) *ru-ba-a-tu réme-ni-tum ma-ḫi-rat tés-li-ti*
a-ši-bat é-gi$_6$*-pàr*
11) *šá qé-reb* URU.*ḫar-ra-na* GAŠAN GAL-*ti*
GAŠAN-*šú*

1–11) [For the goddess Ni]ngal, who makes life pleasant, goddess worthy of pra[ise], mother of the gods, the hero[ic one, the] gracious [wil]d cow, who(se) face is ra[diant, who(se)] featu[res] always shine brightly [l]ike daylight, (5) wi[f]e of the divine light (Sîn) — foremost lord, resplendent one, light of the distan[t] heavens — who bore the god Šamaš — the one who lights up the four quarters (of the world), who(se) judgement and decision are *final* ... — who intercedes for the light of the gods, her beloved, the god S[în], who gives counsel (and) says favorable thing(s) to the god Šamaš, [her] child, who makes the words of prayers pleasing, who appoints the king who reveres her; (10) the ruler, merciful one, who accepts petitions, who dwells in Egipar that is inside the city Ḫarrān, the great lady, his lady —

12) *ana-ku* ^{m}AN.ŠÁR-DÙ-A MAN GAL-*u* MAN *dan-nu*
MAN ŠÚ MAN KUR AN.ŠÁR.KI
13) ⌜DUMU⌝ ^{m}AN.ŠÁR-PAP-AŠ ⌜MAN⌝ GAL-*u* MAN
dan-nu MAN ŠÚ MAN KUR AN.ŠÁR.KI
14) ⌜DUMU⌝ DUMU ^{md}30-PAP.MEŠ-SU MAN GAL-*u*
MAN ⌜*dan*⌝-*nu* MAN ŠÚ MAN KUR AN.ŠÁR.KI
15) ⌜LUGAL⌝ *na-ram* ^{d}30 *u* ^{d}UTU NUN *na-a'-du*
16) *ni-šit* IGI.II ⌜^{d}⌝*nin-gal u* ^{d}*nusku*
17) *šá ina ku-un lìb-bi-šú-nu* ⌜*ke*⌝-*niš ut-tu-ú-šú-ma*
18) *a-na du-ur* u_4-*me iq-bu-u* ⌜*e-peš*⌝ LUGAL-*ú-ti-šú*
19) *ú-še-piš-ma mar* NENNI *giš-tal-le* GIŠ.SÙḪ.⌜NA⌝
iṣ-ṣi gít-ma-li
20) ⌜*šá*⌝ *dun-nu-nu* Á-*su-*⌜*un*⌝
21) *ap-pu u* SUḪUŠ *ina* KÙ.GI ⌜ḪUŠ-*e*⌝ *mar* ⌜NENNI⌝
KI.LÁ *uḫ-ḫi-iz-*⌜*ma*⌝
22) GIM u_4-*me ú-nam-me-*⌜*ra pi*⌝-*in-gi-šú-*⌜*un*⌝
23) *a-*⌜*na*⌝ *i-tab-bul* DINGIR-*ti-šá* GAL-*tú šá a-ṣe-*⌜*e* É⌝
a-ki-ti e-piš-⌜*tu*$^{?}$⌝ [*x* (*x*)]
24) *a-na da-rat* MU.AN.NA.MEŠ *la-bar* u_4-*me* SÙ.MEŠ
a-na DINGIR-*ti-šá* ⌜*ú*$^{?}$⌝-[*kin*]

12–18) I, Ashurbanipal, great king, strong king, king of the world, king of Assyria; son of Esarhaddon, great king, strong king, king of the world, king of Assyria; grandson of Sennacherib, great king, strong king, king of the world, king of Assyria; (15) the king beloved by the gods Sîn and Šamaš, pious prince, favorite of the deities Ningal and Nusku, one whom they firmly chose with their steadfast hearts and commanded his exercising the kingship for all time:

19–24) I had as many as such-and-such poles of *šaššūgu*-wood made, wood (pieces) of equal size whose strength was very great. I inlaid the(ir) top and bottom (ends) with reddish gold amounting to such-and-such weight an[d] (thus) I made thei[r c]aps shine like daylight. *I* [*established*] (*this*) *wor*[*k*] for her divinity for lasting years (and) for long into the distant future in order to carry around her great divinity whenever (she) goes forth from the *akītu*-house.

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obv. 2 [(*x x*)]: The space in front of *um-mi* is likely blank despite the damage to the tablet, just like there is blank space at the beginning of obv. 11, 16, rev. 11, 14, 18, and 21. In contrast, T. Meek (JAOS 38 [1918] p. 167) restored *a-na* "for."

obv. 4 *zi-*⌜*mu*⌝ "featu[res]": T. Meek (JAOS 38 [1918] p. 167) and A. Hätinen (dubsar 20 p. 301) restored *zi-*⌜*mu*⌝-[*šá*] "[her] featu[res]." However, this word is written at the very end of the line and there is insufficient space to restore the pronominal suffix given that the scribe did not write on the right edge of the tablet elsewhere. This conclusion is supported by the fact that the scribe did not include a resumptive pronominal suffix on *bu-un-ni* "face" in the parallel clause of the previous line.

obv. 6 *gúm-mu-ru* ŠÚ UR [*x*] "are *final* ...": The reading *gúm-mu-ru* is based on Meek, JAOS 38 (1918) p. 167 and CAD G p. 30 sub *gamāru* 3.f; compare the reading *núm-mu-ru šu*$^{?}$*-ur*$^{?}$ ... "erhellen ?? ..." in Streck, Asb. pp. 288–289. It is unclear how to construe the final signs of the line. T. Meek (JAOS 38 [1918] pp. 167 and 171) suggested *šu-ur-*[*riš*], and translated the end of the line as "are replete with light."

obv. 19 and 21 NENNI "such-and-such": The use of NENNI indicates that the tablet contains a draft of an inscription rather than an archival copy given that the numbers in obv. 19 and 21 would have been filled in later, presumably when the text was inscribed on the dedicatory objects themselves.

25) ⌜*a-na*⌝ *šat-ti* ^{d}*nin-gal e-tel-let* ^{d}15.MEŠ *šu-*⌜*pu*⌝*-*[*tu x x* (*x*)]
26) [*giš-tal*]*-*⌜*le*⌝ *šú-nu-ti* SIG$_5$*-iš lip-pa-lis-ma* ⌜ḪÚL$^{?}$⌝*-*[*iš*$^{?}$ ...]
27) [... ^{d}]⌜*nin*⌝*-gal x x eb-bu* MA *x* (*x*) [...]
28) [...] *x x* (*x*) [...]

Rev.

1) [...] *x* ⌜TI⌝ [(*x*)] *x x* TAB *x* [...]
2) [...] ⌜AŠ AM$^{?}$ ḪAL$^{?}$⌝ *liš-ku-na li-iṣ-*⌜*ṣur*⌝ [...]
3) *x* ŠI BI A *x* [*x*] (*x*) ^{d}UTU *li-te-diš* ⌜*li*⌝*-*[...]
4) *ina* BALA*-e* UD.⌜MEŠ⌝ [GÍD].⌜DA⌝.MEŠ *e-nu-ma giš-tal-*⌜*le*⌝ [*šú-nu-ti*]
5) 1*-en ina lìb-bi-*⌜*šú-nu in-na-ḫu*⌝*-ú-ma i-raš-šú-u* ⌜*ni*⌝*-*[*qit-tú*]
6) *giš-tal-le šú-nu-ti li-*⌜*id*⌝*-diš-ma ši-pir* ⌜ŠU⌝.[II*-ia*]
7) *a-a ú-šá-*⌜*an*⌝*-ni-ma* ⌜*li*⌝*-ter áš-ru-*⌜*uš*⌝*-*[*šú-un*]
8) *ni-iš zi-kir* ^{d}*nin-*⌜*gal*⌝ *be-el-*⌜*ti*⌝*-*[*ia*]
9) *ù ta-nit-ti* DINGIR.MEŠ GAL.MEŠ ⌜*ti-ik*⌝*-le-ia liš-ḫu-*[*ut-ma*]
10) *zi-*⌜*kir*⌝ MU*-ia* SIG$_5$ *šá* ⌜AN⌝.ŠÁR *u* ^{d}⌜AMAR⌝.[UTU]
11) UGU *kal mal-ki ú-šar-bu-*[*u*]
12) *it-ti* ⌜MU*-šú*⌝ *ṣe-ru-uš-šú liš-ṭur-ma* ⌜*li*⌝*-zib aḫ-ra-a-ti*
13) ^{d}30 *u* ⌜^{d}*nin*⌝*-gal ši-pir* ŠU.II*-šú ḫa-diš* ⌜*lim*⌝*-ḫu-ru-ma*
14) *lim-gu-ru su-pe-e-šú*
15) *ù* ⌜*ša giš*⌝*-tal-le šú-nu-ti ú-nak-*⌜*kar*⌝*-ú-ma*
16) *iḫ-ze-*⌜*e*⌝*-šú a-na šip-ri šá-nim-ma e-pu-šú*
17) *ù* ⌜*ta*⌝*-nit-ti* ^{d}*nin-gal* GAŠAN*-ia* ⌜*ib*⌝*-ba-tu-ma*
18) ⌜*zi*⌝*-kir* MU*-ia ú-*⌜*šá*⌝*-an-nu-u*
19) ^{d}30 EN GAL*-u ga-nun-šú lu-šag-lid-su-ma x x* (*x*) ⌜TI⌝ *li-ir-pu-ud*
20) ^{d}*nin-gal* GAŠAN GAL*-tú ṣi-mit-*⌜*ti*⌝ GIŠ.*ni-ri-šú lip-ṭùr-ma*
21) *liš-bi-ra* GIŠ.*ab-šá-an-šú*

22) ⌜*an*⌝*-ni-u šá* UGU *giš-tal-le šá* ^{d}*nin-gal*

25–Rev. 3) On account of this, may the goddess Ningal, pre-eminent one of the goddesses, resple[ndent one, ...], look kindly upon these [pole]s and [*with*] *plea*[*sure* ... the goddess Ni]ngal ... [...] ... [... (rev. 1) ...] ... [...] ... may he set (and) protect [...] ... may the god Šamaš continually renew (and) m[ay ...].

Rev. 4–14) During a reign in the [dist]ant future, when (even) one among [these] pole[s] becomes dilapidated and sustains d[amage], may he restore these poles, not change [my] han[di]work, and return (them) to t[heir] place. May he respe[ct] the oath sworn by the goddess Ningal, [my] lady, and the praise of the great gods, who support me, [and] (rev. 10) may he write on it the mention of my good name, which the gods Aššur and Mar[duk] had made great[er] than (those of) all (other) rulers, with his (own) name and deposit (it) for the future. May the god Sîn and the goddess [N]ingal accept his handiwork with pleasure and grant his prayers.

Rev. 15–21) But (as for) the one w[ho] rem[o]ves these [p]oles and (re)fashions its mountings for another work, or destroys the praise of the goddess Ningal, my lady, and changes the mention of my name, may the god Sîn, the great lord, make his living quarters so terrifying to him that he must roam around *outside*, (and) (rev. 20) may the goddess Ningal, the great lady, release his harness-broken (steeds) and smash his yoke.

Rev. 22) [T]his is what is (written) upon the poles of the goddess Ningal.

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obv. 25 [*x x* (*x*)]: T. Meek (JAOS 38 [1918] p. 170) restored *qa-rit-tum* "warrior" after *šu-*⌜*pu*⌝*-*[*tu*] "resple[ndent one]," but it is unclear if there is sufficient space on the tablet for such a restoration.

rev. 5 ⌜*ni*⌝*-*[*qit-tú*] "d[amage]": For this reading, see Frame, RIMB 2 p. 255 B.6.33.4 line 28.

rev. 19 *x x* (*x*) ⌜TI⌝ *li-ir-pu-ud* "he must roam around *outside*": The copies of both T. Meek (JAOS 38 [1918] p. 169) and J.A. Craig (ABRT 2 p. 2) present the signs before *li-ir-pu-ud* as ^{d}LAMMA TI, translating "may the *shedu*-spirit take away his life." After collation, J. Novotny (Eḫulḫul p. 236 with n. 692 and p. 375) confirmed that the signs appear as copied, and read ⌜$^{d!}$LAMMA$^{!}$ TI$^{!}$⌝. CAD K p. 123 sub *kamītu* A b.2′ instead read the traces as *ka-ma-a-ti* "outside." The value of the latter reading is that this noun is expected with the verb *rapādu* (see the additional references in CAD K). Moreover, the phrase *li-ir-pu-da ka-*⌜*ma*⌝*-*[*a-ti*] appears in the curse formula of text no. 216 rev. 3′, which is also part of Ashurbanipal's Ḫarrān corpus. The wedges at the present location (including the *li* of *li-ir-pu-ud*) of Bu 89-4-26,209 are not impressed as deeply as those elsewhere on the tablet, which may signal that the scribe was trying to erase and correct this part of the line. However, in doing so, he did not impress the new wedges well enough into the clay, making it difficult to discern what signs he intended to write here. Thus, a poorly written *ma-a* could look like LAMMA on the tablet; unfortunately, the first sign in question is damaged, making it difficult to assess further. The translation tentatively follows the reading in the parallel line of text no. 216.

210

The upper portion of a single-column clay tablet bears an archival copy or draft of a dedicatory inscription of Ashurbanipal to the god Nusku in Ḫarrān. Given that the text deals with the construction of an object for Nusku's temple Emelamana ("House of the Radiance of Heaven"), the original was most likely to be displayed in that temple. Unfortunately, the object that was to be dedicated to the god is not known since the report concerning the fashioning of that object is not preserved. The extant portions of the tablet contain parts of an opening dedication to the god Nusku (along with a list of his epithets), Ashurbanipal's titulary, an appeal for blessings from the god for creating the ornate object for his temple, advice to future rulers and warnings not to tamper with the work, and a subscript.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2803 + K 3256	Nineveh, Kuyunjik	18.2×8.8×2.9	c

COMMENTARY

K 2803+ preserves both faces from the upper half of a broad, single-column clay tablet, along with portions of its top and left edges. The join between the fragments K 2803 and K 3256 was made by J. Novotny. Restorations to the text are broadly taken from text nos. 211 and 213–214.

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1895 Craig, ABRT 1 p. 35 (K 3256 obv., copy)
1905 Jastrow, Religion 1 pp. 487–488 (K 3256 obv., translation, study)
1933 Bauer, Asb. pp. 36–39 with the notes, and pls. 28–29 (K 2803, copy, conflated edition with text nos. 211 [K 2813] and 214 [Sm 530 + Rm 2,235]; study)
1996 Borger, BIWA pp. 330 and 332 (study)
2002 Novotny, Studies Walker p. 192 n. 4 (study)
2003 Novotny, Eḫulḫul pp. 38–39, 180, 236–239, 386–387, and *passim* (copy, transliteration; rev. 10′, translation; study)
2020 Novotny, Studia Chaburensia 8 pp. 81–82 and 87 no. 6 (rev. 10′, translation, study)
2021 Hätinen, dubsar 20 pp. 203 (n. 1149), 260 (n. 1470), 315 (n. 1794), and 404–405 (obv. 11, rev. 9′, study)

TEXT

Obv.

1) *a-na* ^{d}*nusku* EN *šur-bé-e da-a-*ʳ*a*ˀ*-an* ʳ*ṣi*ˀ*-*[*i-ri pa-qid* NIDBA.MEŠ *šá* DÙ (^{d}*í-gì-gì u*) ^{d}GÉŠ.U *mu-ma-*ʾ*e-er é-kur*]

1–3) For the god Nusku, supreme lord, e[xalted] judge, [who oversees the *nindabû*-offerings for all (the Igīgū and) the Anunnakū gods, who administers the Ekur],

obv. 1 *da-a-*ʳ*a*ˀ*-an* ʳ*ṣi*ˀ*-*[*i-ri*] "e[xalted] judge": The duplicate line in text no. 211 obv. 1 has ʳ*da*ˀ*-a-a-ni ṣi-i-*ʳ*ri*ˀ. Unless the scribe intended for the AN sign of *da-a-*ʳ*a*ˀ*-an* to be read as *-ani* based on its value of *Anu/Ani* when used as a logogram for the god Anu, such a writing could be an example of his lack of attention to proper case endings. [*pa-qid* NIDBA.MEŠ *šá* DÙ (^{d}*í-gì-gì u*) ^{d}GÉŠ.U] "[who oversees the *nindabû*-offerings for all (the Igīgū and) the Anunnakū gods]": This restoration is based on text no. 211 obv. 1, text no. 214 obv. 1, and also Maqlû II line 2 (Abusch, Maqlû pp. 235 and 293), which reads *pa-qid* NIDBA.ʳMEŠˀ *šá ka-la* ^{d}*í-gì-*ʳ*gi*ˀ "who oversees the *nindabû*-offerings for all the Igīgū gods." Although the Maqlû text only mentions one group of gods in its account, the reference to the Igīgū and Anunnakū gods together in obv. 5 (restored from text no. 211 obv. 5) suggests that both appeared here as well.

2) ZÁLAG *nam-ru mu-nam-*⌜*mir*⌝ *mu-ši-ti* ⌜^{d}GIBIL$_6$⌝ [*ga-áš-ru tap-pe-e* ^{d}UTU *da-a-a-ni*]
3) DINGIR KÙ *mul-lil* ⌜DINGIR⌝ *u* ⌜LÚ *mu*⌝*-nam-mir* ⌜*e*⌝*-*[*ṭu-ti ša ki-ma* ^{d}UTU*-ši ú-nam-ma-ru ek-le-tú*]
4) ^{d}*nusku šur-bu-u* DINGIR ⌜*qar*⌝*-du qa-*⌜*mu-ú*⌝ ḪUL.MEŠ [*šá* KUR *la ma-gi-re ú-ḫa-am-ma-ṭu nab-lu-šu*]
5) *mu-še-rib ur-ti u ṭè-e-me pa-qid* ^{d}⌜*i*⌝*-*[*gì-gì u* ^{d}*a-nun-na-ki ... te-re-e-ti*]
6) ⌜*na*⌝*-din sur-qin-ni mu-šaḫ-miṭ tak-li-me a-*⌜*na* DINGIR⌝.[MEŠ GAL.MEŠ UZ ... AD.MEŠ*-šú*]
7) IBILA *é-kur šur-bu-ú šá ki-ma* ^{d}ŠEŠ.KI*-ri* ⌜EŠ⌝.[BAR URU.URU *i-par-ra-su ú-šá-pu-u ki-na-a-ti*]
8) *mut-tab-bil pa-ra-aṣ* ^{d}EN.LÍL*-ú-ti na-ṣir pi-*⌜*riš*⌝*-*[*ti ša e-la šá-a-šú ina é-kur la iš-šak-ka-nu ši-tul-tú*]
9) *ḫa-a-a-iṭ ur-ti gim-ri mu-še-rib te-re-*⌜*e-ti*⌝ [*kak-dà-a ma-ḫar* ^{d}30 ^{d}ŠEŠ.KI*-ri*]
10) ⌜*da*⌝*-a-a-an kit-ti ba-ru-ú ka-raš* UN.⌜MEŠ⌝ *šá* ⌜*ki*⌝*-*[*ma* ^{d}ÍD *ub-ba-bu ke*]*-*⌜*e*$^{?}$⌝*-*[*nu u rag-ga*]
11) ⌜*mu*⌝*-ub-*⌜*bi*⌝*-ib kit-ti u mi-šá-ri šá a-*⌜*na*⌝ *ḫul-lu-uq* ⌜*mu*⌝*-*[*uṣ-ṣab-ri ú-ma-*ʾ*e-e*]*-*⌜*ru*⌝*-šú* ⌜LUGAL DINGIR⌝.[MEŠ ^{d}AŠ.IM$_5$.BABBAR]
12) ⌜SUKKAL⌝ *ṣi-i-ru mu-šá-pu-ú* MUNUS.SIG$_5$.MEŠ *šá* EŠ.BAR*-šú* [*la ut-tak-ka-ru la*] ⌜*in*⌝*-nen-nu-ú* [*qí-bit-su*]
13) [...] *x x rag-gi mu-ḫal-liq za-ma-a-ni šá an-zil-*⌜*la*⌝*-*[*šú la*] ⌜*kit*⌝*-tu u e-peš* ⌜*sur-ra*⌝*-*[*a-ti*]
14) [*mu-šab*]*-*⌜*riq*⌝ *za-a-a-ri šá a-na na-dan šip-ṭi u* ⌜EŠ⌝.[BAR *uṣ-ṣu*]*-*⌜*ú*⌝*-ma su-uq* URU*-šú i-ba-*⌜ʾ⌝*u*⌝*-*[*u*]
15) [...] *x* ⌜*le*⌝*-qu-ú un-nin-ni šá a-na* ⌜*še*⌝*-*[*me*]*-*⌜*e*⌝*-šú i-raš-šu-u sa-lim* ⌜MUNUS.SIG$_5$⌝.[MEŠ]
16) [...] *x mu-še-šir* ⌜*ke*⌝*-e-ni* ⌜*a*⌝*-*[*šib é-me*]*-*⌜*lám*⌝*-an-na šá qé-reb* URU.KASKAL ⌜EN⌝ GAL*-*⌜*e*⌝ [EN*-šú*]
17) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN GAL*-u* MAN *dan-nu* MAN] ⌜*kiš*$^{?}$*-šá*$^{?}$*-ti*$^{?}$⌝ MAN KUR AN.ŠÁR.[KI] ⌜GÌR.NÍTA⌝ *it-pe-šú pa-liḫ* DINGIR.MEŠ ⌜GAL⌝.[MEŠ]
18) [...] ⌜É$^{?}$⌝.KUR$^{?}$ *u* ⌜BÁRA$^{?}$⌝ *iḫ-šu-ḫu-šú* NUN ^{d}⌜ŠEŠ.KI⌝*-*[*ru*]
19) [...] *ú-šar-bu-ú* ⌜*mal*⌝*-*[*kut-su*]
20) [(...) ^{d}*nin-gal ... it-tar-ru-šu-ma ...*] *x-tu ma-ḫar* ⌜^{d}30⌝ [*na-ram-i-šá*]
21) [... ^{d}*na-an-na-ri* MUNUS.SIG$_5$.MEŠ*-šú*] ⌜*taq*⌝*-bu-u*

bright light that lights up the night, [powerful] f[ire, friend of the god Šamaš, the judge], holy god, who purifies [go]d and man, who lights up the da[rkness, who lights up the dark like the sun];

4–6) the god Nusku, supreme one, heroic god, who burns up evil ones, [whose flames scorch the land of the insubmissive], who introduces command and directive, who oversees the I[gīgū and Anunnakū gods, ... instructions], who provides strewn offerings, who quickly dispatches the meal-offering(s) for the [great] g[ods ... his fathers];
7–9) supreme heir of Ekur, who [renders] de[cision(s) for cities] like the divine light (Sîn) [(and) proclaims truth], who carries out the cultic rite(s) of the office of supreme power, who keeps secr[et(s), without whom no deliberation is held in Ekur], who watches over the command of everything, who [constantly] brings instructions [before the god Sîn, the divine light];

10–12) righteous [j]udge, who sees the mind of the people, who [*purifies* the *j*]u[*st* and the wicked] l[ike the Divine River, w]ho keeps truth and justice pure, whom the king of the g[ods, the god Namraṣīt (Sîn), commissio]ned to destroy the ma[licious], the exalted [viz]ier, who proclaims good things, whose decision [cannot be altered (and) whose command cannot be c]hanged;
13–16) [...] ... the wicked, who destroys enemies, the one to who[m inju]stice and decei[tful] acts are an abominatio[n, who strike]s foes [with lightning], who [goes o]ut and wal[ks] along the streets of his city to give judgement and de[cision, (15) ...], who accepts prayers, who shows benevole[nt] mercy to the one who o[be]ys him, [...], who makes the just prevail, who dwe[lls in Emel]amana which is inside the city Ḫarrān, the great lord, [his lord] —

17–21) [I, Ashurbanipal, great king, strong king, king of the *wo*]*rld*, king of Assyria, capable [gov]ernor, who reveres the great god[s, ...] for [who]m the prince, the divine lig[ht] (Sîn), desired [(...) *the tem*]*ple* and *d*[*ai*]*s*, [... (and) whose] rule[rship] he made great, (20) [(...) whom the goddess Ningal ... guided and ...] ... before the god Sî[n, her beloved, (...) about whom you, ... *of* the divine light (Sîn), sp]oke [favorably] be[fo]r[e the father of the one who had begotten you];

obv. 2–3 There is some ambiguity as to which epithets belong to the god Šamaš or to the god Nusku, although *da-a-a-ni* "the judge" certainly belongs to the former.
obv. 10 [*ub-ba-bu ke*]*-*⌜*e*$^{?}$⌝*-*[*nu u rag-ga*] "[*purifies* the *j*]u[*st* and the wicked]": The restorations are taken from text no. 214 obv. 10b. The usual meaning of the D stem for *ebēbu* of "clean" or "clear" (CAD E pp. 5–7 sub *ebēbu* 2) seems out of place here since a judge or the divine river would presumably not perform such an action on the *ragga* "wicked." In the present context, possibly translate "*clarifies*," assuming that the nuance of the verb deals with determining the innocent from the guilty as during the river ordeal.
obv. 14 [*mu-šab*]*-*⌜*riq*⌝ *za-a-a-ri* "[who strike]s foes [with lightning]": The restoration is based on Maqlû II line 8 (Abusch, Maqlû pp. 235 and 293).

⌜*ma-ḫar*⌝ [*a-bi a-li-di-ka*]
Lacuna
Rev.
Lacuna
1′) [... *ba-laṭ* ZI-*ia kak-dà-a liq-bi ṭè-ma*] ⌜*li-ter-riš-ka*⌝ [*ba-lá-ṭi*]
2′) [*ina* BALA.MEŠ UD.MEŠ SÙ.MEŠ *ki-ma ... šu-a*]-⌜*tu in-na-ḫu*⌝-*ú-ma il-la-ku* [*la-ba-riš*]
3′) [... *šu-a-tu ši-pir* ŠU.II-*ia li-diš-ma ši*]-⌜*pir*⌝ ŠU.II-*ia a-a ú-šá-an-ni-ma li-ter* ⌜*áš*⌝-[*ru-uš-šú*]
4′) [*ni-iš zi-kir* ^{d}*nusku* EN-*ia ù ta*]-⌜*nit*⌝-*ti* DINGIR.MEŠ GAL.MEŠ *ti-ik-le-e-a* [*liš-ḫu-ut-ma*]
5′) [*zi-kir* MU-*ia* SIG_5 *šá* AN.ŠÁR *u* ^{d}AMAR.UTU UGU *kal mal*]-⌜*ki*⌝ *ú-šar-bu-u it-ti* MU-*šú liš-ṭur-ma* ⌜*li-zi*⌝-[*ba aḫ-ra-ti*]
6′) [^{d}*nusku u* ^{d}*sa-dàr-nun-na ši-pir* ŠU.II-*šú*] SIG_5-*iš lip-pal-su-ma lim-gu-ru* ⌜*su*⌝-[*pe-e-šú*]
7′) [*ša ... šu-a-tu la-pa-an* (KÁ) *é-me*]-⌜*lám*⌝-*an-na ú-nak-ka-ru-ma a-na šip-ri* ⌜*šá*⌝-*nam-*⌜*ma*⌝ [*ep-pu-šú*]
8′) [*ù ta-nit*]-⌜*ti* ^{d}⌝[*nusku*] ⌜EN⌝-*ia* ⌜*ib-ba*⌝-*tu-ma zi-kir* MU-*ia ú-*⌜*šá*⌝-[*an-nu-u*]
9′) [^{d}]⌜*nusku* SUKKAL *ke-e-nu na*$^{?}$-*ram*$^{?}$⌝ [$^{d?}$]⌜30$^{?}$ *ina*⌝ *ma-ḫar* ^{d}⌜30⌝ [*a*]-*li-di-šú ka-a-a-an li-zak-ki-ra a-mat* [*lum-ni-šú*]
10′) ⌜*ša*⌝ [*ina*] ⌜UGU⌝ *x x* [(*x*) *ša é-me-lám-an-na*] ⌜É⌝ ^{d}*nusku ša* URU.KASKAL

Lacuna

Lacuna
Rev. 1′) [... may he always give the order to preserve my life (and)] constantly implore yo[u] for [my life].
Rev. 2′–6′) [During a reign in the distant future, when thi]s [...] becomes dilapidated and [old], [may he restore this ..., my handiwork], not change my handi[wor]k, and return (it) [to its] p[lace. May he respect the oath sworn by the god Nusku, my lord, and the prai]se of the great gods, who support me, [and] (rev. 5′) may he write [the mention of my good name, which the gods Aššur and Marduk] had made greater [than (those of) all (other) rule]rs, with his (own) name and depo[sit (it) for the future]. May [the god Nusku and the goddess Sadarnunna] look kindly upon [his handiwork] and grant [his] p[rayers].
Rev. 7′–9′) [(As for) the one who] removes [this ... from (the gate of) Emela]mana and [(re)fashions (its metal)] for anothe[r] work, [or] de[s]troys [the prais]e of [the g]od [Nusku], my [lo]rd, and ch[anges] the mention of my name, may [the god Nusk]u, the [j]ust vizier, [*b*]*elov*[*ed of the god*] *Sîn*, constantly speak [inauspicious] words [about him] before the god Sî[n, the one who had b]egotten him.
Rev. 10′) That which is (written) [u]pon the ... [of Emelamana, the temp]le of the god Nusku of the city Ḫarrān.

211

This badly-damaged single-column clay tablet has a draft of an Ashurbanipal dedicatory inscription to the god Nusku written on it. As indicated by its building account, the original was to be displayed in the Emelamana ("House of the Radiance of Heaven") temple since it reports on the construction of a metal-plated object for that temple. Specifically, the text describes the fashioning of an arch (*sillu*) plated with reddish-gold that was apparently created as a decoration for one of the temple's prominent gateways. The subscript states that the text was to be inscribed upon the ⌜*ar-ma*$^{?}$⌝-[*a*$^{?}$]-*di*, although the meaning of the word is uncertain. J. Novotny (Eḫulḫul p. 39 n. 128) has suggested the word could be related to *arāmu* ("to cover") since the object is associated with the roofing or upper structure of that temple.

210 rev. 2′-3′ The restorations at the beginning of rev. 2′ and 3′ are based on text no. 208 rev. 8 and 9, respectively.
210 rev. 4′ The restoration at the beginning of the line is based on text no. 209 rev. 8.
210 rev. 7′ *a-na šip-ri* ⌜*šá*⌝-*nam-*⌜*ma*⌝ [*ep-pu-šú*] "[(re)fashions (its metal)] for anothe[r] work": The accusative case of *šanâmma* "another" here and in the parallel lines of text nos. 210 rev. 7′, 212 rev. 14′, 213 rev. 5′, and 214 rev. 10 might indicate that it is to be understood as an adverb, "in another way." However, the genitive case of *šanîmma* in the parallel line of text no. 209 rev. 16 and the variant reading *a-na* ⌜*mim*⌝-*ma šá-nam-ma* "for anything else" in text no. 213 rev. 5′ suggest that *šanâmma* is modifying the preceding word despite its case ending; compare also Leichty, RINAP 4 p. 107 text no. 48 line 78b, *ú-zu-un-ka a-šar šá-nam-ma la ta-šak-kan* "You should not turn your attention to anything else!" and p. 196 text no. 104 i 46b-48a, UN.MEŠ *a-šib* ⌜*qer*⌝-*bi-šú a-šar šá-nam-ma* [*in*]-⌜*nar*⌝-*qu-ma* "the people living in it [were h]idden in another place and."

As for the contents of the inscription, they comprise a lengthy dedication to Nusku, Ashurbanipal's titles and epithets, a report on the fashioning of the arch, appeals for blessings from the god for undertaking this work, advice to future rulers and warnings not to tamper with the inscribed arch, and a subscript.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2813 + K 8394 + 79-7-8,134 + K 18744	79-7-8,134	Nineveh, Kuyunjik	12.8×18	c

COMMENTARY

K 2813+ preserves both faces from a single-column horizontal clay tablet, along with parts of its top, bottom, and right edges. The join of the fragment K 18744 to K 2813+ was made by R. Borger. Restorations to the text are broadly taken from text nos. 210 and 213–214.

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1975 Schramm, WO 8 p. 45 (rev. 8, study)
1992 Lambert, Cat. p. 26 (K 18744, study)
1996 Borger, BIWA p. 330 (rev. 20, transliteration; study)
2002 Holloway, Aššur is King p. 290 no. 7 (study)
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2010 Novotny, Studies Ellis p. 134 (obv. 24–27, study)
2020 Novotny, Studia Chaburensia 8 pp. 81–82 and 87 no. 7 (obv. 24–27, rev. 20, translation, study)
2021 Hätinen, dubsar 20 pp. 36 (n. 129), 73 (n. 343), 203 (n. 1149), 233 (n. 1305), 315 (with n. 1794), and 404–405 (obv. 18, rev. 7, transliteration; obv. 11, 21, study)

TEXT

Obv.

1) [*a-na* ^{d}*nusku* EN *šur-bé-e*] ⌜*da*⌝*-a-a-ni ṣi-i-*⌜*ri*⌝ *pa-qid* ⌜NIDBA⌝.[MEŠ *šá* DÙ (^{d}*í-gì-gì u*) ^{d}GÉŠ.U *mu-ma-ʾe-er é-kur*]

2) [ZÁLAG *nam-ru mu-nam-mir mu-ši-ti*] ^{d}GIBIL$_{6}$ *ga-áš-ru* [*tap-pe-e* ^{d}UTU *da-a-a-ni*]

3) [DINGIR KÙ *mul-lil*] ⌜DINGIR⌝ *u* LÚ *mu-nam-mir e-ṭu-ti šá ki-ma* ⌜^{d}⌝[UTU-*ši ú-nam-ma-ru ek-le-tú*]

4) [^{d}*nusku šur-bu*]-⌜*u*⌝ DINGIR ⌜*qar*⌝*-du* <<DIŠ>> *qa-mu-ú* ḪUL.MEŠ *šá* KUR *la ma-gi-re* ⌜*ú*⌝-[*ḫa-am-ma-ṭu nab-lu-šu*]

5) [*mu-še-rib ur*]-⌜*ti*⌝ *u* ⌜*ṭè-e*⌝*-me pa-qid* ⌜^{d}⌝*í-gì-gì u* ^{d}⌜*a*⌝*-nun-na-*⌜*ki*⌝ [*... te-re-e-ti*]

6) [*na-din sur-qi*]*-in-ni mu-*⌜*šaḫ*⌝*-miṭ tak-li-me šá* DINGIR.MEŠ GAL.MEŠ ⌜UZ⌝ [... AD.MEŠ-*šú*]

7) [IBILA *é*]*-kur šur-bu-*⌜*ú*⌝ *šá ki-ma* ^{d}ŠEŠ.KI-⌜*ri*⌝ EŠ.BAR URU.URU *i-par-*⌜*ra*⌝*-*[*su ú-šá-pu-u ki-na-a-ti*]

1–3) [For the god Nusku, supreme lord], exalted [j]udge, who oversees the *n*[*indabû*-offerings for all (the Igīgū and) the Anunnakū gods, who administers the Ekur, bright light that lights up the night], powerful fire, [friend of the god Šamaš, the judge, holy god, who purifies g]od and man, who lights up the darkness, who [lights up the dark] like the [sun];

4–6) [the god Nusku, supreme o]ne, h[ero]ic god, who burns up evil ones, who[se flames scorch] the land of the insubmissive, [who introduces comma]nd and directive, who oversees the Igīgū and Anunnak[ū gods, ... instructions, who provides strewn offer]ings, who quickly dispatches the meal-offering(s) for the great gods [... his fathers];

7–9) supreme [heir of E]kur, who rend[ers] decision(s) for cities like the divine light (Sîn) [(and) proclaims truth, who carries out the c]ultic rite(s) of the office of

8) [*mut-tab-bil*] ⌜*pa*⌝-*ra*-⌜*aṣ* ^{d}EN.LÍL⌝-*ú-ti* ⌜*na-ṣir*⌝ *pi-riš-ti šá e-la šá*-⌜*a*⌝-[*šú ina é-kur la iš-šak-ka-nu ši-tul-tú*]

9) [*ḫa-a-a-iṭ ur*]-*ti* [*gim-ri mu*]-⌜*šá*⌝-*an-nu-u te-re-*⌜*e*⌝-*ti kak-dà-a* [*ma-ḫar* ^{d}30 ^{d}ŠEŠ.KI-*ri*]

10) [*da-a-a-an kit-ti ba-ru*]-⌜*ú*⌝ *ka-raš* UN.⌜MEŠ⌝ *šá* ⌜*ki*⌝-*ma* ^{d}ÍD ⌜*ub*⌝-[*ba-bu ke-e-nu u rag-ga*]

11) [*mu-ub-bi-ib kit-ti u mi-šá*]-⌜*ri*⌝ *šá a-na* ⌜*ḫul-lu*⌝-*uq mu-uṣ-ṣab-ri ú-*⌜*ma*⌝-[*'e-e-ru-šú* LUGAL DINGIR.MEŠ ^{d}AŠ.IM$_5$.BABBAR]

12) [SUKKAL *ṣi-i-ru mu-šá-pu-ú* MUNUS.SIG$_5$.MEŠ] ⌜*šá* EŠ.BAR⌝-[*šú*] ⌜*la*⌝ *ut-tak-ka-ru la* ⌜*in*⌝-[*nen-nu-ú qí-bit-su*]

13) [*... rag-gi mu-ḫal-liq za-ma-a-ni šá an-zil*]-⌜*la*⌝-*šú la kit-tú e-*⌜*peš*⌝ [*sur-ra-a-ti*]

14) [*mu-šab-riq za-a-a-ri šá a-na na-dan šip-ṭi u* EŠ.BAR *uṣ*]-⌜*ṣu-ú*⌝-*ma su-*⌜*uq*⌝ [URU-*šú i-ba-'u-u*]

15) [*... le-qu-ú un-nin-ni šá a-na še-me*]-⌜*e*⌝-*šú i-raš-*⌜*šú*⌝-[*ú sa-lim* MUNUS.SIG$_5$.MEŠ]

16) [*...-a*$^{?}$*-ti mu-še-šir ke-e-ni a-šib é-me*]-⌜*lám-an-na*⌝ [*šá qé-reb* URU.KASKAL EN GAL-*e* EN-*šú*]

17) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL GAL-*u* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI GÌR.NÍTA *it-pe-šú pa-liḫ*] ⌜DINGIR.MEŠ GAL.MEŠ⌝

18) [*... é.kur*$^{?}$ *u* BÁRA$^{?}$ *iḫ-šu-ḫu-šú* NUN] ⌜^{d}⌝*na-an-na-*⌜*ru*⌝

19) [...] *x* ⌜TI⌝ *x* [*... ú-šar-bu*]-⌜*ú*⌝ *mal-kut-*⌜*su*⌝

20) [(...) ^{d}*nin-gal ... it*]-*tar-ru-šu-*⌜*ma*⌝ *x x x* [*x x*] *x-tú ma-ḫar* ^{d}30 *na-*⌜*ram*⌝-*i-šá*

21) [... ^{d}]⌜*na*⌝-*an-na-ri* MUNUS.SIG$_5$.MEŠ-*šú* ⌜*taq-bu*⌝-*u ma-ḫar a-bi a-li-di-ka*

22) [DUMU ^{m}AN.ŠÁR-PAP-AŠ LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI] ⌜GÌR⌝.NÍTA KÁ.DINGIR.RA.KI *pa*-[*liḫ*] AN.ŠÁR *u* ^{d}NIN.LÍL

23) [DUMU DUMU ^{md}30-PAP.MEŠ-SU LUGAL ŠÚ LUGAL KUR AN].⌜ŠÁR⌝.KI SIPA *ke-e-*⌜*nu*⌝ *pa-qid-du* UN.MEŠ-*šú*

24) [*ú-še-piš-ma si-il-lu* KÙ.GI *ru*]-⌜*uš*⌝-*ši-i šá* A ⌜NENNI⌝ KI.LÁ-*šú kip-*⌜*lu*⌝ *si-mat* KÁ

25) [(...) *é-me-lám-an-na* É ^{d}*nusku šá qé*]-*reb* URU.KASKAL EN-⌜*ia*⌝ *ki-ma u*$_4$*-me ú-šá-an-biṭ*

26) [...] *x-ma* ^{d}⌜UTU⌝-*ši-iš ú*⌝-*šá-*⌜*an*⌝-*biṭ-ma ú-nam-me-ra* GIM *u*$_4$*-me*

27) [...] ⌜*a*$^{?}$*-na*⌝ *si-*⌜*mat*⌝ *é-me-lám-an-na ú-*⌜*šá*⌝-*lik*

Rev.

1) [*a-na šat-ti* ^{d}*nusku ...* $^{d?}$]30$^{?}$ *ḫa-diš nap-lis-*⌜*ma*⌝ *ki-tar-*⌜*ra*⌝-*ba* ⌜LUGAL⌝-*u-ti*

2) [...] *kun-nu-ma* ⌜*šur*⌝-*šú-du ši-pir-*⌜*šú*⌝

3) [...] *x šá é-me-lám-an-na* ⌜*ma*⌝-*ḫar* ^{d}30 *ḫa-diš ter-*⌜*ru-bu*⌝

4) [...] *x-ka šá it-ti* ^{d}30 *tan-nam-ma-ru ta-šak-ka-nu ši-*⌜*tul-tú*⌝

s[uprem]e power, who keeps secret(s), without who[m no deliberation is held in Ekur, who watches over the comm]and of [everything, who] constantly [r]eports instructions [before the god Sîn, the divine light];

10–12) [righteous judge, who see]s the mind of the people, who *p*[*urifies* the just and the wicked] like the Divine River, [who keeps truth and justic]e [pure], who[m the king of the gods, the god Namraṣīt (Sîn)], com[missioned] to d[estr]oy the malicious, [the exalted vizier, who proclaims good things, w]ho[se] decisi[on can]not be altered (and) [whose command] cannot b[e changed];

13–16) [... the wicked, who destroys enemies, the one to who]m injustice (and) [deceitful] acts [are an abominatio]n, [who strikes foes with lightning, who go]es out and [walks along] the stree[t(s) of his city to give judgement and decision, (15) ..., who accepts prayers, who] show[s benevolent mercy to the one who obe]ys him, [..., who makes the just prevail, who dwells in Emela]mana [that is inside the city Ḫarrān, the great lord, his lord] —

17–23) [I, Ashurbanipal, great king, strong king, king of the world, king of Assyria, capable governor, who reveres the] great [go]ds, [... for whom the prince], the divine light (Sîn), [desired (...) *the temple* and *dais*, ...] ... [... (and) who]se rulership [he made grea]t, (20) [(...) who]m [the goddess Ningal ... g]uided and ... [...] ... before the god Sîn, her beloved, [(...) about who]m yo[u, ... *of* the d]ivine light (Sîn), [sp]oke favorably before the father of the one who had begotten you; [son of Esarhaddon, king of the world, king of Assyria, gov]ernor of Babylon, who rev[eres] (the god) Aššur and the goddess Mullissu; [grandson of Sennacherib, king of the world, king of Assyr]ia; true shepherd who cares for his people:

24–27) [I had an arch of red]dish [gold made] whose weight amounts to such-and-such, a *kiplu*-adornment for the gate [(...) of Emelamana, the temple of the god Nusku, m]y lord, [that is in]side the city Ḫarrān, [and] I made (it) shine bright like daylight. [...] ... I made (it) shine bright lik[e] the sun and made (it) shine like daylight. [...] I made (it) *as* adornment for Emelamana.

Rev. 1–6) [On account of this, O Nusku, ... *of the god*] *Sîn*, look upon [...] with pleasure an[d] constantly bl[e]ss my royal majesty [...] to make [...] firm and to [m]ake its work secure [... *when*] you joyfully enter [*into the* ...] of Emelamana before the god Sîn [...] ... that you meet with the god Sîn (and) hold deliberation (rev. 5) [... m]ay your mind desire (and) may your divinity

obv. 24 A ⌜NENNI⌝ "such-and-such": The writing A NENNI (*mar annanna*) is a by-form of *am-mar* NENNI (see Kataja and Whiting, SAA 12 p. 110 no. 90 obv. 7), which also appears written out phonetically as *mar* NENNI in text no. 209 obv. 19 and 21 and text no. 214 obv. 24.

5) [...] ⌜*li*⌝-*iḫ-ši-iḫ ka-bat-ta-ka* ⌜DINGIR⌝-*ut-ka lim-ḫur*
6) [...] *x* ⌜*it*⌝-*ti é-me-lám-an-na šu-*⌜*bat*⌝ DINGIR-*ti-ka li-ri-ku* UD.MEŠ-⌜*ia*⌝
7) [...] ⌜*tés*⌝-*li-ti* MUNUS.SIG$_5$.MEŠ-*ia šu-*⌜*ri*⌝-*ba ma-ḫar* ^{d}AŠ.IM$_5$.BABBAR *a-bi a-*⌜*li*⌝-*di-ka*
8) [... *a*]-⌜*šar*⌝ *de-e-ni u* EŠ.BAR *i-tap-la-an-ni an-nu ke-e-nu*
9) [...] *x* ⌜*ba-la*⌝-*ṭi i-tar-*⌜*ri*⌝-*šá la na-par-ka-a ka-a-a-nu*
10) [...] *x x x* ⌜*a-na ši-rik*⌝-*ti šur-*⌜*ka*⌝
11) [...] *li-ṣar-x* [...] *x aḫ-ra-taš*
12) [...] *x-ia de-x* [...] ⌜*li*⌝-*ḫa-am-mì-ṭu* [...] ⌜*nab*⌝-*lu-ka*
13) [... UD].⌜MEŠ⌝ GÍD.DA.MEŠ ⌜MU$^{?}$⌝ [...] *x* EN-*ú-tú* UN.MEŠ *e-pe-*⌜*šú*⌝ [...] *x x*
14) [*ina* BALA.MEŠ] ⌜UD⌝.MEŠ *ru-qu-ú-*⌜*ti*⌝ [*ki-ma si*]-⌜*il-lu*⌝ *šu-a-tú in-na-ḫu-ma* ⌜*il*⌝-[*la-ku la-ba-riš*]
15) [*si-il-lu šu*]-*a-tú li-id-diš-ma* ⌜*ši*⌝-[*pir-šú a-a*] ⌜*ú*⌝-*šá-an-ni-ma li-ter* [*áš-ru-uš-šú*]
16) [*ta-nit*]-⌜*ti*⌝ ^{d}30 ^{d}⌜*nin-gal*⌝ *u* ^{d}⌜*nusku*⌝ [EN.MEŠ]-⌜*ia*⌝ *u zi-kir* ⌜MU⌝-*ia* KI MU-*šú liš-ṭur-ma* [*li-zi-ba aḫ-ra-taš*]
17) [*ša si*]-*il-lu šu-a-tú ul-tu re-*⌜*eš é*⌝-*me-lám-an-na* É ^{d}*nusku* EN-*ia* [*ú-nak-ka-ru-ma a-na šip-ri šá-nim-ma ep-pu-šú*]
18) [*ù*] ⌜*ta*⌝-*nit-ti* ⌜^{d}⌝30 ^{d}*nin-gal* ⌜*u*⌝ ^{d}*nusku* EN.MEŠ-*ia ib-ba-tu-ma zi-*⌜*kir*⌝ [MU-*ia ú-šá-an-nu-u*]
19) [^{d}*nusku* SUKKAL *ke*]-⌜*e-nu* GIŠKIM⌝.MEŠ *lum-*⌜*ni*⌝-*šú ina* AN-*e u* KI-*tim li-šá-pi-ma a-a x* [...]

accept [...] with Emelamana, the seat of your divinity, may my days be long.

Rev. 7–10) [...] bring my [pe]tition (and) good things about me before the god Namraṣīt (Sîn), the father who had begotten you [... *in* the pl]ace of judgement and decision, *always answer* me with a firm "yes" [...] constantly implore for my life without ceasing [...] ... give [...] to me as a gift.

Rev. 11–13) [...] may ... [...] for all time [...] ... [... m]ay your [f]lames scorch [...] long [day]s [...] to exerci[se] dominion over the people [...] ...

Rev. 14–16) [During a reign in the] distan[t fut]ure, [when] this [arc]h becomes dilapidated and [old], may he restore [t]his [arch, not] change [its] w[ork], and return (it) [to its place]. May he write (on it) [the prais]e of the deities Sîn, Ningal, and Nusk[u, m]y [lords], and the mention of my name with his (own) name and [deposit (it) for all time].

Rev. 17–19) [(As for) the one who removes] this [a]rch from the top of Emelamana, the temple of the god Nusku, my lord, [and (re)fashions (its metal) for another work, or] destroys [the p]raise of the deities Sîn, Ningal, and Nusku, my lords, and [changes] the menti[on of my name], may [the god Nusku, the ju]st [vizier], make inauspicious omens about him appear in heaven and netherworld and not [...].

20) [*ša ina*] UGU ⌜*ar-ma*$^{?}$⌝-[*a*$^{?}$]-*di ša é-me-lám-an-na* ⌜É⌝ ^{d}*nusku* ⌜*ša*⌝ [URU.KASKAL]

Rev. 20) [That which is (written) u]pon the ... of Emelamana, the temple of the god Nusku o[f the city Ḫarrān].

212

Two fragments from a single-column clay tablet bear an archival copy or draft of a dedicatory inscription of Ashurbanipal to the god Nusku. The original was to be put on display in Nusku's temple at Ḫarrān, Emelamana. The text commemorates the creation of tall cedar doors that were to be installed in a gateway of the ante-cella of that temple. The extant portions of the text contain parts of the opening dedication (a section listing many epithets of Nusku), Ashurbanipal's name and titulary, a report about the fashioning of doors for the temple, Ashurbanipal's appeals to Nusku for

211 rev. 8 *i-tap-la-an-ni* "*always answer* me": The verb is tentatively translated as a Gtn imperative. An imperative verb is expected here based on the fact that all the other verbs in rev. 7–10 are imperatives and that the verb *apālu* in this location in the duplicate account of text no. 212 rev. 9′ appears as a G imperative (*aplanni*). The actual form of the verb here, however, is a G perfect, which might have been a scribal error for an intended Gtn imperative (*a-tap-pa-la-an-ni*).

blessings for creating doors for Emelamana, and advice to future rulers not to tamper with the king's work; the subscript is completely broken away.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2822 + DT 133 (+) K 2826 + K 8597 + K 8931	Nineveh, Kuyunjik	9.3×15.4 (K 2822+); 8.9×12.5 (K 2826+)	c

COMMENTARY

Together, the pieces K 2822 + DT 133 and K 2826 + K 8597 + K 8931 preserve parts of both faces from a broad single-column tablet, including portions of its left and right edges. The join of the fragments K 2822 and DT 133 was made by J. Novotny. The fragments K 2826 and K 8931 were joined by W. Schramm (WO 8 [1975] pp. 44–45), while the fragment K 8597 was later joined by R. Borger (BIWA p. 330). Furthermore, based on script and content, Novotny has proposed a "sandwich join" of these two pieces in which K 2822+ is the obverse and K 2826+ is the reverse of the same tablet. Thus, the two pieces are edited together here as a single tablet.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 479 (K 2822, K 2826, study)
1893 Bezold, Cat. 3 pp. 944 and 972 (K 8597, K 8931, study)
1896 Bezold, Cat. 4 p. 1554 (DT 133, study)
1924–39 Geers, Heft A p. 14 (K 8597, copy)
1933 Bauer, Asb. pp. 40–41 and 54, and pls. 30 and 52 (K 2822, DT 133, copy; K 2822, edition; DT 133, transliteration, study)
1975 Schramm, WO 8 pp. 44–45 (K 2826 + K 8931, copy, edition, study)
1996 Borger, BIWA pp. 330 and 343; and LoBl p. 14 (K 2826+, transliteration; study)
2002 Holloway, Aššur is King p. 290 no. 7 (study)
2002 Novotny, Studies Walker p. 192 n. 4 (study)
2003 Novotny, Eḫulḫul pp. 39–40, 178–180, 242–244, 388–389, and *passim* (copy, transliteration; obv. 13′–18′, rev. 18′, translation; study)
2020 Novotny, Studia Chaburensia 8 pp. 81–82 with n. 36 and p. 87 no. 8 (obv. 13′–15′, rev. 18′, translation, study)
2021 Hätinen, dubsar 20 pp. 260 (n. 1470) and 404–405 (study)

TEXT

Obv.

Lacuna

1′) [... *ša rag*]-˹*gu*˺ *u ke-e-nu i-bar*-[*ru-u* ...]

2′) [...] ˹*na*˺-*áš*-KI MU *x* [...]

3′) [...].˹MEŠ?˺ [... *ú*]-˹*ṭaḫ*˺-*ḫu-u* BUR.SAG.˹GÁ˺ [...]

4′) [...] *x x* MU *x* [...] *sak-ke-e* LUḪ [...]

5′) [...] *x* ˹*qa*˺-*mu-u* MUNUS.ḪUL.MEŠ ˹*ša*?˺ [*x x*] ˹ID˺ *lem-ni i-maḫ-ḫa-ṣu* [...]

6′) [*x* (*x*)] *x* ˹KUN?˺-*nu-u na-ram* ^{d}*dur-an-ki a-*˹*šib é-me-lám*˺-*an-na šá qé-reb* URU.KASKAL [EN GAL-*e* EN-*šú*]

7′) ˹*a-na*˺-*ku* ^{m}AN.ŠÁR-˹DÙ˺-A LUGAL GAL-*u* LUGAL *dan-nu* LUGAL ŠÚ ˹LUGAL˺ KUR AN.ŠÁR.KI NUN

Lacuna

1′–6′) [... who] se[es the wick]ed and the just [...] ... [... who pre]sents *bursagg*[*ê*]-offerings [...] ... [...] the rites [... (5′) ...], who burns up evil ones, *w*[*ho*] strikes [the ...] of the evil (doer), [...] ..., beloved of the god Duranki (Enlil), who dwells in E[m]elamana that is inside the city Ḫarrān, [the great lord, his lord] —

7′–12′) I, Ashurbanipal, great king, strong king, king of the world, king of Assyria, judiciou[s] ruler, [...],

obv. 6′ ^{d}*dur-an-ki* "the god Duranki (Enlil)": The term Duranki ("Bond of Heaven and Underworld") was used as a by-name for Nippur in its role as the ideological center of the universe (George, Topographical Texts p. 261). Since Enlil was the patron deity of Nippur, the designation ^{d}Duranki is a reference to this god. The god list AN: ^{d}*a-nu-um* Tablet I line 171 (Litke, God-Lists p. 39) identifies ^{d}Duranki as a name of Enlil, and the god list AN: *Anu ša amēli* line 14 (ibid. p. 229) identifies him as ^{d}EN.LÍL *šá* EŠ.BAR "Enlil of decision(s)."

mun-dal-⌜ku⌝ [...]
8′) GÌR.NÍTA *kan-⌜šú⌝ mi-gir* DINGIR *u* ^{d}15 *ra-im ⌜ki⌝-di-nu-ti šá-ki-⌜nu⌝* [...]
9′) *na-ṣir a-mat* ⌜^{d}⌝30 *u* ^{d}*nin-gal ša ina ku-un lìb-bi-⌜šú⌝-nu a-ge-e* EN-*u-ti e-pi-ru-⌜šú⌝* [...]
10′) *muš-te-e'-u áš-rat* ^{d}*nusku mu-er-ri* DINGIR.MEŠ *za-⌜nin⌝ ma-ḫa-zi u eš-re-e-ti* [...]
11′) DUMU ^{m}AN.ŠÁR-PAP-AŠ LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI GÌR.NÍTA ⌜KÁ⌝.DINGIR.RA.KI *pa-liḫ* [AN.ŠÁR *u* ^{d}NIN.LÍL]
12′) DUMU DUMU ^{md}30-PAP.MEŠ-SU ⌜LUGAL⌝ ŠÚ LUGAL KUR AN.ŠÁR.KI NUMUN *da-ru-ú* [*šá* LUGAL-*u-ti*$^{?}$]
13′) *ú-še-⌜piš⌝-ma* GIŠ.IG.MEŠ GIŠ.EREN *ši-⌜ḫu-ú-ti⌝ ša i-ris-su-nu* DÙG.GA *ina* IGI$^{?}$ *x* [...]
14′) *me-⌜ser za-ḫa⌝-le-e eb-bi šá ki-ma* [u_4]-⌜*me nam⌝-ru ina ep-še-ti* ^{d}*kù-si*$_{22}$-⌜*bàn⌝*-[*da ú-rak-kis*]
15′) *ina* É ⌜*pa-paḫ⌝ é-me-lám-an-na šu-bat x*-MA$^{?}$-*ti-šú šá qé-reb* URU.KASKAL *ú-⌜rat⌝*-[*ta-a* KÁ.MEŠ-*šú*]
16′) ⌜*mu⌝-šal-⌜li⌝-mat na-piš-ti na-ṣi-rat ⌜ki⌝-bi-is* LUGAL *pa-liḫ* ^{d}30 EN-⌜*šú⌝* [...]
17′) [...] *x qa-ba-at* MUNUS.SIG$_5$-⌜*tim⌝ ina ⌜li⌝-la-a-ti mu-še-ri-bat tés-li-ti x* [...]
18′) [GIŠ.IG.MEŠ] *šá-a-ti-na ši-⌜pir-ši-na ú⌝-šak-lil-ma e-mì-da* KÁ *šu-bat* [...]

Rev.

Lacuna

1′) [...] *x* [*x x* (*x*)]
2′) [...] *x e-piš x* [*x* (*x*)]
3′) [... *ma*]-⌜*ḫar⌝-ka lid-mì-*[*iq*]
4′) [... *a*$^{?}$]-⌜*na*$^{?}$⌝ SIG$_5$-*tim šu-ut-ri-ṣa* UGU-⌜*ia⌝*
5′) [...].⌜MEŠ$^{?}$⌝ [... *a*]-⌜*na⌝ ši-rik-ti šur-ka*
6′) [...] *x* BUR.⌜SAG⌝.[GÁ ...] *x x-i bur-gi-i*
7′) [...] *x lib-⌜šá⌝-*[*a*] *kar-šu-uk-ka*
8′) [...] *x-aḫ*$^{?}$*-šú* ^{d}30 *i-te-⌜et⌝-ti-qu* AN-*e šad-⌜lu⌝-ti*
9′) [...] ⌜*a⌝-šar šip-ṭi u* EŠ.BAR ⌜*ap⌝-la-an-ni an-⌜nu⌝ ke-e-nu*
10′) [...] ⌜*du⌝-um-mì-qa ma-ḫar* ⌜EN.MEŠ⌝ *ki-lal-la-an*
11′) [*ina* BALA.MEŠ UD.MEŠ SÙ.MEŠ *ki-ma*] GIŠ.IG.MEŠ *šá-a-ši-na in-na-⌜ḫa⌝-ma il-la-ka la-ba-riš*
12′) [GIŠ.IG.MEŠ *šá-a-ši-na ši-pir* ŠU.II-*ia li-diš*]-⌜*ma⌝ ši-pir-ši-na a-a ú-šá-an-ni-ma li-ter áš-ru-uš-ši-in*
13′) [*ta-nit-ti* ^{d}30 ^{d}*nin-gal u* ^{d}*nusku* EN.MEŠ-*ia u*] ⌜*zi⌝-kir* MU-*ia* KI MU-*šú liš-ṭur-ma li-zi-ba aḫ-ra-taš*

obedient governor, favorite of god and goddess, who loves the (cities') privileged status, who establishe[s ...], who obeys the command of the god Sîn and the goddess Ningal, whom, with [t]heir steadfast hearts, they crowned with the crown of rulership, [...], (10′) who is assiduous towards the sanctuaries of the god Nusku, administrator of the gods, who provides for the cult centers and sanctuaries, [...]; son of Esarhaddon, king of the world, king of Assyria, governor of Babylon, who reveres [(the god) Aššur and the goddess Mullissu]; grandson of Sennacherib, king of the world, king of Assyria; the eternal seed [*of kingship*]:

13′–17′) I had doors ma[d]e from long cedar (beams), whose fragrance is sweet, *with* ... [...] and [I fastened (on them)] band(s) of pure *z*[*aḫ*]*alû*-metal, which is [b]right like [daylig]ht, through the workmanship of the god Kusiba[nda]. (15′) I f[ixed (them) in the gateways] of the cella of Emelamana, the seat of his ... that is inside the city Ḫarrān, as ones that pres[e]rve life (and) protect the path of the king who reveres the god Sîn, hi[s] lord, [...] that speak favorable thing(s) in the evening (and) bring in petitions [...].

18′) [(As for)] these [doors], I completed their work and positioned (them) on the gate(s) of the abode of [...]

Lacuna

Rev. 1′–5′) [...] who makes [...] may [...] be pleasi[ng befo]re you. [...] make [...] stretch out over m[e *fo*]*r* good fortune [...] give to me [a]s a gift.

Rev. 6′–10′) [...] *bursag*[*gê*-offerings ...] ... *burgê*-offerings [...] may [...] be on your mind [...] ... the god Sîn constantly crossed over the broad heavens [... *in* the p]lace of judgement and decision, [a]nswer me with a firm "yes" [...] make [...] favorable for me before both lords.

Rev. 11′–13′) [During a reign in the distant future, when] these doors become dilapid[at]ed and old, [may he restore these doors, my handiwork], not change their work, and return (them) to their place. May he write (on them) [the praise of the deities Sîn, Ningal, and Nusku, my lords, and the m]ention of my name with his (own) name and deposit (them) for all time.

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obv. 12′ [*šá* LUGAL-*u-ti*$^{?}$] "[*of kingship*]": For this restoration, see text no. 9 (Prism F) vi 66 and text no. 11 (Prism A) x 112.
rev. 4′ In the break, possibly restore *ṣu-lul-ka* DÙG.GA "your benevolent protection" or AN.DÙL-*la-ka ša šá-la-me* "your beneficent aegis" (see, for example, text no. 11 [Prism A] x 64–65); or perhaps restore *bu-un-ni-ka* (*nam-ru-ti*) and translate "direct [your (radiant) face] towards m[e *fo*]*r* good fortune" (compare text no. 229 vi 1–2 and the on-page note).
rev. 8′ *x-aḫ*$^{?}$ could be ⌜*kun*⌝-.
rev. 13′ The restoration at the beginning of the line is taken from text no. 211 rev. 16 and text no. 208 rev. 10.

14′) [*ša* GIŠ.IG.MEŠ *šá-a-ši-na la-pa*]-⌜*an*?⌝
é-me-lám-an-na ú-nak-ka-ru ⌜*a*⌝-*na šip-ri*
šá-nam-ma ep-pu-šú

15′) [*ù ta-nit-ti* ^{d}30 ^{d}*nin-gal u* ^{d}*nusku* EN.MEŠ-*ia*]
⌜*ib*⌝-*ba-tu-ma zi-kir* MU-⌜*ia*⌝ *ú-šá-an-nu-u*

16′) [^{d}*nusku ...*] *x*-⌜*šú*?⌝ *ma-ag-ra ina ma-ḫar* ^{d}30 *u*
⌜^{d}⌝[*nin*]-⌜*gal*⌝ ḪUL-*ta-šú lit-tas-qar-ma*

17′) [*... li-lam*?]-⌜*mi*?-*na*⌝ *e*-⌜*ger-ra*⌝-*a-šu*

18′) [(*an-ni-u*) *ša ina* UGU GIŠ.IG.MEŠ *ša*
é-me-lám-an-na É ^{d}*nusku ša* URU.KASKAL]

Rev. 14′–17′) [(As for) the one who] removes [these doors *fro*]*m* Emelamana (and) (re)fashions (their metal) for some other work, [or] destroys [the praise of the deities Sîn, Ningal, and Nusku, my lords], and changes the mention of [m]y name, may [the god Nusku ...] *his* favorable [...] speak evil of him before the god Sîn and the god[dess Ninga]l, and [*... may ... make*] his *egi*[*rr*]*û*-oracles [*unfavora*]*ble.*

Rev. 18′) [(This is) what is (written) upon the doors of Emelamana, the temple of the god Nusku of the city Ḫarrān].

213

K 9143, a fragment from a single-column clay tablet, is inscribed with an archival copy or draft of a dedicatory inscription to the god Nusku of Ḫarrān composed by Ashurbanipal. The original was to be inscribed upon statues of lion-headed eagles that were to be fashioned and erected in a gateway of the ante-cella of Emelamana (“House of the Radiance of Heaven”), the temple of Nusku at Ḫarrān. The tablet preserves parts of two different subscripts, but since the report on the fashioning of the objects is not preserved, it is unclear if the tablet commemorates the creation of one or two pairs of apotropaic statues. The extant portions of the text contain parts of the opening dedication to Nusku (a lengthy passage that lists numerous epithets of his), the end of Ashurbanipal’s advice to future rulers, warnings not to alter the inscribed lion-headed eagles, and portions of two subscripts.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 9143	Nineveh, Kuyunjik	8.4×6.5×2.8	c

212 rev. 14′ [GIŠ.IG.MEŠ *šá-a-ši-na*] “[these doors]”: Or possibly restore *šip-ru šu-a-tu* “this work”; see text no. 213 rev. 4′. [*la-pa*]-⌜*an*?⌝ *é-me-lám-an-na* “[*fro*]*m* Emelamana”: For this usage of *lapān* “before” in Ashurbanipal’s Ḫarrān inscriptions, see text no. 213 rev. 4′, and compare *la-pa-an* KÁ *é-ḫúl-*⌜*ḫúl*⌝ “from the gate of Eḫulḫul” in text no. 208 rev. 11.

212 rev. 15′ [*ù ta-nit-ti* ^{d}30 ^{d}*nin-gal u* ^{d}*nusku* EN.MEŠ-*ia*] “[the praise of the deities Sîn, Ningal, and Nusku, my lords]”: Or possibly restore *ù ta-nit-ti* ^{d}*nusku* EN-*ia* “the praise of the god Nusku, my lord”; see text no. 210 rev. 8′ and text no. 213 rev. 6′.

212 rev. 16′ ⌜^{d}⌝[*nin*]-⌜*gal*⌝ “the god[dess Ninga]l”: W. Schramm (WO 8 [1975] p. 45) instead read ^{d}[*Šam-š*]*i* “the god [Šama]š.” However, the divine pair Sîn and Ningal appear in obv. 9′.

212 rev. 17′ [*li-lam*?]-⌜*mi*?-*na*⌝ “[*may ... make unfavora*]*ble*”: The restoration is based on Borger, BIWA LoBl p. 14; also compare, for example, Kataja and Whiting, SAA 12 p. 112 no. 90 rev. 13.

COMMENTARY

K 9143 preserves parts of both faces of a single-column tablet, as well as a portion of its left edge. This tablet is narrower than the other tablets that bear copies of Ḫarrān display texts, and it also contains two separate subscripts in rev. 9′–10′ and 11′–14′. Restorations to the inscription are broadly taken from text nos. 210–211 and 214.

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2010 Novotny, Studies Ellis p. 134 (rev. 11′–13′, study)
2020 Novotny, Studia Chaburensia 8 pp. 81–82 and 87 no. 9 (rev. 9′–10′, 11′–14′, translation, study)
2021 Hätinen, dubsar 20 pp. 203 (n. 1149), 260 (n. 1470), and 404–405 (obv. 11′, transliteration; study)

TEXT

Obv.

Lacuna

1′) [*na-din sur*]-*qin-ni mu-*⌜*šaḫ*⌝-[*miṭ*] ⌜*tak-li*⌝-[*me šá* DINGIR.MEŠ GAL.MEŠ]

2′) ⌜IBILA⌝ *é-kur šur-bu-*⌜*ú šá ki*⌝-[*ma* ^{d}ŠEŠ.KI-*ri*]

3′) EŠ.BAR URU.URU *i-par-ra-su ú-šá-*⌜*pu*⌝-[*u ki-na-a-ti*]

4′) *mut-tab-bil* GARZA ^{d}EN.LÍL-*ú-ti* ⌜*na*⌝-[*ṣir pi-riš-ti*]

5′) *šá e-la šá-a-šú ina é-kur la iš-šak-*⌜*ka*⌝-[*nu ši-tul-tú*]

6′) *ḫa-a-a-iṭ ur-ti gim-ri mu-še-rib* [*te-re-e-ti*]

7′) *kak-dà-a ma-ḫar* ^{d}30 ^{d}⌜ŠEŠ⌝.[KI-*ri*]

8′) *da-a-a-an kit-ti ba-ru-u ka-raš* [UN.MEŠ]

9′) *šá ki-ma* ^{d}ÍD *ub-ba-bu ke-e-nu* ⌜*u*⌝ [*rag-ga*]

10′) [*mu-ub-bi*]-⌜*ib kit*⌝-*ti u mi-šá-ri šá a-na ḫul-lu-uq* ⌜*mu*⌝-[*uṣ-ṣab-ri*]

11′) [*ú-ma-*ʾ*e*]-⌜*e-ru*⌝-*šú* LUGAL DINGIR.MEŠ ^{d}⌜AŠ⌝.[IM_5.BABBAR]

12′) [SUKKAL *ṣi-i*]-⌜*ru*⌝ *mu-šá-pu-u* MUNUS.⌜SIG_5⌝.[MEŠ]

13′) [*šá* EŠ.BAR-*šú la ut-tak*]-⌜*ka*⌝-*ru la in-nen-nu-u* ⌜*qí*⌝-[*bit-su*]

14′) [... *rag-gi*] ⌜*mu-ḫal-liq*⌝ *za-ma-*[*a-ni*]

15′) [*šá an-zil-la-šú la kit-tú*] ⌜*e-peš*⌝ *sur-ra-*[*a-ti*]

16′) [*mu-šab-riq za-a-a-ri šá a-na na-dan*] ⌜*šip-ṭu*⌝ *u* ⌜EŠ⌝.[BAR]

Lacuna

Rev.

Lacuna

1′) [who provides str]ewn offerings, who quick[ly dispatches] the meal-offer[ing(s) for the great gods];

2′–7′) supreme [hei]r of Ekur, who renders decision(s) for cities l[ike the divine light (Sîn)] (and) proclai[ms truth], who carries out the cultic rite(s) of the office of supreme power, who ke[eps secret(s)], (5′) without whom no [deliberation] is hel[d] in Ekur, who watches over the command of everything, who constantly brings [instructions] before the god Sîn, the d[ivine light];

8′–13′) righteous judge, who sees the mind of [the people], who *purifies* the just and [the wicked] like the Divine River, (10′) [who keeps] truth and justice [pur]e, whom the king of the gods, the god Na[mraṣīt (Sîn), commissi]oned to destroy the m[alicious, the exalte]d [vizier], who proclaims good thi[ngs], [whose decision cannot be alte]red (and) [whose] co[mmand] cannot be changed;

14′–16′) [... the wicked, w]ho destroys enemi[es, the one to whom injustice] (and) deceit[ful] acts [are an abomination, who strikes foes with lightning, who goes out and walks along the street(s) of his city to give] judgement and de[cision],

Lacuna

Lacuna

obv. 1′ The scribe appears to omit the epithet(s) after DINGIR.MEŠ GAL.MEŠ "great gods" that are included in the second half of obv. 6 in text no. 211 and text no. 214, although that part of the line is not well preserved in those texts (⌜UZ⌝ [...] AD.MEŠ-*šú* "[... his fathers]").

Lacuna after obv. 16′ The translation assumes that the lacuna contained *uṣ-ṣu-ú-ma su-uq* URU-*šú i-ba-*ʾ*u-u* "goes out and walks along the street(s) of his city"; see, for example, text no. 210 obv. 14b.

1′) ⌜*it-ti*⌝ [MU-*šú liš*]-⌜*ṭur*?-*ma*?⌝ [*li-zi-ba aḫ-ra-ti*]
2′) d*nusku u* d⌜*sa-dàr-nun*⌝-*na* ⌜*ši*⌝-*pir* ŠU.II-*šú ḫa-diš lip-*⌜*pal*⌝-[*su-ma lim-gu-ru su-pe-e-šú*]

Rev. 1′–2′) [may he *wri*]*te* [the mention of my good name, which the gods Aššur and Marduk had made greater than (those of) all (other) rulers, w]it[h his (own) name] *and* [deposit (them) for the future]. May the god Nusku and the goddess Sadarnunna lo[ok] upon his handiwork with pleasure [and grant his prayers].

3′) *ša šu-mì šaṭ-ru* TA UGU d⌜IM.DUGUD.MUŠEN⌝.[MEŠ *šu-nu-ti i-pa-áš-ši-ṭu*?]
4′) *ù šip-ru šu-a-tu la-pa-an é-me-*⌜*lám*⌝-[*an-na ú-nak-ka-ru-ma*]
5′) *a-na* ⌜*mim*⌝-*ma šá-nam-ma* [*ep-pu-šú*]
6′) *ù ta-nit-ti* d*nusku* EN-*ia ib-*⌜*ba-tu*⌝-*ma* [*zi-kir* MU-*ia ú-šá-an-nu-u*]
7′) ⌜d*nusku*⌝ SUKKAL *ke-e-nu* [*na-ram*? d30?]
8′) ⌜*ina ma-ḫar*⌝ d30 *a-li-di-šú ka-a-a-an* [*li-zak-ki-ra a-mat lum-ni-šú*]

Rev. 3′–8′) (As for) the one who [*erases*] my name from upon [these] lion-headed eagle[s], or [removes] this work from Emel[amana and (rev. 5′) (re)fashions (its metal)] for anything else, or destroys the praise of the god Nusku, my lord, and [changes the mention of my name, may] the god Nusku, the just vizier, [*beloved of the god Sîn*], constantly [speak inauspicious words about him] before the god Sîn, the one who had begotten him.

9′) *an-ni-u ša ina* UGU d⌜IM.DUGUD.MUŠEN⌝.[MEŠ ...]
10′) *ša ina pa-an* É *pa-pa-ḫi iz-*⌜*za*⌝-[*zu* ...]

Rev. 9′–10′) This is what is (written) upon the lion-headed eagle[s ...] that sta[nd] in front of the cella [...].

11′) *ina* UGU d⌜IM.DUGUD.MUŠEN.MEŠ *šá*⌝ *ina* ⌜UGU⌝ [...]
12′) ⌜*ta*⌝-*nit-tú u ri-iḫ-x* [*x*] *x x* [...]
13′) ⌜*ša*⌝ *ina* UGU MU.⌜MEŠ⌝ *šá* d⌜IM.DUGUD⌝.MUŠEN.[MEŠ ...]
14′) [...] (traces) [...]

Rev. 11′–14′) Upon the lion-headed eagles. That which is (written) up[on ...]. The praise and ... [... That wh]ich is (written) in the lines (of text) on the lion-he[aded eagles ...] ... [...]

Lacuna

Lacuna

214

A fragment from the right side of a single-column clay tablet preserves part of a draft of an Ashurbanipal dedicatory inscription to the god Nusku. The original was to be displayed in the Emelamana temple. Unfortunately, the report on the fashioning of the object that was to be dedicated to the god is poorly preserved and the reference to the specific object that was fashioned is no longer extant. With regard to contents, the inscription comprises an opening dedication to Nusku, Ashurbanipal's titulary, a building report, appeals by the king to Nusku to bless him for creating an object for Emelamana, advice to future rulers and warnings not to alter the king's work, and a subscript.

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213 Lacuna before rev. 1′ The translation assumes that the lacuna contained *zi-kir* MU-*ia* SIG_5 *šá* AN.ŠÁR *u* dAMAR.UTU UGU *kal mal-ki ú-šar-bu-u* "the mention of my good name, which the gods Aššur and Marduk had made great(er)" from text no. 209 rev. 10–11.
213 rev. 3′ It is unclear how the end of the line should be restored given that the contents of this line are not attested in other Ḫarrān texts. The restoration of the demonstrative pronoun is based on the fact that demonstrative pronouns generally follow the objects named in the inscriptions, and the restoration of the verb is based on *ša šumī šaṭru ipaššiṭu* "as for the one who erases my inscribed name" that appears in other inscriptions of Ashurbanipal (see, for example, text no. 223 iv 25′ and Frame, RIMB 2 p. 201 B.6.32.2 lines 82b–83a).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 530 + Rm 2,235 (+) Sm 1977	Nineveh, Kuyunjik	11.1×12.7×2.2	c

COMMENTARY

Sm 530+ preserves both faces from the right half of a single-column horizontal clay tablet, along with its right edge and parts of its top and bottom edges. The small fragment Sm 1977 was identified by A.K. Grayson as an inscription of Ashurbanipal, and that fragment was joined to Sm 530+ by J. Novotny. Restorations to the text are broadly taken from text nos. 210–211.

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2021 Hätinen, dubsar 20 pp. 260 (n. 1470) and 404–405 (study)

TEXT

Obv.

1) [*a-na* ^{d}*nusku* EN *šur-bé-e da-a-a-ni ṣi-i-ri pa-qid* NIDBA.MEŠ *šá* DÙ (^{d}*í-gì-gì u*)] ⌜^{d}GÉŠ⌝.U *mu-ma-ʾe-er é-kur*

2) [ZÁLAG *nam-ru mu-nam-mir mu-ši-ti* ^{d}GIBIL$_6$ *ga-áš-ru*] ⌜*tap*⌝-*pe-e* ^{d}UTU *da-a-a-ni*

3) [DINGIR KÙ *mul-lil* DINGIR *u* LÚ *mu-nam-mir e-ṭu-ti ša ki-ma*] ⌜^{d}⌝UTU-*ši ú-nam-ma-ru ek-le-tú*

4) [^{d}*nusku šur-bu-u* DINGIR *qar-du qa-mu-ú* ḪUL.MEŠ *šá* KUR *la ma*]-⌜*gi*⌝-*re ú-ḫa-am-ma-ṭu nab-lu-šu*

5) [*mu-še-rib ur-ti u ṭè-e-me pa-qid* ^{d}*í-gì-gì u* ^{d}*a-nun-na-ki ...*] *x te-re-e-ti*

6) [*na-din sur-qin-ni mu-šaḫ-miṭ tak-li-me a-na* DINGIR.MEŠ GAL.MEŠ UZ ...] AD.MEŠ-*šú*

7) [IBILA *é-kur šur-bu-ú šá ki-ma* ^{d}ŠEŠ.KI-*ri* EŠ.BAR URU.URU *i-par-ra-su*] ⌜*ú*⌝-*šá-pu-u ki-na-a-ti*

8) [*mut-tab-bil pa-ra-aṣ* ^{d}EN.LÍL-*ú-ti na-ṣir pi-riš-ti ša e-la šá-a-šú ina é-kur*] ⌜*la*⌝ *iš-šak-ka-nu ši-tul-tú*

9) [*ḫa-a-a-iṭ ur-ti gim-ri*] ⌜*mu-še-rib*⌝ [*te-re-e-ti kak-dà-a*] ⌜*ma*⌝-*ḫar* ^{d}30 ^{d}ŠEŠ.KI-*ri*

10) [*da-a-a-an kit-ti ba-ru*]-⌜*ú*⌝ *ka-raš* ⌜UN⌝.[MEŠ *šá ki-ma* ^{d}ÍD *ub-ba*]-⌜*bu*⌝ *ke-e-nu u rag-ga*

11) [*mu-ub-bi-ib kit-ti u mi-šá*]-⌜*ri*⌝ *šá a-na ḫul-*⌜*lu*⌝-[*uq mu-uṣ-ṣab-ri ú-ma-ʾe-e*]-⌜*ru*⌝-*šú* LUGAL DINGIR.MEŠ ^{d}AŠ.IM$_5$.BABBAR

1–3) [For the god Nusku, supreme lord, exalted judge, who oversees the *nindabû*-offerings for all (the Igīgū and)] the Anunnakū gods, who administers the Ekur, [bright light that lights up the night, powerful fire, fr]iend of the god Šamaš, the judge, [holy god, who purifies god and man, who lights up the darkness, who] lights up the dark [like] the sun;

4–6) [the god Nusku, supreme one, heroic god, who burns up evil ones, who]se flames scorch [the land of the insubm]issive, [who introduces command and directive, who oversees the Igīgū and Anunnakū gods, ...] instructions, [who provides strewn offerings, who quickly dispatches the meal-offering(s) for the great gods ...] his fathers;

7–9) [supreme heir of Ekur, who renders decision(s) for cities like the divine light (Sîn)] (and) proclaims truth, [who carries out the cultic rite(s) of the office of supreme power, who keeps secret(s), without whom n]o deliberation is held [in Ekur, who watches over the command of everything, wh]o [constantly] bring[s instructions b]efore the god Sîn, the divine light;

10–12) [righteous judge, who see]s the mind of the peo[ple, who *purifie*]*s* the just and the wicked [like the Divine River, who keeps truth and justic]e [pure], whom the king of the gods, the god Namraṣīt (Sîn), [commissio]ned to dest[roy the malicious, the exalted

12) [SUKKAL *ṣi-i-ru mu-šá-pu*]-ʳ*ú*ˀ MUNUS.SIG$_5$.MEŠ *šá* ʳEŠˀ.[BAR-*šú la ut-tak-ka-ru la in*]-ʳ*nen*ˀ-*nu-ú qí-bit-su*

vizier, who proclai]ms good things, who[se] dec[ision cannot be altered] (and) whose command [cannot be ch]anged;

13) [*... rag-gi mu-ḫal*]-ʳ*liq*ˀ *za-ma-ni šá* ʳ*an*ˀ-[*zil-la-šú la kit-tu u e*]-ʳ*peš*ˀ *sur-ra-a-ti*

14) [*mu-šab-riq za-a-a-ri*] *šá a-na na-dan šip-ṭi* [*u* EŠ.BAR *uṣ-ṣu-ú-ma su-uq*] ʳURUˀ-*šú i-ba-*ʾ*u-u*

15) [...] *x le-qu-ú un-*[*nin-ni šá a-na še-me-e-šú i-raš-šú*]-*ú sa-lim* MUNUS.SIG$_5$.MEŠ

16) [...] *x-a*ʔ*-ti mu-še-šir* ʳ*ke*ˀ-[*e-ni a-šib é-me-lám-an-na šá qé-reb*] ʳURUˀ.KASKAL EN GAL-*e* EN-*šú*

13–16) [... the wicked, who destr]oys enemies, the one to who[m injustice and] deceitful [ac]ts are an ab[omination, who strikes foes with lightning], who [goes out and] walks along [the street(s) of] his city to give judgement [and decision, (15) ...], who accepts pr[ayers, who show]s benevolent mercy [to the one who obeys him, ...], ..., who makes the j[ust] prevail, [who dwells in Emelamana that is inside] the city Ḫarrān, the great lord, his lord —

17) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL GAL-*u*] ʳLUGAL *danˀ-nu* LUGAL ŠÚ ʳLUGALˀ [KUR AN.ŠÁR.KI GÌR.NÍTA *it-pe-šú*] ʳ*paˀ-lìḫ* DINGIR.MEŠ GAL.MEŠ

18) [...] *x* AN *x* [... É.KURʔ *u* BÁRAʔ *iḫ-šu-ḫu*]-ʳ*šú*ˀ NUN ^{d}ŠEŠ.KI-*ru*

19) [...] ʳÚˀ [... *ú-šar-bu*]-ʳ*ú*ˀ *mal-kut-su*

20) [(...) ^{d}*nin-gal ... it-tar-ru-šu-ma ...-tu*] *ma-ḫar* ^{d}30 *na-ram-i-šá*

17–23) [I, Ashurbanipal, great king], strong [kin]g, king of the world, k[ing of Assyria, capable governor, who r]everes the great gods, [...] ... [...] for [who]m the prince, the divine light (Sîn), [desired (...) *the temple* and *dais*, ... (and) who]se rulership [he made grea]t, (20) [(...) whom the goddess Ningal ... guided and ...] before the god Sîn, her beloved, [(...) about whom you, ... *of* the divine light (Sîn), spoke favorably] before the father of the one who had begotten you; [son of Esarhaddon, king of the world, king of Assyria, governor of Babylon, who rev]eres (the god) Aššur and the goddess Mullissu; [grandson of Sennacherib, king of the world, king of Assyria; true shepherd who car]es for his people:

21) [... ^{d}*na-an-na-ri* MUNUS.SIG$_5$.MEŠ-*šú taq-bu-u*] *ma-ḫar a-bi a-li-di-ka*

22) [DUMU ^{m}AN.ŠÁR-PAP-AŠ LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI GÌR.NÍTA KÁ.DINGIR.RA.KI *pa*]-*lìḫ* AN.ŠÁR *u* ^{d}NIN.LÍL

23) [DUMU DUMU ^{md}30-PAP.MEŠ-SU LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI SIPA *ke-e-nu pa*]-ʳ*qidˀ-du* UN.MEŠ-*šú*

24) [*ú-še-piš-ma* ...] ʳ*marˀ* NENNI KI.LÁ-*šú-nu*

25) [...] *x* PI KUR ḪU

26) [...] *x* GIM *nab-li*

27) [...] ʳ*niˀ-iz-mat* LUGAL *pa-li-ḫi-šú*

28) [... *ú*]-ʳ*kabʔˀ-ba-bu* ^{d}GIŠ.BAR-*niš*

29) [...] *x ú-šá-lik*

24–29) [I had ... made] whose weight [amoun]ts to such-and-such, [...] ... [...] like a flame [... the d]esires of the king who reveres him, [... *that bu*]*rns* like a fire [...] I made (them) [*as* ...].

30) [... *šá é-me-lám-an-na ma-ḫar* ^{d}30 *ḫa*]-ʳ*dišˀ ter-ru-bu*

30–Rev. 4) [... *when*] you [joyful]ly enter [*into the* ... of Emelamana before the god Sîn ...] may [y]ou be pleased (and) may [your] mind be joyful, [...] make firm the foundation(s) of my royal throne (so that) it may end[ure] for all time, [...] grant me plenty (so that) my [sh]epherdship may be pleasing, [...] may he always give the order [to preser]ve my life (and) constantly implore you for my life.

Rev.

1) [... *pa*]-*nu-uk-ka lim-ḫur kab-ta-tuk-*[*ka*] *liḫ-*ʳ*duˀ*

2) [...]-ʳ*purʔˀ ki-in* SUḪUŠ GIŠ.GU.ZA LUGAL-*ti-ia lil-*ʳ*burˀ aḫ-ra-taš*

3) [...] *šur-*ʳ*kaˀ* ḪÉ.GÁL-*lum li-ṭib* ʳ*reˀ*-ʾ*u*-ú-ti*

4) [... *ba*]-ʳ*laṭˀ* ZI-*ia kak-dà-a liq-bi ṭè-ma* ʳ*liˀ-ter-riš-ka ba-lá-ṭi*

Rev. 5–9) [During a reign in the distant future, when t]his [work] becomes dilapidated and old, [may he restore these ..., my handiwork], not change my [ha]ndi[work], and return (them) to their place. May he respect [the oath sworn by the god Nusku, my lord, and the pr]aise of the great gods, who su[p]port me,

5) [*ina* BALA.MEŠ UD.MEŠ SÙ.MEŠ *ki-ma šip-ru*] ʳ*šuˀ-a-tu in-na-ḫu-ma* ʳ*ilˀ-la-ku la-ba-riš*

6) [... *šu-nu-ti ši-pir* ŠU.II-*ia li-diš-ma ši-pir*] ʳŠUˀ.II-*ia a-a ú-šá-an-ni-ma* ʳ*liˀ-ter áš-ru-uš-šú-un*

7) [*ni-iš zi-kir* ^{d}*nusku* EN-*ia ù ta*]-*nit-ti* DINGIR.MEŠ

rev. 3 *li-ṭib* ʳ*reˀ*-ʾ*u*-ú-ti* "(so that) my [sh]epherdship may be pleasing": The second sign of the noun is the AḪ sign, and so T. Bauer (Asb. p. 36) instead read it as ʳ*riˀ-iḫ-ú-ti*, translating "meine [Ze]ugung möge gut sein." However, a reference to the king's progeny seems out of place in this context, and one expects a reference to his *rēʾûtu* "shepherdship" with this verb; see, for example, text no. 219 rev. 6 [*re*]-ʳ*uˀ-ú-ti* GIM *ú-lu šam-ni li-ṭib* UGU UN.MEŠ "Like the finest oil, may my [she]pherdship be pleasing to the people." Following the suggestion of AHw p. 978 ʳ*reˀ-e*ʾ!?-*ú-ti*, the present edition treats the AḪ sign as an intended Aʾ sign, with the only difference between them being two additional vertical wedges at the end of the former sign.

rev. 7 The restoration at the beginning of the line is based on text no. 209 rev. 8.

GAL.MEŠ *ti-⌜ik⌝-le-e-a liš-ḫu-ut-ma*
8) [*zi-kir* MU-*ia* SIG_5 *šá* AN.ŠÁR *u* ^{d}AMAR.UTU UGU *kal mal*]-⌜*ki*⌝ *ú-šar-bu-u it-ti* MU-*šú* ⌜*liš-ṭur*⌝*-ma li-zi-ba aḫ-ra-ti*
9) [^{d}*nusku u* ^{d}*sa-dàr-nun-na ši-pir* ŠU.II-*šú* SIG_5-*iš*] *lip-pal-su-ma lim-⌜gu⌝-ru su-pe-e-šú*
10) [*ša … šu-nu-ti la-pa-an* (KÁ) *é*]-⌜*me*⌝*-lám-an-⌜na⌝* [*ú*]-⌜*nak-ka-ru-ma a*⌝*-na šip-ri šá-nam-ma ep-pu-šú*
11) [*ù ta-nit-ti* ^{d}30 ^{d}*nin-gal u* ^{d}*nusku* EN.MEŠ-*ia ib-ba-tu*]*-ma zi-kir* MU-*ia ú-šá-an-nu-u*
12) [^{d}*nusku* SUKKAL *ke-e-nu na-ram*$^{?}$ ^{d}30$^{?}$ *ina ma-ḫar* ^{d}30 *a*]-⌜*li*⌝*-di-⌜šú ka*⌝*-a-a-an li-zak-ki-ra a-mat lum-ni-šú*

and may he write [the mention of my good name, which the gods Aššur and Marduk] had made greater [than (those of) all (other) ruler]s, with his (own) name and deposit (them) for the future. May [the god Nusku and the goddess Sadarnunna] look [kindly] upon [his handiwork] and grant his prayers.
Rev. 10–12) [(As for) the one who re]moves [these … from (the gate of) Em]elaman[a] and (re)fashions (their metal) for another work, [or destroys the praise of the deities Sîn, Ningal, and Nusku, my lords], and changes the mention of my name, may [the god Nusku, the just vizier, *beloved of the god Sîn*], constantly speak inauspicious words about him [before the god Sîn, the one who had b]egotten him.

13) [(*an-ni-u*) *ša ina* UGU *… ša é-me-lám-an-na* É] ⌜^{d}⌝*nusku ša* URU.KASKAL

Rev. 13) [(This is) what is (written) upon the … of Emelamana, the temple of] the god Nusku of the city Ḫarrān.

215

This summary inscription of Ashurbanipal is known only from the lower portion of a fragmentarily-preserved, three-column clay tablet. The extant text contains parts of the prologue, which promotes the king's image as an avid temple builder; a report about his fifth Elamite campaign, which was directed against Ummanaldašu (Ḫumban-ḫaltaš III); an account of some of his wars against the Arabs; a short building report, which — although the reference to the specific structure is not preserved because of damage — almost certainly commemorates the rebuilding of the moon-god Sîn's *akītu*-house at Ḫarrān (see the on-page note to v 14); concluding formulae; and a subscript. The subscript makes clear that this text was intended to be inscribed on objects — likely clay prisms — that were to be deposited in the structure named in the building report, probably the moon-god's New Year's temple.

This text was designated by R. Borger (BIWA p. 137) as "T Tablet 1" ("TTaf 1") since he regarded it to be a duplicate or sub-edition of text no. 10 (Prism T), while J. Novotny (Studies Walker p. 194 n. 13) labeled it as "Edition L," since he regarded it as a unique summary inscription of Ashurbanipal.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2664 + K 3090 + K 4544A + K 5903 + K 6632 + K 8371 + DT 177	Nineveh, Kuyunjik	14×16×2.3	c

214 rev. 10 [*… šu-nu-ti*] "[these …]": Or possibly restore *šip-ru šu-a-tu* "this work"; see text no. 213 rev. 4′. [*la-pa-an* (KÁ)] "[from (the gate of)]": For this restoration, see text no. 208 rev. 11.
214 rev. 11 [*ù ta-nit-ti* ^{d}30 ^{d}*nin-gal u* ^{d}*nusku* EN.MEŠ-*ia*] "[the praise of the deities Sîn, Ningal, and Nusku, my lords]": Or possibly restore *ù ta-nit-ti* ^{d}*nusku* EN-*ia* "and the praise of the god Nusku, my lord"; see text no. 210 rev. 8′ and text no. 213 rev. 6′.

COMMENTARY

K 2664+ is from the lower two-thirds of a tablet that preserves parts of three columns on both its obverse and reverse, as well as parts of its bottom, left, and right edges. The contents of the tablet mainly duplicate those of text no. 10 (Prism T): col. i = T i 30–ii 13; col. ii = T iii 35b–46; cols. iii–iv = T iv 35–v 31; v 23–35 = T vi 17–28; and vi 1–9 = T vi 44–51. However, the tablet concludes its historical section with reports on Ashurbanipal's campaigns against the Arabs, and such material postdates the composition of text no. 10 (Prism T), which was in 645. For v 1–5, see text no. 11 (Prism A) ix 107–111 and text no. 156 rev. 10b–12a. Furthermore, with respect to v 6–13, the language of v 8–13 corresponds broadly to that of text no. 11 (Prism A) x 3–5, although it is a variant account from that of the prism inscription. It is unclear which Arabs are specifically mentioned in the account of K 2664+ due to damage in the first two lines (v 6–7) of that narrative, but presumably they are Aya-ammu and Abī-Yateʾ, the sons of Teʾri, the Qedarite tribal leader, mentioned in text no. 11 (Prism A) x 1–2. Since Ashurbanipal's Arab campaigns are first narrated in text no. 11 (Prism A) vii 82–x 5, the approximate date of composition for the present inscription is ca. 644–642.

As for scribal notations, the tablet contains a notation on its left edge that is associated with the account starting at i 33′ (see the on-page note), and it also contains an editorial correction that runs vertically in the margin between cols. v and vi (see the on-page note at v 3A–4).

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1896 Bezold, Cat. 4 p. 1557 (DT 177, study)
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TEXT

Col. i

Lacuna

1′) [*ú*]-˹*rab*˺-[*ba-a* EDIN-*uš-šú*]
2′) [*ú*]-*še-piš*-[*ma* GIŠ.*er-me a-nu*]
3′) [GIŠ].˹MES˺.MÁ.KAN.˹NA *iṣ-ṣi da*˺-[*re-e*]
4′) [*šá*] *šit-nu-nu šá-ma*-[*me-eš*]
5′) [34] ˹GUN˺ 20 MA.NA KÙ.˹GI˺ [ḪUŠ.A]
6′) [*kip*]-*pat-su ú*-˹*šal*˺-[*biš*]
7′) [*ú*]-˹*dan*˺-*ni-na rik-se*-˹*e*˺-[*šú*]
8′) [*e*]-˹*li*˺ ᵈAMAR.UTU EN GAL-[*e*]
9′) [*ṣu*]-*lul-šú at-ru-uṣ*-[*ma*]

Lacuna

i 1′) [I enl]a[rged it].
i 2′–10′) [I had a canopy, which] rivals the heave[ns], made [from *m*]*usukkannu*-[wood], a d[urable] wood. (i 5′) I [then] c[lad] its [peri]meter [with thirty-four ta]lents (and) twenty minas of [reddish] gold (and thereby) [rei]nforced [its] bonds. I stretched out its [cov]ering [ove]r the god Marduk, the great lord, [and (thus)] secured [its] roof.

10′) [*ú*]-*kin ta-ra-an*-[*šú*]
11′) [GIŠ.GIGIR] *ṣir-tu ru-kub* ^{d}AMAR.ᵀUTUᵀ
12′) [*e*]-ᵀ*tel*ᵀ-*li* DINGIR.MEŠ EN EN.ᵀENᵀ
13′) [*ina* KÙ].ᵀGIᵀ KÙ.BABBAR NA_4.MEŠ *ni-siq*-[*ti*]
14′) ᵀ*ag-mu*ᵀ-*ra nab-nit*-[*sa*]
15′) *a*-ᵀ*na*ᵀ [^{d}AMAR].ᵀUTU LUGALᵀ *kiš-šat* AN-ᵀ*e u*ᵀ [KI-*tim*]
16′) *sa*-ᵀ*pi*ᵀ-[*in*] ᵀLÚᵀ.KÚR.ᵀMEŠᵀ-[*ia*]
17′) *a-na* ᵀ*še*ᵀ-[*rik*]-ᵀ*ti*ᵀ [*áš-ruk*]
18′) GIŠ.NÁ GIŠ.ᵀMESᵀ.[MÁ.KAN.NA *iṣ-ṣi da-re-e*]
19′) *ša* ᵀ*pa-šal*ᵀ-[*lu lit-bu-šat*]
20′) NA_4.MEŠ ᵀ*ni-siq*ᵀ-[*ti za-a*ʾ*-na-at*]
21′) *a-na ma-a*-ᵀ*a-al*ᵀ [*tak-né-e*] ᵀ^{d}ENᵀ [^{d}GAŠAN-MU]
22′) *šá-kan ḫa-šá*-ᵀ*di e*ᵀ-*peš ru*-ᵀʾ*a*ᵀ-[*a-me*]
23′) *nak*-ᵀ*lišᵀ e-pu*-[*uš*]
24′) *ina* ᵀ*ká*ᵀ-[*ḫi-li*]-*sù maš-tak* ^{d}*zar-pa-ni*-ᵀ*tum*ᵀ
25′) ᵀ*šaᵀ* [*ku*]-ᵀ*uz*ᵀ-*bu sa*-ᵀ*al*ᵀ-*ḫu ad-di*
26′) [4 AM.MEŠ] ᵀKÙᵀ.BABBAR *ek-du-ú-ti*
27′) [*na-ṣi*]-ᵀ*ru*ᵀ *ki-bi-is* LUGAL-*ti*-ᵀ*ia*ᵀ
28′) [*ina* KÁ *ṣi*]-ᵀ*it*ᵀ ^{d}UTU-*ši u* KÁ ^{d}LAMMA-RA.BI
29′) [*ina* KÁ *é*]-ᵀ*zi*ᵀ-*da šá qé-reb bár-sipa*.KI *ul*-ᵀ*zi*ᵀ
30′) [*é-maš*]-ᵀ*maš*ᵀ *é-gašan-kalam*-ᵀ*ma*ᵀ
31′) [KÙ.BABBAR KÙ].ᵀGIᵀ *ú-za*-ᵀʾ*i-in*ᵀ
32′) ᵀ*lu*ᵀ-[*le-e*] ᵀ*ú-mal-li*ᵀ
33′) ᵀ^{d}ᵀ[*šar-rat-kid-mu-ri šá ina*] ᵀ*ug-gat*ᵀ [*lìb-bi-šá*]
34′) *at-man*-[*šá e*]-ᵀ*zi*ᵀ-[*bu*]
35′) *ú-ši-bu* [*a-šar la si-ma-a-ti-šá*]
36′) *ina* BALA-*ia* ᵀ*dam*ᵀ-[*qí šá* AN.ŠÁR *iš-ru-ka*]
37′) ᵀ*tar*ᵀ-*šá-a* [*sa-li-mu*]

i 11′–17′) [(As for) the] exalted [chariot], the vehicle of the god Mard[uk, the pre-emin]ent one among the gods, the lord of lor[d]s, I c[omple]ted [its] feature(s) [with gol]d, silver, (and) precio[us] stones. (i 15′) [I gave (it)] as a g[if]t t[o the god Mard]uk, the king of the totality of heaven and [netherworld], the one who ove[rwhelms my] enemies.

i 18′–25′) I skillfully mad[e] a bed of *m*[*usukkannu*]-wood, [a durable wood], that [is clad] with *pašal*[*lu*-gold (and) studded with] precio[us] stones, as a [pleasure] bed for the god Bēl (Marduk) (and) [the goddess Bēltīya (Zarpanītu)] to carry out the weddin[g] (and) to make lo[ve]. I placed (it) in Ka[ḫili]su, the bed chamber of the goddess Zarpanītu, which is laden with [sex]ual charm.

i 26′–29′) I stationed [four] fierce [wild bulls of s]ilver, [protector]s of my royal path, [in the "Gate of the Risi]ng Sun" and the "Gate of Lamma-RA.BI," [in gateway(s) of Ez]ida, which is inside Borsippa.

i 30′–32′) I decorated [Emašm]aš (and) Egašankalama with [silver (and) gol]d, (and) fill[ed (them) with] s[plendor].

i 33′–37′) The goddess [Šarrat-Kidmuri, who in her ang]er [had aban]do[ned her] inner sanctum (and) (i 35′) had taken up residence in [a place not befitting her], relen[ted] during the favora[ble] reign (lit. "my favora[ble] reign") [that (the god) Aššur had granted me].

Col. ii

Lacuna

1′) [...] (*x*) *x*
2′) [...] *x*
3′) [...]
4′) [... *eš-re-e*]-ᵀ*ti*ᵀ
5′) [KUR AN.ŠÁR.KI (*u*) KUR] URI.KI
6′) [*a-na si-ḫir-ti-ši-na ar-ṣip ú*]-ᵀ*šak-lil*ᵀ
7′) [*mim-ma si-mat* É.KUR *ma*]-ᵀ*la*ᵀ *ba-šu-u*
8′) [*ša* KÙ.BABBAR KÙ.GI] ᵀ*e*ᵀ-*pu-uš*
9′) [*e-li ša* LUGAL.MEŠ] ᵀADᵀ.MEŠ-*ia ú-rad-di*
10′) [DINGIR.MEŠ GAL].ᵀMEŠᵀ *tik-le-ia*
11′) [*ina at-ma-ni*$^{?}$-*šú*]-*nu ṣi-ru-ti*
12′) [*ú-še-šib*]-ᵀ*šú*ᵀ-*nu-ú-ti*

Lacuna

ii 1′–4′a) (No translation possible)

ii 4′b–15′) [I built (and)] completed [the sanctuari]es of [Assyria (and) the land] Akkad [in their entirety]. I made [eve]ry [type of temple appurtenance] there is [from silver (and) gold], (and) I added (them) [to those of the kings], my ancestors. (ii 10′) [I made the great gods] who support me [reside in the]ir exalted [*inner sanctums*]. I offered sumptuous [offerings before the]m (and) [presente]d (them) with my gifts.

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i 28′ *u* "and": Compare text no. 10 (Prism T) ii 4 and see the on-page note.

i 33′ The scribe drew a line from the beginning of the DINGIR sign in ^{d}*šar-rat-kid-mu-ri* "the goddess Šarrat-kidmuri" onto the left edge of the tablet, and then wrote the two lines that are on the tablet's left edge from this mark up the side of the tablet. Despite the damage, it is clear that these two lines also mention Šarrat-kidmuri and her anger. Since i 33′–37′ of the tablet accurately duplicate the contents of text no. 10 (Prism T) ii 9–13, it is unclear what the two lines are meant to represent as they do not appear to be replacement lines that are included in order to fix some sort of scribal error (compare the on-page note to v 3A–4). Possibly they are a type of additional explanatory or clarifying note to this episode in the narrative.

ii 11′ Text no. 7 (Prism Kh) i 70′b has *at-ma-ni-šú-nu ṣi-i-ri* "their exalted inner sanctum(s)," as probably do text no. 8 (Prism G) i 7′a and text no. 99 ii 5′ although the reading is partially restored in those two texts, and text no. 10 (Prism T) iii 42b–43a have *at-ma-na-a-te-šú-nu ṣi-ra-a-te* "their exalted inner sanctums." On the tablet, the masculine plural adjective *ṣi-ru-ti* suggests a masculine plural noun, but the plural of *atmanu* is normally feminine; note that *at-ma-ni-šú-nu ṣi-ru-ti* is attested in one inscription of Esarhaddon (Leichty, RINAP 4 p. 286 no. 1002 ii′ 4). Although one could argue that the scribe erroneously wrote *ru* instead of *ra* for the feminine plural adjective (*ṣi-ra-ti*), there is still insufficient space in the break at the beginning of the line to restore *at-ma-na-*(*a*)*-ti*/*te*. Thus, R. Borger (BIWA p. 145) suggested restoring BÁRA.MEŠ$^{?}$ "*daises*" instead. However, based on the content of the prism inscriptions and on the attestation of the Esarhaddon inscription, *at-ma-ni* is tentatively restored here.

13′) [UDU.SISKUR.MEŠ] ⌜*taš*⌝-*ri-iḫ-ti*
14′) [*ma-ḫar-šú*]-⌜*un*⌝ *aq-qí*
15′) [*ú-šam-ḫi*]-⌜*ra*⌝ *kàd-ra-a-a*

Col. iii

Lacuna

1′) ⌜*a-na kit-ri*⌝-[*šú-nu ú-pa-qu-u-ni*]

2′) *ina tukul-ti* DINGIR.[MEŠ GAL.MEŠ EN.MEŠ-*ia*]
3′) *qé-reb* KUR.⌜*e*⌝-[*lam-ti e-ru-ub*]
4′) BAD_5.BAD_5-*šú-nu* ⌜*ina*⌝ [*la mì-ni*] ⌜*áš-kun*⌝
5′) ⌜*at*⌝-*tal-*⌜*lak šal*⌝-[*ṭiš*]
6′) ^{m}*um-man-*⌜*al-da*⌝-[*si* MAN] ⌜KUR⌝.ELAM.MA.⌜KI⌝
7′) *ti-ib* MÈ-*ia* ⌜*dan*⌝-*nu e-dur-*⌜*ma*⌝
8′) *mi-ra-nu-uš-šú in-na-bit-*⌜*ma*⌝
9′) *iṣ-ba-ta šá-da-*⌜*a*⌝
10′) 14 URU.MEŠ *dan-nu-u-*⌜*ti*⌝
11′) *mu-šab* LUGAL-*u-ti-*⌜*šú*⌝
12′) *ù* URU.⌜MEŠ⌝ TUR.MEŠ
13′) *ša ni-i-ba* ⌜*la*⌝ *i-šu-ú*
14′) *a-di* 20.ÀM URU.MEŠ
15′) *ina na-ge-e ša* URU.*ḫu-un-nir*
16′) *ina* UGU *mi-iṣ-ri ša* URU.*ḫi-da-lu ak-šú-ud*
17′) URU.*ba-ši-mu ù* URU.MEŠ *šá li-me-ti-šú*
18′) *ap-pul* ⌜*aq-qur*⌝

Lacuna

iii 1′) [*great rulers from* (*both*) *east and west* are anxious for me] to be [their] all[y].

iii 2′–9′) With the support of the [great] god[s, my lords, I entered] the land E[lam], brought a[bout] their (the Elamites') defeat c[ountless (times)], (and) (iii 5′) marche[d] about [triu]m[phantly]. Ummanalda[šu (Ḫumban-haltaš III), the king of] the land Elam, became frightened by the assault of my mighty battle array, fled naked, an[d] took to the mountain(s).

iii 10′–18′) I conquered fourteen fortifie[d] cities, his royal residence(s), and small(er) settlements, which were without number, together with twenty villages, in the district of the city Ḫunnir, (which is) on the border of the city Ḫidalu. I destroyed (and) demolish[ed] the city Bašimu and the villages in its environs.

Col. iv

1) *ša* UN.MEŠ *a-šib lìb-*⌜*bi*⌝-*šú-*[*un*]
2) ⌜*ka*⌝-*mar-šú-nu áš-*⌜*kun*⌝
3) ⌜*ú-šab-bir*⌝ DINGIR.MEŠ-*šú-*⌜*un*⌝
4) ⌜*ú-šap*⌝-*ši-iḫ* ⌜*ka-bat*⌝-*ti* ⌜EN EN.EN⌝
5) ⌜DINGIR.MEŠ⌝-*šú* ^{d}15.MEŠ-⌜*šú*⌝
6) ⌜NÍG.ŠU-*šú* NÍG.GA⌝-*šú* ⌜UN.MEŠ TUR⌝ *u* ⌜GAL⌝
7) *áš-*⌜*lu*⌝-*la a-na* KUR AN.⌜ŠÁR.KI⌝
8) 60 KASKAL.GÍD *qaq-qa-*⌜*ru*⌝
9) *qé-reb* KUR.*e-lam-ti* ⌜*ú*⌝-*šaḫ-*[*rib*]
10) MUN Ú.⌜ZAG⌝.ḪI.⌜LI⌝
11) *ú-sap-pi-ḫa* EDIN-*uš-šú-*⌜*un*⌝
12) ⌜^{d}⌝*na-na-a ša* 1 LIM 6 ME 30.ÀM ⌜5 MU.AN⌝.[NA.MEŠ]
13) *ta-as-bu-su-ma tal-*⌜*li*⌝-[*ku*]
14) *tu-ši-bu qé-reb* KUR.*e-lam-*[*ti*]
15) *a-šar la si-ma-*⌜*ti*⌝-[*šá*]
16) *ù ina* u_4-*me-šú-ma ši-*[*i*]
17) *ù* DINGIR.MEŠ ⌜AD⌝.MEŠ-[*šá*]
18) *tab-bu-u šu-mì a-*⌜*na*⌝ *be-lut* ⌜KUR.KUR⌝
19) *ta-a-a-rat* EN-⌜*ti*⌝-[*šá*]
20) ⌜*tu*⌝-*šad-gi-la pa-nu-u-*[*a*]
21) [*um*]-*ma* ^{m}⌜AN.ŠÁR⌝-[DÙ-A]
22) ⌜*ul-tu*⌝ [*qé-reb* KUR.*e-lam-ti*]
23) *ú-*⌜*še*⌝-[*ṣa-an-ni-ma*]
24) *ú-še-er-*⌜*rab*⌝-[*an-ni*]
25) *qé-reb é-*⌜*an*⌝-[*na*]
26) *a-mat qí-bit* DINGIR-*ti-*⌜*šú*⌝-[*un*]
27) ⌜*ša ul-tu*⌝ UD.MEŠ SÙ.MEŠ ⌜*iq*⌝-[*bu-u*]
28) *e-*⌜*nen*⌝-*na ú-*⌜*kal-li*⌝-[*mu*]

iv 1–11) As for the people living inside the[m], I annihilat[ed] them. I smashed thei[r] gods (and thus) placated the mood of the lord of lord[s]. (iv 5) I carried off to Assyria its gods, it[s] goddesses, its possessions, (and) its property, (as well as) people, young and o[ld]. I devast[ated] an are[a] of sixty leagues inside the land Elam (and) scattered salt (and) cres[s] over the[m].

iv 12–25) (As for) the goddess Nanāya, who 1,635 yea[rs] (ago) became angry and wen[t] to live in the land Ela[m], (iv 15) a place not befitting [her], *then*, at that time (when) sh[e] — and the gods, [her] fathers — nominated me for ruling over the land[s], (iv 20) she entrusted [me] with the return of [her] lordly majes[ty], [say]ing: "Ashur[banipal] wil[l bring me out] o[f the land Elam and] make [me] enter Ea[nna (again)]."

iv 26–35) The word(s) of the[ir] divine command that th[ey] had sp[oken] in distant days, th[ey] now disclo[sed] to the people of [a later generation. (iv 30)

iii 6′ The account in text no. 10 (Prism T) iv 40 does not include Ummanaldašu's title here.

29) UN.ᵀMEŠᵀ [EGIR.MEŠ]
30) ŠU.II ᵀDINGIR-*ti*ᵀ-*šá* GAL-ᵀ*ti*ᵀ [*at-mu-uḫ*]
31) *ḫar-*ᵀ*ra*ᵀ-*nu* [*i-šir-tú*]
32) *ša* ᵀ*ul-lu-uṣ*ᵀ [*lìb-bi*]
33) *ta-*ᵀ*aṣ-ba*ᵀ-[*ta a-na é-an-na*]
34) *ina* ᵀ*qé-reb*ᵀ [UNUG.KI *ú-še-rib-ši-ma*]
35) ᵀ*ina é*ᵀ-[*ḫi-li-an-na ša ta-ram-mu*]

I grasped] the hands of her great divinity. She to[ok] the [direct] path, which please[s the heart, to Eanna. I made her enter] into [Uruk and made her dwell on (her) eternal dais] in E[ḫiliana, which she loves].

Lacuna

Lacuna

Col. v

1) [*ina la*]-ᵀ*aḫ*ᵀ-*ši-šú*
2) [*at-ta-di*] *ṣer-re-tu*
3) [*ul-li* UR.GI$_7$] *ad-di-šú-ma*
3A) [*ina* KÁ.GAL *ṣi-it* ^{d}UTU-*ši šá*] ᵀMURUB$_4$ᵀ URU NINA.KI ᵀ*ša né*ᵀ-*reb mas-*ᵀ*naq-ti*ᵀ [(*ad-na-a-ti* ...)]
4) [*ša né-reb mas*]-ᵀ*naq*ᵀ-*ti* ᵀ*ad*ᵀ-*na-a-ti*
5) [*ú-šá-an*]-ᵀ*ṣir*ᵀ-*šú* SI.GAR-ᵀ*ru*ᵀ
6) [...] KUR.*a-ri-bi*
7) [...] *x* [...]-*tu-ti*
8) [*ša it*]-*ti-*ᵀ*ia ik*ᵀ-*ki-ru*
9) [*iṣ*]-ᵀ*lu*ᵀ-*ú* GIŠ.ᵀŠUDUNᵀ EN-*ti-ia*
10) ᵀ*ša*ᵀ *ina* MURUB$_4$ ᵀ*tam*ᵀ-*ḫa-ri*
11) *ik-šu-*ᵀ*da* ŠUᵀ.II-*a-a*
12) *ina* NINA.KI [URU] ᵀENᵀ-*ti-ia*
13) KUŠ.MEŠ-*šú-*ᵀ*nu*ᵀ [*áš*]-*ḫu-uṭ*
14) *ina* u_4-*me-*ᵀ*šú-ma*ᵀ [É *a-ki*]-ᵀ*it*ᵀ ^{d}30
15) ᵀ*ša*ᵀ *qé-*ᵀ*reb*ᵀ URU.KASKAL
16) ᵀ*ša*ᵀ *il-li-ku* ᵀ*la*ᵀ-*ba-riš*
17) *tem-me-en-šá* ᵀ*ad*ᵀ-*di*
18) *ul-tu* UŠ$_8$-*šá a-di gaba-*[*dib*]-ᵀ*bi*ᵀ-*šá*
19) *ar-ṣip ú-*[*šak*]-ᵀ*lil*ᵀ
20) ᵀ*ú*ᵀ-*šal-bi-šá za-ḫa-*ᵀ*lu-u*ᵀ [*eb-bu*]
21) [^{d}]ᵀ30ᵀ ^{d}*nin-*ᵀ*gal*ᵀ [*u* ^{d}*nusku*]
22) [*ep-še*]-ᵀ*ti*ᵀ-*ia* [SIG$_5$.MEŠ]
23) [*ḫa-diš*] *lit-*ᵀ*tap*ᵀ-[*la-su*]
24) [UD.MEŠ]-ᵀ*ia li*ᵀ-[*šá-ri*]-ᵀ*ku*ᵀ
25) [*lu-uš-bi*] ᵀ*bu-ʾa-a*ᵀ-*ru*
26) [SUḪUŠ GIŠ.GU.ZA LUGAL-*ti*]-ᵀ*ia*ᵀ *lu-kin-nu*
27) [*lu-šal-bi-ru*] BALA.MEŠ-ᵀ*ia*ᵀ
28) [LÚ.KÚR.MEŠ-*ia*] *li-né-*ᵀ*ru*ᵀ
29) [*li-šam-qí-tu*] ᵀ*ga*ᵀ-*re-ia*

v 1–5) [I put] a lead-rope [through] his (Uaite''s) [gu]ms, placed him [in a dog collar], and (then) [made] him [guar]d the door [of the eastern gate of the cit]adel of Nineveh, whi[ch is (named) the "En]trance to the Place Where the World Is Controlled."

v 6–13) [(As for) ... *of*] the land of the Arabs, [...] ..., [who had t]urned hostile [tow]ards m[e, had cast] off the y[ok]e of my lordship, (and) (v 10) [w]hom I had defea[t]ed in the thick of [ba]ttle, [I f]layed the[m] in Nineveh, my [capi]tal [city].

v 14–20) At that time, [(as for) the *akīt*]*u*-[house] of the god Sîn that is inside the city Ḫarrān (and) that had become old, [I] laid its foundation(s). I built (and) [comp]leted (it) from its foundation(s) to its crenel[lation]s. I clad (it) with [shiny] *zaḫalû*-silver.

v 21–33) May the deities [S]în, Ninga[l, and Nusku] l[ook with pleasure upon] my [good deed]s. Ma[y they [length]en [m]y [days (v 25) (so that) I may be fully satisfied with (my)] g[ood f]ortune. May they make [the foundation(s) of m]y [royal throne] endure (and) [make] my reign [last for a long time]. May they kill [my enemies (and) cut down] my [f]oes. (v 30) [With their] great [support], may I rule [wherever I desire (lit. "I say") (and) achieve whatever (lit. "the place") I

Lacuna after iv 35 The translation assumes that the lacuna contained *ú-šar-me-ši pa-rak da-ra-a-ti* "made her dwell on (her) eternal dais"; see text no. 10 (Prism T) v 32.

v 3A–4 Line 3A is written vertically on the tablet inside of the small margin between columns v and vi. Given that the line repeats the *mas-naq-ti* that appears in v 4, it is likely that this line in the margin is meant to replace the latter in its entirety, which would thus correct for the scribe having erroneously left out *ina* KÁ.GAL *ṣi-it* ^{d}UTU-*ši šá* MURUB$_4$ URU NINA.KI "of the eastern gate of the citadel of Nineveh" from the tablet. Also, the tablet appears to have omitted *na-bu-u zi-kir-šá* "is named" after the *ša né-reb mas-naq-ti ad-na-a-ti* "which is the 'Entrance to the Place Where the World Is Controlled'" that appears in text no. 11 (Prism A) ix 110, unless those two words appeared at the end of the line in the margin that is no longer preserved.

v 14 [É *a-ki*]-ᵀ*it*ᵀ ^{d}30 "[(as for) the *akīt*]*u*-[house] of the god Sîn": For the second half of the line, T. Bauer (Asb. p. 35) tentatively restored "[*É-ḫul-ḫul, der Tempel*] des Sin" in his translation, and R. Borger (BIWA p. 169) read "[*é-ḫúl-ḫúl é* ?]DIŠ ^{dingir}*sin*." However, as pointed out by J. Novotny (Studies Walker pp. 195–196, and Eḫulḫul p. 35 n. 119 and pp. 183–189), this reading must be rejected on several grounds. There is without doubt insufficient space in the break for their suggested restoration of four relatively wide signs. Also, with respect to the overall content of the text, it appears to celebrate work on a smaller, less significant structure than the Eḫulḫul temple, and its narrative lacks several of the important elements from text no. 207 (LET) and from the so-called "canonical first summary report" (for the details of this report, see Novotny, Eḫulḫul pp. 13–25) that are employed in commemorating work on the Eḫulḫul temple. Moreover, the 3fs pronominal suffix *ša* in *tem-me-en-šá* "its foundation(s)" and UŠ$_8$-*šá* "its crenellations" in v 17–18 grammatically agrees with the *akītu*-house, but not the Eḫulḫul temple, as a referent. Finally, given the date of the inscription (see the commentary), it is much too late to commemorate work on the Eḫulḫul temple at Ḫarrān that was completed about twenty years earlier. That Ashurbanipal carried out work on the god Sîn's *akītu*-house is confirmed by text no. 23 (IIT) 67b–68a.

30) [*ina tukul-ti-šú-nu*] GAL-*ti*
31) [*e-ma a-qab-bu-u*] *la-bel*
32) [*a-šar ú-ṣar*]-˹*ra*˺-*mu*
33) [*lik-šu-da*] ˹ŠU.II˺-*a-a*
34) [*a-na* EGIR] ˹UD˺.MEŠ
35) [DUMU.MEŠ DUMU] ˹DUMU.MEŠ˺
Lacuna
Col. vi
1) *ša* MU.SAR-*u ši-ṭir* ˹MU-*ia ib-ba*˺-[*tú*]
2) *ina mim-ma ši-pir ni-kil-*˹*ti*˺
3) *ú-ḫal-la-*˹*qu*˺
4) *it-ti* MU.SAR-˹*e*˺
5) *ši-ṭir* MU-*šú la i-šak-ka-*˹*nu*˺
6) DINGIR.MEŠ GAL.MEŠ *šá* AN-*e u* KI-˹*tim*˺
7) LUGAL-*us-su lis-ki-*˹*pu*˺
8) MU-*šú* NUMUN-˹*šú*˺
9) *ina* KUR *lu-ḫal-li-*˹*qu*˺

stri]ve for.

v 34–35) [In the futu]re, [*may* (one of) the sons, grands]ons,
Lacuna

vi 1–9) (As for) the one who dest[roys] an inscribed object bearing [m]y name, makes (it) disappea[r] by some crafty device, (or) (vi 5) does not plac[e] (it) with an inscribed object bearing his name, may the great gods of heaven and netherworld overthro[w] his kingship (and) make his name (and) seed disappea[r] from the land.

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10) [MU].˹SAR˺-*ú* ˹*ša*˺ [É *a-ki-it* ^{d}]˹30˺
11) [*ša qé-reb* URU].˹KASKAL˺
Left edge
1) ^{d}*šar-rat-kid-mu-ri* [*šá ul-tú*$^{?}$ UD$^{?}$].˹MEŠ$^{?}$˺ *ul-lu-ti kam-*˹*la*˺-[*at* (...)]
2) *x* GIŠ AM LA UD *x* U *x* (*x*) DINGIR-˹*ti*˺-*šá* GAL-*ti*

vi 10–11) [An inscribed obj]ect fo[r the *akītu*-house of the god S]în [that is inside the city Ḫarr]ān.

Left edge 1–2) The goddess Šarrat-kidmuri, [who *from*] distant [*day*]*s* was an[gry (...)] ... her great divinity.

216

Sm 671, a fragment from a single-column clay tablet, preserves part of an archival copy or draft of a dedicatory inscription of Ashurbanipal to the god Sîn. The original was to be displayed in the *akītu*-house of the moon-god at Ḫarrān. The text presumably recorded the creation of a (metal-plated) object for that New Year's temple, but that part of the inscription has not survived, nor has the relevant part of the subscript. Only portions of the opening dedication to Sîn, Ashurbanipal's name and titulary, concluding formulae, and subscript are preserved.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Sm 671	Nineveh, Kuyunjik	9.7×10.3×3	c

215 Left edge 1–2 See the on-page note to i 33′.

COMMENTARY

Sm 671 preserves parts of both faces of a broad, single-column clay tablet, along with a small portion of its right edge. Although nothing of the top edge has survived, the first line of the obverse does appear to be the first line of the tablet.

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2003 Novotny, Eḫulḫul pp. 42, 191, 249–250, 377, and *passim* (transliteration; rev. 5′, translation; study, collations)
2020 Novotny, Studia Chaburensia 8 pp. 82–83 and 88 no. 12 (rev. 5′, translation, study)
2021 Hätinen, dubsar 20 pp. 142–144 (nn. 753, 799), 203 (n. 1150), 223, 233 (n. 1304), 237 (n. 1330), 247 (n. 1396), 259 (n. 1466), 292 (n. 1633), and 413 (with n. 2345) (obv. 9, 11, 18, rev. 3′–4′, edition; obv. 3, 10, transliteration; study)

TEXT

Obv.

1) [...] *x* [...]
2) [...] ⌜SAR EL⌝ [...]
3) [...] ⌜*nam*?⌝-*riš li-x* [...]
4) [... *la*? *il-lam*?]-⌜*ma*?⌝-*du la ú-ta-ad-*⌜*du*?⌝-[*u* ...]
5) [... *šá qí-bit-su la ut*]-*tak-ka-ru a-mat-*⌜*su*⌝ [...]
6) [... *mu-ni-iḫ lìb-bi*] ⌜DINGIR⌝ *u* ᵈ*iš-tar mu-ud-de* [...]
7) [...] ⌜*ša*⌝ *a-ba-tu u ba-nu-u šub-šu-u* ⌜*it*?⌝-[*ti-šú*?]
8) [... *ša e-la šá-a-šú*] ⌜*šip*⌝-*ṭu la* SUM-*nu la iš-šak-ka-nu mit-lu-*⌜*uk*⌝-[*tu*]
9) [...] *x ba-nu-u* ŠÀ.TÙR *mu-rap-pi-šú su-pu-*⌜*ri*⌝
10) [*x ša ina* IGI.DU$_8$.A-*šú*] ⌜*te*⌝-*diš-ta šak-nu ú-šá-pu-u ṣa-ad-da pi-i* UN.MEŠ *ú-kan-nu*
11) [... *šá it*]-⌜*ti*⌝ ᵈUTU *uš-ta-tu-ma ú-šar-šá-du* GIŠ.GU.ZA BALA-*ú ú-kan-nu*
12) [...] *x-ti šá e-na i-na-áš-*⌜*šú*⌝-*u i-zak-ka-ru* NUN *pa-liḫ-*⌜*šú*⌝
13) [... ᵈ*a-nim*? ᵈEN].⌜LÍL⌝ *u* ᵈ*é-a mu-še-tiq ú-di šu-ut* AN KI *mu-pa-as-si-su* GIŠKIM.⌜MEŠ⌝
14) [...] ⌜ID⌝ *e-lat* AN-*e mu-paq-qí-du rik-se-šú-un*
15) [...] ⌜*ša* UD⌝.DA-*šú nam-ri i-na-aṭ-ṭa-lu šu-ut* KI.TA.MEŠ
16) [...] *x a-šib é-ḫúl-ḫúl šá qé-reb* URU.KASKAL EN GAL-⌜*e*⌝ EN-*šú*
17) [*a-na-ku* ᵐAN.ŠÁR-DÙ-A ... NUN] ⌜*mun-dal*⌝-*ku*

1–8) [...] ... [...] ... [... *cannot be underst*]*ood* nor *know*[*n*, ... (5) ..., whose command cannot be c]hanged (and) (who)se word(s) [..., who pacifies the heart of] god and goddess, who *knows* [...], *b*[*y w*]*ho*[*m*] destruction and creation are brought about, [... without whom] no [judge]ment is given (and) no consultat[ion] is made.

9–16) [...] who creates fertility (lit. "the womb"), who expands the sheepfold [... at whose appearance *re*]*newal* is present, makes sign(s) appear, (and) establishes the *mood* of the people [..., who] meets [wit]h the god Šamaš and secures the throne, makes a reign firm [...] ..., who selects (lit. "raises the eye") (and) nominates the prince who reveres [h]i[m ... of the gods *Anu*, Enl]il, and Ea, who averts the troubles of those of heaven and netherworld, who cancels (inauspicious) omens [...] the height of heaven, who cares for their (cosmic) bonds (15) [...] at whose bright light those of the netherworld gaze [...], who resides in Eḫulḫul that is inside the city Ḫarrān, the great lord, his lord —

17–24) [I, Ashurbanipal, ...], judi[c]ious [ruler], king of

obv. 4 [*la*? *il-lam*?]-⌜*ma*?⌝-*du* "[*cannot be underst*]*ood*": For the suggested reconstruction of this verb, see text no. 225 obv. 14 and the on-page note to that line.

obv. 6 Following T. Bauer (Asb. p. 42), the first half of the line is reconstructed based on text no. 208 obv. 6. Bauer also translated the latter part of the line as "festsetzt [*Tag, Monat und Jahr*]" based on line 3 of that text (⌜*mu*⌝-*ad-du-ú u*$_4$-*me* ITI *u* ⌜MU⌝.[AN.NA ...] "[w]ho marks the day, month, and y[ear ...]"), but one expects the D stem of the participle, *mu-ad-du-ú*, and there is not enough space in the break at the end of the line to restore all those signs. It is unclear if *mu-ud-de* is a less common writing for the G participle (*mu-de-e*) or the D participle (*mu-ad-de-e*), or if there are additional signs of the word in the break, such as *mu-ud-di*-[*iš*], "one who restor[es]."

obv. 10 The restorations at the beginning of the line come from text no. 208 obv. 10.

obv. 12 *šá e-na i-na-áš-*⌜*šú*⌝-*u i-zak-ka-ru* "who selects (lit. 'raises the eye') (and) nominates": T. Bauer (Asb. p. 42) read *šá e-na i-na-áš-šú*-[*u*] *u i-zak-ka-ru* "who select[s] (lit. 'raise[s] the eye') and nominates"; however, there is no room for a second winkelhaken between the *šú* and *u* that are present on the tablet.

LUGAL ŠÚ *na-ram* AN.ŠÁR *u* ⌜^{d}*iš*⌝-[*tar*]
18) [... ^{d}]⌜*nin*⌝-*gal ḫi-rat* DUMU NUN-*e* ^{d}⌜ŠEŠ⌝.[KI-*ri*]
19) [...] ⌜*mu*⌝-*šal-li-mu* GARZA.⌜MEŠ?⌝-[*šú-un*?]
20) [... *mu*]-⌜*ṭaḫ*⌝-*ḫi-du sat*-⌜*tuk*⌝-[*ki-šú-un*?]
21′) [...] *x-ú-ti a-na áš*-⌜*ri*⌝-[*šú-un*? (...)]
22) [...] ⌜*x* LU⌝ KI BÁRA ⌜^{d}?⌝[...]
23) [...] *x* DI *x* [...]
24) [...] ⌜SAG⌝ [...]
Lacuna
Rev.
Lacuna
1′) [*ša ... la-pa-an* É *a-ki-ti* (^{d}30) *ú-nak*]-⌜*kar-ú-ma ana šip-ri šá*⌝-[*nim-ma ep-pu-šú*]
2′) [*ù ta-nit-ti* ^{d}30 EN-*ia ib-ba-tu-ma zi-kir*] ⌜MU⌝-*ia ú-šá-*⌜*an*⌝-[*nu-u*]
3′) [^{d}30 EN GAL-*u ga-nun-šú lu-šag-lid-su-ma*] *li-ir-pu-da ka-*⌜*ma*⌝-[*a-ti*]
4′) [...] (*x*) *x* NU u_4-*mu sa-an-tak la ba-laṭ-su* ⌜*liq*⌝-[*bi*]
5′) [(*an-ni-u*) *ša ina* UGU ...] ⌜É *a*⌝-*ki-ti* ^{d}30 *ša* URU.KASKAL

the world, beloved by (the god) Aššur and the goddess I[štar, ... the goddess N]ingal — wife of the princely son, the divine l[ight (Sîn) — (20) ..., w]ho carries out in full [*their*] cultic rites, [..., who la]vishly provides [*their*] regular o[fferings ...] ... to [*their*] place [...] ... the dais *of* [...] ... [...]

Lacuna

Lacuna
Rev. 1′–4′) [(As for) the one who remov]es [*this* ... from the *akītu*-house (of the god Sîn)] and [(re)fashions (*its* metal)] for a[nother] work, [or destroys the praise of the god Sîn, my lord, and] chan[ges the mention of] my name, [may the god Sîn, the great lord, make his living quarters so terrifying to him that] he must roam around outs[ide, (and) ...] ... ma[y he command] that he not live one (more) day.

Rev. 5′) [(This is) what is (written) upon ... of] the *akītu*-house of the god Sîn of the city Ḫarrān.

217

The lower portion of this single-column clay tablet preserves part of an inscription of Ashurbanipal. The extant text contains part of a report about the king's fifth Elamite campaign (his second war against Ummanaldašu [Ḫumban-ḫaltaš III]) and the return of the goddess Nanāya's statue to the Eḫiliana temple at Uruk in 646. Given the tablet's poor state of preservation, only a portion of the military narrative of the tablet currently survives; the introduction, building account, and concluding formulae are completely broken away. Despite this, the text might have been composed for one of the temples at Ḫarrān since that city's tutelary deities are invoked alongside the god Aššur in the list of deities who were not revered by Elamite kings (see obv. 8′b–9′a and the on-page note).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4469 + K 4518 + K 6385 + Sm 729 + Sm 1550	Nineveh, Kuyunjik	9.4×8.9×2.5	c

216 rev. 3′ For the restoration of this line, see text no. 209 rev. 19.

COMMENTARY

K 4469+ preserves parts of both faces from the bottom half of a clay tablet, including a small portion of its left edge. The approximate date of composition for the text is ca. 645 since it duplicates the contents of text no. 9 (Prism F): the obv. = Prism F v 40–68a, and the rev. = Prism F v 73–vi 21; the lacunae at the end of the obv. and the beginning of the rev., together with the nearly broken away rev. 1′, would have contained Prism F v 68b–72.

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1898 Winckler, OLZ 1 col. 74 (Sm 729, study)
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1996 Borger, BIWA pp. 6, 11, 13–14, 55–56, 58–59, and 333; and 8°-Heft pp. 161–164 and 524–526 (transliteration, study)
2003 Novotny, Eḫulḫul pp. 42–43, 250–252, 392–393, and *passim* (copy, transliteration, study)

TEXT

Obv.

Lacuna

1′) [*ad-ka-a*] ⌜^{d}ALAD⌝.[MEŠ ^{d}LAMMA.MEŠ EN.NUN.MEŠ *šu*]-⌜*ut* É.KUR *ma*⌝-[*la ba-šú-u*]

2′) [*ú-na*]-⌜*as*⌝-*si-ḫa* AM.⌜MEŠ⌝ *na-ad-*⌜*ru*⌝-*ti si-mat* ⌜KÁ⌝.[MEŠ-*ni*]

3′) [*eš*]-⌜*re*⌝-*e-ti* KUR.*e-*⌜*lam*⌝-*ti a-*⌜*di*⌝ *la ba-še-e* ⌜*ú*⌝-[*šal-pit*]

4′) [DINGIR].⌜MEŠ⌝-*šú* ^{d}15.MEŠ-*šú am-na-a a-na za-qí-*[*qí*]

5′) [GIŠ].TIR.MEŠ-*šú-nu* ⌜*pa*⌝-*az-ra-a-ti šá* ⌜*mám*⌝-*ma a-ḫu-u la ú-šar-*[*ru ina lìb-bi*]

6′) ⌜*la*⌝ *i-kab-ba-su i-ta-ši-in* ⌜LÚ⌝.ERIM.MEŠ MÈ-*ia qé-reb-šin* ⌜*e*⌝-[*ru-bu*]

7′) ⌜*e*⌝-*mu-ru pu-uz-ra-*⌜*šin*⌝ *iq-mu-u ina* ^{d}⌜GIŠ⌝.[BAR]

8′) [*ki*]-⌜*maḫ*⌝-*ḫi* LUGAL.ME-*šú-nu maḫ-*⌜*ru*⌝-*ti u* ⌜EGIR⌝.MEŠ *la pa-li-ḫu-ti* AN.⌜ŠÁR⌝ [^{d}30]

9′) [^{d}]⌜*nin*⌝-*gal* ^{d}*nusku* EN.MEŠ-⌜*ia mu*⌝-*nàr-ri-ṭu* ⌜LUGAL⌝.MEŠ AD.[MEŠ-*ia*]

10′) [*ap*]-⌜*pul*⌝ *aq-qur* ^{d}UTU *ú-kal-lim* ⌜GÌR⌝.PAD.DU-*šú-nu* ⌜*al*⌝-*qa-a a-na* ⌜KUR⌝ [AN.ŠÁR.KI]

11′) ⌜GIDIM⌝.MEŠ-*šú-nu la ṣa-la-lu e-*⌜*mì*⌝-*id ki-*⌜*is-pi*⌝ *naq me-e ú-za-am-*[*me-šú-nu-ti*]

12′) [*ma*]-⌜*lak*⌝ ITI 25 UD.MEŠ *na-ge-*⌜*e*⌝ KUR.ELAM.MA.KI *ú-*⌜*šaḫ*⌝-[*rib*]

13′) [*ṭa*]-⌜*ab*⌝-*tu* Ú.ZAG.ḪI.LI.⌜SAR⌝ *ú-sap-pi-ḫa* EDIN-*uš-šú*

14′) [DUMU.MUNUS].⌜MEŠ LUGAL⌝.MEŠ NIN_9.MEŠ ⌜LUGAL⌝.[MEŠ] ⌜*a*⌝-*di qin-ni maḫ-ri-tu u ar-ki-*⌜*tu*⌝

Lacuna

1′–7′) [I removed] *šē*[*dus* (and) *lamassus*], as [many protectors o]f the temple [as there were. I ri]pped out the rag[i]ng wild bulls that adorned gate[ways]. I [had the sanctua]ries of the land Elam utterly [destroyed (and)] I counted its [god]s (and) its goddesses as ghos[ts]. (5′) (As for) their secret groves, [into] which no outsider has (ever) gaze[d] (or) set foot within their borders, my battle troops e[ntered] inside them, saw the[i]r secrets, (and) burned (them) with fi[re].

8′–11′) [I destr]oyed (and) demolished [the to]mbs of their earlier and [l]ater kings, (men) who had not revered the deities Aššur, Sîn, N]ingal, (and) Nusku, my lords, (and) who had disturbed the kings, [my] ancestor[s]; I exposed (them) to the sun (lit. “the god Šamaš”). I took their [b]one(s) to [Assyria]. I prevented their [ghos]ts from sleeping (and) depri[ved them] of funerary libations.

12′–13′) [On a mar]ch of one month (and) twenty-five days, I devast[ated] the districts of the land Elam (and) scattered [sa]lt (and) cress over them (lit. “it”).

14′–21′a) [The daughter]s of kings, the sisters of kin[gs], along with earlier and late[r] family [of the kings of the land] Elam, [offi]cials (and) mayor[s

obv. 8′b–9′a Text no. 9 (Prism F) v 50 only has ^{d}15 GAŠAN-*ia* “the goddess Ištar, my lady” instead of this list of gods.

15′) [*šá* LUGAL.MEŠ KUR].ᶠ*e-lam-ti*ᵀ [LÚ.*qé*]-ᶠ*pa*ᵀ-*a-ni*
LÚ.*ḫa-za-na-a-*ᶠ*ti*ᵀ
16′) [*ša* URU.MEŠ *šá-a-tu-nu ma-la*] ᶠ*ak*ᵀ-*šu-du*
LÚ.GAL GIŠ.PAN.MEŠ LÚ.GAR-*nu.*ᶠMEŠᵀ
17′) [LÚ.*mu-kil* KUŠ.PA.MEŠ LÚ.3].ᶠU_5ᵀ.MEŠ LÚ.*šá*
pét-ḫal LÚ.ERIM.MEŠ GIŠ.ᶠPANᵀ
18′) [LÚ.SAG.MEŠ LÚ.*kit-kit-tu-u*] ᶠ*gi*ᵀ-*mir*
*um-ma-a-ni ma-la ba-*ᶠ*šú*ᵀ-[*u*]
19′) [UN.MEŠ NITA *u* MUNUS TUR *u* GAL]
ᶠANŠEᵀ.KUR.RA.MEŠ ANŠE.KUNGA.ᶠMEŠᵀ
20′) [ANŠE.MEŠ GU_4.MEŠ *u* US_5.UDU.ḪI.A] ᶠ*ša*ᵀ UGU
$BURU_5$.ḪI.A *ma-*ᶠ*a*ᵀ-[*du*]
21′) [*áš-lu-la a-na* KUR AN.ŠÁR.KI SAḪAR].ᶠḪIᵀ.A
URU.*šu-šá-*ᶠ*an u*ᵀ URU.ᶠ*ma*ᵀ-[*dak-tu*]
22′) [URU.*ḫal-te-ma-áš ù si-it*]-ᶠ*ti*ᵀ *ma-ḫa-*ᶠ*ze*ᵀ-[*e-šú*]
23′) [*e-si-pa al-qa-a a-na* KUR AN.ŠÁR.KI]
ᶠANŠE.EDINᵀ.[NA MAŠ.DÀ.MEŠ]

of those cities, as many as I] had conquered, chief archers, captains, [charioteers, third m]en (of chariot crews), cavalrymen, arche[r]s, [eunuchs, engineers, ev]ery kind of artisan there [was, people — male and female, young and old — ho]rses, mules, (20′) [donkeys, oxen, and sheep and goats, wh]ich were more num[erous] than locusts — [I carried (them) off to Assyria].

21′b–23′) [I gathered earth fr]om the cities Susa and Mad[aktu, Ḫaltemaš, and the res]t of [his] cult center[s (and) took (it) to Assyria. *I allowed* on]ager[(s and) gazelles],

Lacuna of probably 1 line

Rev.

Lacuna of probably 3 lines

1′) [...] *x* [...]
2′) [*ta-as-bu-su tal-li-ku tu-ši*]-ᶠ*bu qé*ᵀ-*reb*
ᶠKUR.ELAM.MA.KIᵀ *a-šar la*ᵀ [*si-ma-ti-šá*]
3′) [*ù ina* u_4-*me-šú ši-i ù* DINGIR.MEŠ] ᶠADᵀ.MEŠ-*šá*
*tab-bu-u šu-mì a-*ᶠ*na*ᵀ *be-*[*lut* KUR.KUR]
4′) [*ta-a-a-rat* EN-*ti-šá*] ᶠ*tu*ᵀ-*šad-gi-la pa-*ᶠ*nu*ᵀ-[*u-a*]
5′) [*um-ma* ᵐAN.ŠÁR-DÙ-A *ul*]-*tu qé-reb*
KUR.ᶠ*e-lam*ᵀ-[*ti*]
6′) [*lem-né-ti ú-še-ṣa-an-ni-ma*] ᶠ*ú*ᵀ-*še-rab-an-*ᶠ*ni*ᵀ
*qé-*ᶠ*reb é-an*ᵀ-[*na*]
7′) [*a-mat qí-bit* DINGIR-*ti-šú-un*] ᶠ*ša*ᵀ *ul-tu*
UD.ᶠMEŠ SÙᵀ.MEŠ ᶠ*iq*ᵀ-[*bu-u*]
8′) [*e-nen-na ú-kal-li-mu*] UN.MEŠ EGIR.MEŠ ŠU.II
ᶠDINGIR-*ti*ᵀ-*šá* GAL-*ti* ᶠ*at*ᵀ-[*mu-uḫ*]
9′) [*ḫar-ra-nu i-šir-tu šá*] ᶠ*ul*ᵀ-*lu-uṣ lìb-bi*
ta-aṣ-ba-ta ᶠ*a*ᵀ-[*na é-an-na*]
10′) [*ina qé-reb* UNUG.KI *ú-še-rib*]-ᶠ*ši*ᵀ-*ma ina*
é-ḫi-li-an-na ša ᶠ*ta*ᵀ-[*ram-mu*]
11′) [*ú-šar-mì-iš*] ᶠBÁRAᵀ *da-*ᶠ*ra*ᵀ-[*a-ti*]
12′) [UN.MEŠ *ù šal-lat* KUR.ELAM.MA].ᶠKI *ša*ᵀ *ina*
ᶠ*qí*ᵀ-*bit* AN.[ŠÁR] ᶠᵈ30 ᵈᵀ[UTU]
13′) [ᵈEN ᵈAG ᵈ15 *šá* NINA].ᶠKIᵀ ᵈᶠ*šar-rat-kid-mu*ᵀ-[*ri*]
14′) [ᵈ15 *šá* LÍMMU-DINGIR.KI ᵈMAŠ] ᶠᵈU.GUR
ᵈᵀ*nusku* ᶠ*aḫ-bu*ᵀ-[*ta*]
15′) [*re-še-e-ti a-na* DINGIR.MEŠ-*ia áš-ruk*]
ᶠLÚᵀ.ERIM.MEŠ GIŠ.ᶠPANᵀ [GIŠ.*a-rit*]
16′) [LÚ.*um-ma-ni* LÚ.*kit-kit-tu-u šá áš*]-ᶠ*lu*ᵀ-*la*
ᶠ*ul*ᵀ-*tú* ᶠ*qé*ᵀ-[*reb* KUR.ELAM.MA.KI]
17′) [UGU *ki-ṣir* LUGAL-*ti-ia*] ᶠ*ú*ᵀ-[*rad-di*]
18′) [*si-it-tu-ti a-na* LÚ.NAM.MEŠ]-ᶠ*ia*

Rev. 1′–6′) [As for) the goddess Nanāya, who 1,635 years (ago) became angry (and) went to liv]e in the land Elam, a pl[ac]e not [befitting her, *then*, at that time (when) she — and the gods], her [fat]hers — nominated me for rulin[g over the lands, sh]e entrusted [me] with [the return of her lordly majesty, (rev. 5′) saying: "Ashurbanipal will bring me out o]f the [evil] land Elam [and] make me enter Ea[nna (again)]."

Rev. 7′–11′) [The word(s) of their divine command th]at th[ey] had s[poken] in [di]stant days, [they now disclosed to] the people of a later generation. I g[rasped] the hands of her gre[a]t divinity. She took [the direct path, which] pleases the heart, t[o Eanna. (rev. 10′) I made h]er [enter into Uruk] and [made (her) dwell on] (her) eter[nal] dais in Eḫiliana, which she l[oves].

Rev. 12′–19′) [(As for) the people and the booty of the land Elam], which I had plun[dered] by the command of the deities Aš[šur], Sîn, [Šamaš, Bēl (Marduk), Nabû, Ištar of Nineveh], Šarrat-Kidmu[ri, Ištar of Arbela, Ninurta], Nergal, (and) Nusku — (rev. 15′) [I gave the best (of them) to my gods]. I [added] the archers, [shield bearers, artisans, (and) engineers whom I had carr]ied off fr[om the land Elam to my royal contingent. I divided up the rest] l[ike sheep and goats among m]y [governors, my] n[obles, my cult centers, (and) my entire camp].

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rev. 1′ The translation assumes that this line contained ᵈ*na-na-a ša* 1 LIM 6 ME 30.ÀM 5 MU.AN.NA.MEŠ "(As for) the goddess Nanāya, who 1,635 years (ago)"; see text no. 9 (Prism F) vi 107.

rev. 7′–8′a Given that the tablet has the verb ᶠ*iq*ᵀ-[*bu-u*] "th[ey had spoken]" for the *taq-bu-u* "she had spoken" of text no. 9 (Prism F) vi 6, the tablet appears to be following the tradition found in text no. 10 (Prism T) v 24–26 and also later in text no. 11 (Prism A) vi 116–118. Thus, the reconstruction of these lines follows the reading of text no. 10 (Prism T) in which the great gods are the subject of the sentence.

LÚ.GAL⌝.[MEŠ-*ia*]
19′) [*ma-ḫa-za-ni-ia gi-mir* KARAŠ-*ia*] ⌜*ki*⌝-[*ma*
ṣe-e-ni ú-za-ʾi-iz]
20′) [...] *x* [...]
Lacuna

Rev. 20′) [...]
Lacuna

218

A fragment from one face of a clay tablet contains parts of nine lines of text from an inscription of Ashurbanipal. All that is discernible on this fragment is the name of the king, a few titles, and a reference in line 5′ to Shalmaneser III. In the extant corpus of Ashurbanipal inscriptions, the aforementioned ninth-century ruler is only ever cited as previous builder of Eḫulḫul, the temple of the god Sîn at Harrān; compare, for example, text no. 10 (Prism T) ii 39 and text no. 207 (LET) rev. 44. Thus, while hardly anything of this tablet remains, it probably contained an inscription related to one of Ashurbanipal's building activities in that city.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 2,320	Nineveh, Kuyunjik	7×3.8	p

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1667 (study)
1898 Winckler, OLZ 1 col. 75 (study)
1996 Borger, BIWA p. 346; and 8°-Heft p. 330 (transliteration)
2003 Novotny, Eḫulḫul pp. 43, 45, 394, and *passim* (copy, study)

TEXT

Lacuna
1′) [...] *x x* [...]
2′) [...] LU SI [...]
3′) [...] *x* AD AN *x* [...]
4′) [...] *x-e šá uš*-[...]
5′) [... ^{md}]⌜*sál*⌝-*ma-nu*-MAŠ ⌜DUMU⌝ [...]
6′) [...] ⌜NU⌝ NUMUN$^{?}$ MA ṢI *x x* [...]
7′) [... ^{m}AN.ŠÁR]-⌜DÙ⌝-A LUGAL GAL LUGAL ⌜*dan-nu*⌝ [...]
8′) [...] ⌜*šá*⌝ NINA.⌜KI⌝ [...]
9′) [...] *x* [...]
Lacuna

Lacuna
1′–4′) (No translation possible)

5′–9′) [... S]halmaneser (III), s[on of ...] ... [... Ashurba]nipal, great king, stron[g] king, [...] of Nineveh [...]

Lacuna

219–226

Eight clay tablets unearthed from Nineveh's citadel mound (modern Kuyunjik) contain copies of inscriptions of Ashurbanipal that pertain to his activities in Babylon. One text records his work on the god Marduk's temple Esagil (text no. 219), while several other texts record Ashurbanipal's bestowal of objects — such as a basket, censer, and writing board — to Marduk in Esagil (text nos. 224–226), the refurbishment of a pleasure bed (and possibly a canopy) likely for Marduk (text no. 222), and the return of Marduk's bed and throne to Babylon from Aššur (text no. 223). This group of texts also includes the L[ondon]^{4} Inscription (text no. 220) — which was to be inscribed upon a stele in Babylon and which describes the king's selection and training to be king and the procession to Babylon during his first regnal year to install his brother, Šamaš-šuma-ukīn, as king there — and also a small tablet fragment (text no. 221) whose limited contents bear a similar text.

219

The extant text of 81-2-4,212, a fragmentarily-preserved clay tablet, contains reports about various building operations in the Esagil ("House whose Top is High") temple complex at Babylon, such as the creation of a metal-plated and reinforced canopy and the enlargement of the god Marduk's throne-dais with bricks cast from *zaḫalû*(-metal), an appeal from Ashurbanipal to Marduk to bless him for creating objects for his temple, and the first line of the king's advice to future rulers.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-2-4,212	Nineveh, Kuyunjik	8.6×6.7	c

COMMENTARY

81-2-4,212 preserves parts of both faces of the tablet, including portions of its left and bottom edges. For obv. 4′ and 6′, see text no. 10 (Prism T) i 33–38; and for obv. 7′–8′, compare text no. 15 ii 19–21 and text no. 10 (Prism T) i 27–30.

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1896 Bezold, Cat. 4 p. 1772 (study)
1933 Bauer, Asb. p. 106 and pl. 57 (copy, study)
1956 Borger, Asarh. p. 120 §102 (study)
1996 Borger, BIWA pp. 137–139, 177, and 348; and LoBl pp. 102–103 (transliteration, study)

TEXT

Obv.
Lacuna
1′) [...] (traces of about 5 signs) DA [...]
2′) [...] (traces of about 8 signs) DÙG.GA [...]
3′) [...] *x x-ti*ʔ ⌜*šiʔ*-*ṭir*ʔ⌝ *bu-ru-um-me*ʔ (traces of about 4 signs) [...]
4′) [34] ⌜GUN⌝ 20 MA.[NA] ⌜KÙ⌝.GI *ru-uš-šú-u kip-pat-su ú-šal-biš ú-dan-ni-*⌜*na rik*ʔ⌝-[*se-šú*]
5′) [*ina ši*]-⌜*pir*⌝ ᵈ*kù-si*$_{22}$-⌜*bàn-da ni*ʔ⌝-*ṭi-il-šú-un ú-nam-mir* GIM *ši-kin* AN-*e uš*ʔ-*x* [*x x* (*x*)]
6′) [*e*]-⌜*li*⌝ *šu-bat* ⌜ᵈ⌝[AMAR.UTU] EN GAL-*e ṣu-lul-šú at-ru-uṣ-ma ú-kin ta-*⌜*ra*⌝-[*an-šú*]
7′) [BÁRA].MAḪ-*ḫu at-man* DINGIR-*ti-šú ṣir-ti šá e-li gi-piš tam-tim* ⌜*na*⌝-*du-u x* [*x x* (*x*)]
8′) ⌜50 GUN⌝ *za-ḫa-lu-u* ⌜*eb*⌝-*bu a-na a-gúr-ri ap-ti-iq-ma ú-rab-ba-a ṣe*-[*ru-uš-šú*]
9′) *me-lam-mi ù šá-lum-ma-tu ú-za-in-šú ú-šal-bi-is-su nam-ri-*⌜*ir*⌝-[*ri*]
10′) *si-ḫi-ir ep-še-ti-šú ú-šar-ri-iḫ nab-ni-ta-šú ú-nak-*⌜*ki*⌝-[*il*]
11′) (blank) UGU *ša u*$_4$*-mi pa-ni ú-šá-x* [*x* (*x*)]
12′) *i-šip-pí pa-ši-ši ina* ⌜*ri*⌝-[*im*]-*ki*ʔ-*šú-nu* KÙ.MEŠ *ub-bi-bu si-ḫir-ti é-*⌜*sag*⌝-[*íl*]
13′) ITI.BAR.SAG.SAG
Blank space for 4 lines
Rev.
1) ⌜*ki*ʔ-*ma*ʔ⌝ ᵈEN.LÍL *mu-kin* BALA-⌜*e-ia*⌝ [...] *x x x* [*x x*]
2) ⌜ᵈ⌝[AMAR].⌜UTU⌝ EN GAL-*ú ṣa-lam* ⌜LUGALʔ⌝-[*ti-ia*ʔ ...] *x x* [*x*]
3) [(*x*)] *ka-a-a-an liš-ma-a x* [...] *x x* [*x*]
4) [LÚʔ].ERIM.MEŠ-*ia ina ni-ip-ḫi u ri-bi lik*ʔ-[*x x*] *ka-a-a-*⌜*an*⌝
5) [*ina*] *bi-ri an-nu ke-e-nu le-e-pul-*⌜*an-ni*⌝ *li-šal-li-*⌜*ma*⌝-[*ni*]
6) [*re*]-⌜ʾ*u*⌝-*ú-ti* GIM *ú-lu šam-ni li-ṭib* UGU UN.MEŠ [*x x* (*x*)]
7) [*e*]-⌜*ma*ʔ⌝ *šá-ru-ru-šú a-ṣu-u qí-bi-tuš-šú liš-ḫu-tú zi-*⌜*ik*ʔ⌝-[*ri*ʔ]
8) [*kib-rat*] LÍMMU-*ti* ⌜*a*⌝-*na* GÌR.II-*ia li-šak-ni-šá li-šu-ṭu* ⌜*ab*ʔ⌝-[*šá-ni*]
9) [...] *x* ⌜*ṣi*⌝-*it* ᵈUTU-*ši e-reb* ᵈ⌜UTU⌝-*ši*⌝ *x x x* [...]
10) [...] *x* ⌜*mi*⌝-*ṣir* KUR *aš-šur lu-šá-an-di-*⌜*la*⌝ *x* LU *x*
Lacuna
1′–6′) [...] ... [...] ... [...] ... the stars (lit. "writing") of the firmament ... [...] I clad its (the canopy's) perimeter with [thirty-four ta]lents (and) twenty mi[nas of] reddish [g]old (and thereby) reinforced [its] *b*[*onds*. (5′) Through the cr]aft of the god Kusiba[n]d[a], I made their [*ap*]*pearance* shine. Like the structure of heaven, *I* [...] (and) I stretched out its covering over the dwelling of the god [Marduk], the great lord, and (thus) secured [its] ro[of].

7′–12′) [(As for) the throne]-dais, the inner sanctum of his (Marduk's) exalted divinity, which is placed over the massive body of the sea (Tiāmat), [...] I cast fifty talents of shiny *zaḫalû*-silver into bricks and (thereby) enlarged i[t]. I adorned it with an awe-inspiring aura and radiance, arrayed it in splen[dor], (10′) made all of its workmanship resplendent, skillfully m[ade] its feature(s), (and) made (it) more [...] than previously. The *išippu*-priests (and) *pašīšu*-priests cleansed all of Es[agil] with their purification *c*[*erem*]*onies*.

13′) Month of Nisan (I).
Blank space for 4 lines

Rev. 1–12) *Like* the god Enlil, who establishes my reign, [...] ..., [*may*] the god [Mardu]k, the great lord, [...] the statue of [*my*] *royal maje*[*sty* ...] ..., may he constantly listen to me [...] ... May he alway[s ...] my troops at (sun)rise and (sun)set. (rev. 5) May he answer me with a firm "yes" [in] divination (and) keep [me] in good health. Like the finest oil, may my [she]pherdship be pleasing to the people [... (so that) *whe*]*rever* his radiance goes forth, they may respect [*my*] *na*[*me*] by his command. May he make [the] four [quarters (of the world)] submit to me (so that) they may pull [my] *yo*[*ke*]. [...] sunrise (to) sunset ... [... (rev. 10) ...] (so that) I may expand the territory of Assyria ... [... wi]de [...] (and) tall mountains ... [... tr]uth, justice, my reign ... [...].

obv. 11′ The first half of the line is uninscribed, with the UGU sign written under the *iḫ* sign of *ú-šar-ri-iḫ* "made resplendent" from the previous line.

[...]
11) [...] ⌜DAGAL⌝-*tim* KUR-*i zaq-ru-ti x* ÁŠ TA *x* [...]
12) [...] ⌜*kit*⌝-*ti me-šá-ri* BALA.⌜MEŠ-*ia*⌝ *la-ba*-[...]
13) [*a-na* EGIR UD].⌜MEŠ⌝ *i-na* LUGAL.⌜MEŠ⌝ DUMU.⌜MEŠ⌝-[*ia*]
14) [...] *x* KID (traces) [...] *x* ⌜ZI?⌝ [...]
Lacuna

Rev. 13–14) [In the futur]e, [*may*] one of the kings, [my] descendants, [...] ... [...]

Lacuna

220

This broad, two-column clay tablet K 2694+ (= L[ondon][4]) is inscribed with a draft of a text that Ashurbanipal intended to be engraved on a stone stele presumably to be displayed in Esagil, the temple of the god Marduk at Babylon. The inscription begins with a lengthy prologue (i 1′–ii 25′) that details Ashurbanipal's training as an adolescent boy, his education in the House of Succession (in Nineveh) while he was heir designate to the throne of Assyria, and the prosperous and peaceful state of affairs in the kingdom shortly after he became king. The text's introduction also recounts how the gods nominated Ashurbanipal for kingship while still in the womb and how they fashioned his regal form and granted him exceptional physical and mental prowess; and it records the extensive training that the Assyrian prince underwent in his youth in order to prepare him for his destined lot as king of Assyria. Moreover, this part of the inscription further details his academic abilities in regards to interpreting omens, solving mathematical equations, and reading esoteric Sumerian and Akkadian compositions; his military training in how to handle weaponry, ride horses, and maneuver chariots; and his performance at court in how to issue orders and appoint officials. Given this focus on the king's instruction while growing up, the text is frequently referred to as Ashurbanipal's "School Days Inscription." The prologue subsequently provides an account of his selection by Esarhaddon — with divine approval — to be the heir designate of Assyria and his subsequent entry into the House of Succession. The prologue concludes with a description of Ashurbanipal's success during his first days as king. His accession to the throne was met with much celebration, and his outstanding performance as ruler led enemies to lay down their weapons and allowed the people to dwell in security, resulting in a time of peace and prosperity for the land.

The historical narrative portion of the inscription (ii 26′–iii 29′) reports on the events of the early part of Ashurbanpal's first regnal year (668), during which the Assyrian king escorted the recently-repaired statue of Marduk back to Babylon — which had been residing in Aššur since 689 — presumably so that he could install his older brother Šamaš-šuma-ukīn as king of Babylon, exactly as his father Esarhaddon had planned a few years earlier. After imploring the god Marduk to return his attention to Babylon and to travel back to his home city, Ashurbanipal and Šamaš-šuma-ukīn, together with a large entourage of different classes of priests and musicians, accompanied the statue of Marduk from Aššur (Baltil) to Babylon. Interestingly, this inscription does not record the return of the statues of the other gods that Ashurbanipal's grandfather Sennacherib had taken from

Babylon (Bēltīya [Zarpanītu], the Lady of Babylon [Ištar], Ea, and Mandānu). Before entering Babylon, statues of important Babylonian deities (including Nergal of Cutha, Nabû of Borsippa, and Šamaš of Sippar) reportedly joined the elaborate and festive procession. After entering the city, Marduk's statue participated in different ceremonies (including the *mīs pî*, "opening of the mouth," ritual) before being placed back on his dais in Esagil.

The inscription concludes (iv 1′–5′) with a passage stating that Ashurbanipal had a stone stele made to commemorate the momentous occasion. That stele, which was presumably erected in Esagil and which has not yet been discovered, is reported to have had images of the gods mentioned in this text and an image of Ashurbanipal himself engraved upon it, together with a text proclaiming the praise of Marduk and recording the Assyrian king's pious deeds (that is, the present inscription).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2694 + K 3050	Nineveh, Kuyunjik	17×15.5×2.9	c

COMMENTARY

K 2694+ is a broad, two-column clay tablet of which both faces and most of the left and right edges are preserved, but a portion of the entire top and bottom of the tablet is missing. Several so-called "firing holes" appear on each face of the tablet, and the scribe has written the signs of several lines of the inscription in a fairly cramped manner. The tablet clearly represents a draft inscription as there are numerous errors, erasures, and scribal notations (see below for the latter). Also, the scribe uses stative verbs throughout the inscription where one would expect finite verbal forms.

The contents of the prologue primarily correspond to those of the Prism E prologue material (see Weissert and Onasch, Orientalia NS 61 [1992] pp. 68–76): The lacuna before i 1′ likely duplicated text no. 2 (Prism E_2) i 1–12 and i 1′ overlaps with text no. 2 (Prism E_2) i 13–14; i 10′–13′ nearly duplicate text no. 15 i 2′–9′; ii 1′–4′ almost duplicate text no. 2 (Prism E_2) ii 1–8; and ii 11′–13′ duplicate text no. 2 (Prism E_2) ii 1′–7′. Undoubtedly, other elements of K 2694+ would have duplicated the Prism E-related material if the latter were better preserved (see the on-page notes to text no. 2 [Prism E_2] lacuna after i 14, ii 9 and lacuna, lacuna after ii 7′, and text no. 15 lacuna before i 1′).

In addition, for i 31′–35′, compare text no. 221 ii 2–4; for ii 8′–13′ and i 28′, compare text no. 191 obv.? 3–7; for ii 26′, compare text no. 191 obv.? 9; for iii 7′–22′, compare Leichty, RINAP 4 p. 113 no. 52 and p. 137 no. 60 lines 42′–49′; for iii 22′, see text no. 191 rev.? 12; and for iii 23′–28′, compare Leichty, RINAP 4 p. 207 no. 105 vi 15–27a.

There is a unique scribal notation on this tablet resulting from the scribe's efforts to edit the contents of the text. In the small space of the margin that exists between cols. iii and iv, the scribe wrote individual numbers in front of each line of text of col. iii 1′–7′ (the numbers ⌜9⌝, 10, 11, 7, 8, and ⌜13⌝ are written before iii 2′–7′, respectively, with the number 5 expected in the break before iii 1′ [see below]). Furthermore, the scribe wrote the first word or few words of these lines in much smaller cuneiform characters in the blank space at the end of col. iv, although he arranged them in a slightly different order (see Figures 3 and 19). The fact that there are thirteen of these smaller lines in col. iv 8′–20′ indicates that they include the beginning of the lines that are no longer preserved on the tablet due to the lacuna before iii 1′. The scribe has also used the blunt end of his stylus to put a broad, vertical strike across these lines.

Initially, scholars did not connect these two phenomena on the tablet. In the original publication of the tablet by C.F. Lehmann-Haupt, he copied the numbers next to iii 2′–7′ as 7, 10, 11, 7, 9, and 13 (Šamaššumukîn 2 pls. XXXVII–XXXVIII), and given the repetition of the number seven that does not

allow for a sequence, he stated that they appear to be random remnants of a previous text and that the tablet was a palimpsest (ibid. p. 70). He then addressed the content at the end of col. iv separately. He noted that the broad, vertical strike through the lines was an indication of deliberate deletion of those lines. However, since these lines appeared to contain some type of cultic procession for Marduk that ends abruptly, he considered these lines to be possible notes that the scribe had jotted down in order to start a second tablet (ibid. pp. 70–71). In a similar manner, M. Streck read the numbers as 7, 10, 11, 7, 8? (or 9?), 12(!) and agreed with Lehmann-Haupt that they are incomprehensible (Asb. pp. 264–265 with nn. 1 and g). Regarding the material in col. iv, he also generally suggested that these lines are simply the scribe's notes, but did not state what purpose they served (ibid. p. 270 n. f). In his study of the tablet, T. Bauer (Asb. pp. 84–85 n. 3) was the first to suggest that the numbers represent the scribe reordering the lines of col. iii that had been written incorrectly, although he made no further comment on this. He also did not connect these numbers with the contents recorded at the end of col. iv, stating only that the lines of the latter are simply key words of extracts from the text.

Ultimately, it was R. Borger who pieced these two elements together. In a brief comment (Asarh. p. 79 §52), he noted that the shortened lines in col. iv 8′–20′ represent the beginning of the lines from col. iii, and that if one assigns numbers to the lines in col. iv, these numbers match the ones that have been placed in front of the lines of col. iii. In making this observation, Borger was able to correct the reading of some of the numbers that had been incorrectly read due to damage, and he also recognized that iii 1′ likely had the number 5 before it in the break given that the start of iii 1′ corresponds to the fifth entry in the collection of lines at the end of col. iv.

Borger's analysis allows one to explain what the scribe has done on the tablet. After composing the inscription, the scribe decided to rework the order of the lines at the beginning of col. iii. He used the blank space at the end of col. iv to reorder the lines by using snippets from the beginning of those lines to record the sequence he desired. He then took the new line number derived from the updated sequence that he had established and wrote those numbers in the margin in front of their corresponding lines in col. iii. Once he had completed the renumbering, he used his stylus to strike through the lines in col. iv as he no longer needed those notes. For a translation of the lines at the beginning of col. iii as they would have appeared on the stele after this rearrangement, see p. 6 of the Introduction to the present volume.

There are two additional scribal notations on K 2694+ at iv 6′ and 7′ that are written in the blank space of that column after the conclusion of the main inscription (see the on-page notes). Their exact purpose is unknown, but they are unrelated to the scribe's renumbering of the lines just discussed. S. Parpola (in Novotny, SAACT 10 pp. xvii and 79–80) suggested all of the scribal notations at iv 6′, 7′, and 8′–20′ that appear in the blank space of col. iv represent epigraphs that were to accompany bas reliefs depicting the events described at the beginning of col. iii. Given the internal evidence of the tablet for the notation at iv 8′–20′ presented above, this interpretation seems unlikely.

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Figure 19. Reverse of K 2694+ (text no. 220 [L^4]). This face of the tablet shows the scribal notations at the end of col. iv that pertain to the reordering of the lines at the beginning of col. iii. © Trustees of the British Museum.

TEXT

Col. i

Lacuna of about 5 or 6 lines

1′) [GÌR.NÍTA KÁ].ᵀDINGIR.RA¹.KI ᵀLUGAL¹ [KUR EME.GI$_7$ *u* URI.KI]

2′) [DUMU] ᵀDUMU¹ ^{md}30-PAP.MEŠ-SU ᵀLUGAL¹ [GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*]

3′) ᵀ*li*¹-*ib*-ᵀ*li*¹-*bi* ^{m}LUGAL-GI.NA ᵀLUGAL GAL¹ [LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš*]-ᵀ*šur*¹

4′) [GÌR].ᵀNÍTA¹ KÁ.DINGIR.RA.KI LUGAL KUR ᵀEME¹.[GI$_7$ *u* URI].ᵀKI¹

5′) [AN.ŠÁR] AD DINGIR.MEŠ *ina lìb-bi* AMA-*ia ši-mat* LUGAL-ᵀ*u-ti*¹ [*i-šim*? *šim-ti*?]

6′) [^{d}]ᵀNIN¹.LÍL AMA GAL-*tu a-na be-lut* KALAM *u* UN.MEŠ *taz*-ᵀ*ku-ra*¹ [*šu-mì*?]

7′) [^{d}]ᵀ*é*¹-*a* DINGIR.MAḪ ALAM.DÍM-*me-e* EN-*u-ti ú-ṣab-bu-u* ᵀ*nak*¹-[*liš*]

8′) [^{d}]ᵀ30 DINGIR *el*¹-*lu áš-šú e-peš* LUGAL-*ti-ia uš-tak-li-ma* MUNUS.SIG$_5$ ᵀ*it-tum*¹

9′) [^{d}UTU ^{d}IŠKUR] *ba-ru-tú ši-pir la in-nen-nu-u ú-mal-lu-u* ŠU.II-*u-a*

10′) [^{d}AMAR].ᵀUTU¹ ABGAL DINGIR.MEŠ *uz-nu ra-pa-áš-tu ḫa-si-su pal-ku-u iš-ru-ka ši-rik-te*

11′) ᵀ^{d}¹AG DUB.SAR *gim-ri iḫ-ze né-me-qi-šú i-qí-šá-an-ni a-na qiš-ti*

12′) ᵀ^{d}¹*nin-urta* ^{d}U.GUR *dun-ni zik-ru-te e-mu-qí la šá-na-an ú-šar-šu-u gat-ti*

13′) ᵀ*ši*¹-*pir ap-kal-li a-da-pà a-ḫu-uz ni-ṣir-tú ka-tim-tú kul-lat ṭup-šar-ru-tú*

14′) ᵀGIŠKIM¹.MEŠ AN-*e u* KI-*tim am-ra-ku šu-ta-du-na-ku ina* UKKIN *um-ma-a-ni*

15′) ᵀ*šu*¹-*ta-bu-la-ku* DIŠ* BÀ*-*ut*/*tú ma-aṭ-lat* AN-*e it-ti* ABGAL Ì.MEŠ *le*-ᵀ*ʾu*¹-*u-ti*

16′) *ú-pa-ṭàr i-gi* A.RÁ-*e et-gu-ru-ti šá la i-šu-u pi-it pa-ni*

17′) *áš-ta-si kam-mu nak-lu šá* EME.GI$_7$ *ṣu-ul-lu-lu ak-ka-du-u ana šu-te-šu-ri áš-ṭu*

18′) *ḫi-ṭa-ku* GÙ.SUM *ab-ni šá la-am a-bu-bi šá kak-ku sa-ak-ku bal-lu*

19′) *it-ti il-li na-as-qí an-na-a šá ep*-ᵀ*pu-šá*¹ *gi-mir u$_4$-me-ia*

20′) *ši-taḫ-ḫu-ṭa-ku mur-ni-is-qí rak-pa-ak*

Lacuna of about 5 or 6 lines

i 1′–4′) [governor of B]abylon, king of [the land of Sumer and Akkad; grands]on of Sennacherib, [great] kin[g, strong king, king of the world, king of Assyria; de]scen[da]nt of Sargon (II), gre[at] king, [strong king, king of the world, king of Assyri]a, [governo]r of Babylon, king of the land of S[umer and Akkad] —

i 5′–12′) [(The god) Aššur], the father of the gods, [*determined*] a roya[l] destiny [*as my lot*] (while I was) in my mother's womb; [the goddess Mul]lissu, the great mother, nominate[d *me*] for ruling over the land and people; [the god] Ea (and) (the goddess) Bēlet-ilī sk[illfully] fashioned (my) form fit for lordship; [the god S]în, the holy god, made a favorable sign visible regarding my exercising the kingship; [the gods Šamaš (and) Adad] entrusted me with the lore of the diviner, a craft that cannot be changed; (i 10′) [the god Mardu]k, the sage of the gods, granted me a broad mind (and) extensive knowledge as a gift; the god Nabû, the scribe of everything, bestowed on me the precepts of his wisdom as a present; the gods Ninurta (and) Nergal endowed my body with power, virility, (and) unrivalled strength.

i 13′–18′) I learned [the c]raft of the sage Adapa, the secret, hidden (lore), all of the scribal arts. I am able to recognize celestial and terrestrial [om]ens (and) can discuss (them) in an assembly of scholars. (i 15′) I am capable of deliberating with skilled diviners about (the series) "If the liver is an image of the heavens." I can resolve complex (mathematical) divisions (and) multiplications that do not have a(n easy) solution. I have read cunningly written text(s) in obscure Sumerian (and) Akkadian that are difficult to interpret. I have carefully examined inscriptions on stone from before the Deluge who(se meanings are) hidden (lit. "sealed"), muddled (lit. "stopped up"), (and) confusing.

i 19′–25′) With select companion(s), this is how I would spend all of my days: I would canter on thoroughbreds (and) ride stallions that were raring to

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i 15′ DIŠ* BÀ*-*ut*/*tú ma-aṭ-lat* AN-*e* "If the liver is an image of the heavens": The first winkelhaken of BÀ is written on top of the DIŠ, and so R. Borger, BIWA p. 187 read these signs as "DIŠ(nachgetragen?) BÀ-*ut*/*tú*." *ma-aṭ-lat* "an image of": Or possibly read *ma-aṭ-*<*ṭa*>*-lat*.

i 18′ *šá kak-ku sa-ak-ku bal-lu* "who(se meanings are) hidden (lit. 'sealed'), muddled (lit. 'stopped up'), (and) confusing": The translation treats the final three words of this line as attributes describing the difficulties in understanding the inscriptions on stone, following the interpretations of CAD B p. 41 sub *balālu* 1.f and CAD K p. 137 sub *kanāku* 1.c. However, S. Parpola (JNES 42 [1983] pp. 12 and 22) pointed out that *kakku sakku* is an unidentified composition that was present in Ashurbanipal's library at Nineveh; Fales and Postgate, SAA 7 p. 62 no. 49 i 20′ lists "1 (polyptych of) 3 (leaves of the composition) *kakku sakku*" among the texts that had been acquired for the king's library. Based on this, CAD S p. 78 sub *sakku* 2.b translated the line as "I have examined the inscriptions on stone (dating) from before the flood, of the complex *kakku sakku* (composition)." However, it seems unlikely that the present context requires such a specific reference rather than a more generalized statement about the perplexing nature of the inscriptions' contents.

i 19′–30′ The scribe uses present tense and stative verbs in these lines to describe Ashurbanipal's time in training as a youth.

ḫi-iš-šá-me-e šit-ma-ru-ti
21′) ⌜*tam*⌝*-ḫa-ak til-pa-na ú-ṣu ú-šap-ra-áš si-mat qar-ra-du-ti*
22′) *a-šal-lu ki-ma šil-ta-ḫi az-ma-ra-né-e nu-ur-ru-ṭu-u-ti*
23′) ⌜*ṣab*⌝*-ta-ku* KUŠ.*a-sa-a-ti ki-ma as-sa-ri ú-šá-as-ḫar se-ḫe-er* GIŠ.*ma-gar-ri*
24′) ⌜*uš*⌝*-ta-na-aṣ-bar ki-ma kiš-kàt-te-e* GIŠ.*a-ra-a-te* GIŠ.*ka-ba-ba-te*
25′) ⌜*le*⌝*-ʾa-a-ku ša gi-mir um-ma-ni ka-li-šú-nu i-nu-šú-nu ra-*⌜*bu*⌝*-u*
26′) ⌜*iš*⌝*-te-niš a-lam-mad si-mat* EN-*u-ti al-ka-ka-te at-ta-na-al-lak šá* LUGAL-*te*
27′) *ú-šu-za-ku ma-ḫar* ⌜LUGAL⌝ *ba-ni-ia ṭè-e-me áš-ta-nak-kan a-na* GAL.MEŠ
28′) *ba-lu-u-a* LÚ.NAM ⌜*ul*⌝ *ip-pa-qid* LÚ.GAR-*nu ul iš-šá-kan ul-la-nu-u-a*
29′) ⌜*it*⌝*-ta-nap-la-as* AD *ba-nu-u-a qar-ra-du-tú šá i-ši-mu-in-ni* DINGIR.MEŠ GAL.MEŠ
30′) *ina* ⌜*qí*⌝*-bit* DINGIR.MEŠ GAL.MEŠ UKKIN ŠEŠ.MEŠ-*ia* <<*x** *x** *x** MEŠ*>>(erased?) ⌜*ma-aʾ-diš*⌝ *i-ra-man-ni*
31′) ⌜*áš*⌝*-šú e-peš* LUGAL-*ti-ia im-ḫur* AN.ŠÁR ⌜LUGAL DINGIR.MEŠ⌝ EN *gim-ri*
32′) *ú-ṣal-li* ^{d}NIN.LÍL ^{d}*še-ru-u-a ru-bat i-la-a-ti be-let* GAŠAN.MEŠ
33′) ⌜*ú-sa*⌝*-ap-pi* ^{d}UTU ^{d}IŠKUR *ba-re-e šá-ma-me qaq-qar* DI.KU$_5$ *kib-ra-a-te*
34′) [*uš-te-mì*]-⌜*iq*⌝ ^{d}AG ^{d}AMAR.UTU *na-di-nu-te* GIŠ.GIDRU GIŠ.GU.ZA *mu-kin-nu* ⌜LUGAL-*u-ti*⌝
35′) [*um-ma ina*] ⌜*ukkin*⌝*-ni-ku-nu ib-ba-a ina* ⌜DUMU.MEŠ⌝*-ia te-*⌜*nu*⌝*-*[*ú-a*]
36′) [...] *x* [...]
Lacuna of 1 line?
Col. ii
Lacuna of about 3 or 4 lines
1′) [*ina* IGI] ⌜DINGIR.MEŠ GAL.MEŠ *šá* AN-*e*⌝ [*u* KI-*tim šá la in-nen-nu-u qi-bi-su-un*]
2′) *ú-dan-nin iš-ṭur iš-*⌜*kun*⌝ [*a*]-⌜*de-e*⌝ [*a-na u*$_4$*-me ṣa-a-ti*]
3′) *ina* ITI.GU$_4$ ITI ^{d}*é-a* EN *te-né-*⌜*še-e*⌝*-ti pa-ti-*⌜*qu*⌝ [*nab-nit* LUGAL-*ti-ia*]

go; I would hold a bow (and) make arrow(s) fly as befits a warrior; I would throw quivering lances as if they were arrows; I would take the reins like a charioteer (and) execute (pinpoint) turns of the chariot; (and) [I] would forge *arītu*-shields (and) *kabābu*-shields like an engineer. I am proficient in the great technical lore of all the specialists, every one of them.

i 26′–28′) [A]t the same time, I was learning proper lordly behavior (and) becoming familiar with the ways of kingship. I would stand before the king who had engendered me (and) regularly give orders to officials. N[o] governor would be appointed without me (and) no administrator would be installed without my consent.
i 29′–36′) The father who had engendered me would constantly see the heroism that the great gods had determined for me. By the command of the great gods, he (Esarhaddon) loved me much (more than anyone else in) the assembly of my <<...>> brothers. *With regard to* my exercising the kingship, he appealed to (the god) Aššur — the king of the gods, the lord of everything — beseeched the goddesses Mullissu (and) Šērūa — the queens of goddesses, the ladies of ladies — prayed to the gods Šamaš (and) Adad — the diviners of heaven (and) netherworld, judge(s) of the (four) quarters (of the world) — (and) [prayed devo]utly to the gods Nabû (and) Marduk — the ones who bestow scepter (and) throne, the ones who firmly establish kingship — (i 35′) [saying] "Proclaim one of my sons as [my] replace[ment in] your [ass]embly." [...]
Lacuna of 1 line?

Lacuna of about 3 or 4 lines
ii 1′–6′) [In front of] the great gods of heaven [and netherworld, whose command(s) cannot be changed], he (Esarhaddon) reinforced, wrote out, (and) establi[shed tr]eaties [for future days]. In the month Ayyāru (II), the month of the god Ea — the lord of humankind, the one who fashione[d the physique of

i 23′ *ú-šá-as-ḫar se-ḫe-er* GIŠ.*ma-gar-ri* "execute (pinpoint) turns of the chariot": The translation of this phrase in CAD S p. 51 sub *saḫāru* 13.c as "I can make the rims of the (chariot) wheels spin" is unlikely given that any person could make chariot wheels spin. Rather, the noun *seḫru* probably refers to the turning of the chariot instead of its rims, with *magarru* referring to the chariot itself (see CAD M/1 pp. 33–34 sub *magarru* 2) and not its wheels. The point here is that Ashurbanipal could make sharp turns in the chariot just like a professional driver without overturning it. For a similar usage of *seḫru*, see Frame, RINAP 2 p. 289 no. 65 line 173 *a-ṣu-ú se-eḫ-ru ù ta-a-ru si-mat ta-ḫa-zi la kul-lu-mu* "nor are they (the young horses) taught how to advance, turn about, and turn back again — (skills) necessary in battle."
i 24′ ⌜*uš*⌝*-ta-na-aṣ-bar* "[I] would forge": The translation follows the interpretation of AHw p. 1066 that classifies the verb as a Štn of *ṣabāru* II "bend," with the sense "(durch Biegen der Platten) schmieden." CAD Ṣ p. 4 (sub mng. 6) instead listed it under *ṣabāru* A "be voluble, prattle, move quickly" and says its meaning in the Štn stem is uncertain.
i 30′ It appears the scribe wrote out part of a line after line 29′, but then erased it. However, he did not re-write the line on top of the erasure itself but slightly underneath it, so that the first half of line 30′ curves around the erasure in the left part of the column.
i 31′–32′ The scribe erased an entire line of text appearing between lines 31′ and 32′ of the tablet, although traces of some of the signs still remain. ⌜*áš*⌝*-šú e-peš* LUGAL-*ti-ia* "*With regard to* my exercising the kingship": Or possibly translate "In order for me to exercise the kingship."
i 35′ *ib-ba-a* "Proclaim": One expects *i-ba-a* for the 2cpl G imperative, but this writing appears to be a variant spelling of the form (CAD N/1 p. 38 sub *nabû* A 4.a) that also appears in text no. 221 ii 4.

4′) *e-ru-um-ma ina* É *ri-du-u-ti a-šar ṭè-e-me u mil-*[*ki* LUGAL-*u-ti*?]
5′) *ina qí-bit* AN.ŠÁR AD DINGIR.MEŠ ^{d}AMAR.UTU EN EN.EN LUGAL ⌜DINGIR⌝.[MEŠ]
6′) *ú-šá-qa-an-ni* UGU DUMU.MEŠ LUGAL *šu-mì iz-kur ana* LUGAL-[*u-ti*]

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7′) É.GAL *ina e-re-bi-ia i-ra-áš gi-mir* KARAŠ *ma-li ni-*⌜*gu*⌝-[*tu*]
8′) *ḫa-du-ú* NUN.MEŠ LÚ.*šu-ut* SAG *ú-pa-qu zi-kir* ⌜*šap*⌝-[*ti-ia*]
9′) *ma-ḫar* LUGAL AD *ba-ni-ia ṣab-tak ab-bu-su-nu* <<DIŠ>> *pu-su-sak ḫi-*⌜*ṭi*⌝-[*šú-nu*]

10′) ⌜DINGIR⌝.MEŠ GAL.MEŠ *ep-še-te-ia* SIG_5.MEŠ *ḫa-diš ip-pal-su-*⌜*ma*⌝
11′) *ina* ⌜*qí*⌝-*bi-ti-šú-nu ṣir-ti ú-šib ṭa-a-biš ina* GIŠ.GU.ZA AD DÙ-*ia*
12′) ⌜*ru-bé-e* LÚ.*šu*⌝-*ut* SAG EN-*u-ti iḫ-šu-ḫu i-ra-mu e-peš* LUGAL-*ti-*⌜*ia*⌝
13′) *ina zi-kir* MU-*ia* ⌜*kab*⌝-*ti* ⌜*ḫa*⌝-*du-ú i-ri-šú kib-rat* LÍMMU-*tim*
14′) LUGAL.MEŠ *šá ti-amti e-liti* ⌜*šap*⌝-[*liti*] ARAD.MEŠ *da-gíl pa-ni* AD *ba-ni-*⌜*ia*⌝
15′) *áš-šú e-peš* LUGAL-*ti-ia pu-*⌜*su*⌝-*rat* ⌜*ḫa-de-e iš*⌝-*tap-pa-ru ana* ⌜*a-a*⌝-[*ši*]
16′) GIŠ.TUKUL.MEŠ *na-ki-ri* te_5-*bu-te ir-tab-ṣu rak-*⌜*su ip*⌝-*ṭu-*⌜*ru ta-ḫa-za-šú*⌝-[*un*]
17′) *i-nu-ḫu ul-me-šú-un še-lu-u-*⌜*ti*⌝ *ú-šap-ši-ḫu* GIŠ.PAN-*šú-un ma-*⌜*la*⌝-[*ti*]
18′) *ir-bu-bu ak-ṣu-ti šá a-na* ⌜*la*⌝ *ma-gi-re-šú-un tu-qu-un-tú ḫaš-*[*ḫu*]
19′) *bi-rit* URU *u* É *a-me-lu* ⌜*mim-mu*⌝-*u tap-pe-e-šú ul e-kim ina da-*⌜*na*⌝-[*ni*]
20′) *se-ḫe-ep* KUR *ka-la-ma* ⌜*eṭ-lu e*⌝-*du ḫi-bil-tu ul e-pu-*⌜*uš*⌝
21′) *a-lik ur-ḫi e-diš-ši-šú ina* ⌜*šul*⌝-[*me*] *ib-ʾa ḫar-*⌜*ra*⌝-*nu ru-qé-e-*[*ti*]
22′) *ul ib-ši šar-*⌜*ra*⌝-*qu* ⌜*ta-bik*⌝ *da-me ul ip-pa-rik pi-*⌜*rik*⌝-[*tú*]
23′) *áš-ba* KUR.KUR *šub-tu* ⌜*né-eḫ*⌝-[*tú ki*]-*ma ú-lu šam-ni taq-na kib-rat* LÍMMU-⌜*tim*⌝
24′) LÚ.*e-la-mu-u* ⌜*šip*⌝-[*ra-a-ti*] ⌜*a*⌝-*na šá-ʾa-al šul-mì-ia iš-pu-ru-nim-ma na-šú-u*
25′) *ina qí-bit* <<U>> ^{d}AMAR.UTU ⌜EN? *ul*⌝ *ar-ši šá-ni-na ul ib-ši ge-ra-a-a*

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26′) *ina maḫ-re-e* BALA-*ia* ⌜*šá* ^{d}⌝AMAR.UTU LUGAL *gim-ri* EN-*tú* ⌜*ú*?⌝-[*mal*]-⌜*lu-ú*⌝ ŠU.II-⌜*u-a*⌝
27′) TÚG.SÍG DINGIR-*ti-šú* ⌜GAL⌝-*ti* ⌜*aṣ*⌝-*bat áš-te-ʾa-a* (erasure) *áš-*⌜*ra*⌝-*te-e-šú*
28′) *ša a-lak* DINGIR-*ti-šú kak-dà-a ú-sa-al-la ú-sa-*⌜*ap*⌝-*pa* GAL-*tú* DINGIR-*u-*⌜*su*⌝
29′) *ḫu-su-us* ⌜KÁ⌝.DINGIR.KI ⌜*ša*⌝ *ina ug-gat lìb-bi-ka*

my royal majesty] — I entered the House of Succession, a place of instruction and coun[sel *for kingship*], and (ii 5′) by the command of (the god) Aššur — the father of the gods — (and) the god Marduk — the lord of lords, the king of the god[s] — he (Esarhaddon) elevated me above the (other) sons of the king (and) nominated me for king[ship].

Small blank space

ii 7′–9′) When I entered the palace, the entire camp rejoiced (and) was filled with joyous cel[ebrations]. Nobles (and) eunuch(s) were happy (and) they heeded the pronouncement(s) from [my] li[ps]. Before the king, the father who had engendered me, I would intercede on their behalf (and) I would annul [their] si[ns].

ii 10′–13′) The great gods looked with pleasure upon my good deeds and, by their exalted command, I sat gladly on the throne of the father who had engendered me. Nobles (and) eunuch(s) required my lordship (and) loved my exercising the kingship. Being happy at the mention of my honored name, the four quarters (of the world) rejoiced.

ii 14′–18′) Kings of the Upper (and) Low[er] Sea(s), servants who belonged to the father who had engendered me, kept sending glad tidings to m[e] regarding my exercising the kingship. The enemies' readied weapons eased to rest (and) they dissolved t[heir] well-organized battle array. Their sharpened axes lay at rest (and) they unstrung their ar[med] bows. Dangerous men who desi[re] war against those who had not submitted to them calmed down.

ii 19′–22′) Within city and household, no one took anything from his fellow by for[ce]. Throughout the entire land, not a single man committ[ed] a crime. A traveler on his own walked in safe[ty] on remo[te] road(s). There was no thief (or) m[ur]derer (lit. "on[e who s]heds blood") (and) no obstac[le] intervened (on the path).

ii 23′–25′) The lands dwelt in peace[ful] abode(s) (and) the four quarters (of the world) were placid [li]ke the finest oil. The Elamites sent and brought mes[sages] to inquire about my well-being. By the command of the god Marduk, *the lord*, I had no rival (and) there was no one to oppose me.

Blank space for about 1.5 lines

ii 26′–28′) During my first regnal year, wh[en] the god Marduk, the king of everything, [entrust]ed me with lordship, I took hold of the hem of his great divinity, was assiduous towards his sanctuaries, (and) constantly appealed to (and) beseeched his great divinity regarding the journey of his divinity, (saying):

ii 29′–34′) "Remember Babylon, which you yourself

ta-bu-tu-šú at-ta
30′) *a-na é-sag-gíl* É.GAL EN-*ti-ka ki-šad-ka ter-ra su-uḫ-ḫi-ra* ⌜*pa*⌝-[*an-ka*]
31′) *ma-ṣi* URU-*ka te-e-zib a-šar la si-ma-te-ka ra-ma-ta šub-*⌜*tú*⌝
32′) *at-ta-*⌜*ma*⌝ ^{d}EN.LÍL.LÁ DINGIR.MEŠ ^{d}AMAR.UTU *qí-bi a-lak šu-an-na.*⌜KI⌝
33′) *ina pi-i-*[*ka el*]-⌜*li*⌝ *šá* ⌜*la šu-un-né-e liš-šá*⌝-*kin e-reb é-*⌜*sag*⌝-[*gíl*]
34′) *man-*⌜*nu*⌝ [...]

Lacuna of about 4 or 5 lines

Col. iii

Lacuna of about 6 lines

1′) ⌜*ia*⌝-*a-*⌜*ti*⌝ [^{m}AN.ŠÁR-DÙ-A ...]
2′) LÚ.KA.⌜PIRIG⌝ *x x* [...]
3′) LÚ.GALA.MEŠ *ina man-*⌜*zi*⌝-[*i ḫal-ḫal-la-ti ...*]
4′) LÚ.NAR.MEŠ *ina* GIŠ.⌜ZÀ.MÍ *ta-nit*⌝-*ti* ⌜EN-*ti*⌝-[*šú i-za-am-mu-ru*?]
5′) ^{md}⌜GIŠ⌝.NU_{11}-MU-GI.NA ŠEŠ *ta-li-mì šá áš-*⌜*ru*⌝-[*ku a-na* ^{d}AMAR.UTU]
6′) ŠU.II DINGIR-*ti-šú* GAL-*ti ṣa-bit-ma i-šad-di-ḫa* ⌜*ma*⌝-[*ḫar-šú*]
7′) *ul-tu* KAR *bal-til*.KI *a-di* KAR KÁ.DINGIR.KI *a-šar i-*⌜*šak*⌝-*ka-nu* ⌜*nu*⌝-[*bat-tú*]
8′) *as-li ṭu-ub-bu-ḫu le-e pu-ul-lu-qú* ar-man-ni sur-ru-qu e-*⌜*li*?⌝ *x*.GA?.MEŠ
9′) *mim-ma šum-šú nap-tan še-e-ri li-la-a-ti ú-ṭaḫ-ḫu-u ma-*⌜*ḫar*⌝-[*šú*]
10′) *ab-ri nu-up-pu-ḫu di-pa-ri qé-e-du a-na* 1 KASKAL.GÍD.ÀM *na-mir-*[*tú*] ⌜*šak*⌝-*nat*
11′) *gi-mir* ERIM-*ni-ia ki-ma* ^{d}TIR.AN.NA *šu-tas-ḫu-ru* u_4-*mu u* GE_6 *šit-ku-nu nin-gu-*⌜*tú*⌝
12′) ^{d}GAŠAN *šá a-ga-dè*.KI ^{d}*na-na-a* ^{d}*ú-ṣur-a-mat-sa* ^{d}*ḫa-ni-bi-ia* ^{d}*a-da-*(*x*) *x*
13′) ⌜*ina kib*⌝-*ri* ÍD *šub-tu šit-ku-na-ma ú-qa-*ʾ*u-ú* LUGAL DINGIR.MEŠ EN EN.EN
14′) ⌜^{d}⌝U.GUR *dan-dan-ni* DINGIR.MEŠ *it-ta-ṣa-a ul-tu é-mes-lam šu*-bat* ru*-bu**(over erasures)-*ti-šú*
15′) *ina ul-*⌜*ṣi*⌝ *ri-šá-a-ti ina* KAR KÁ.DINGIR.KI *iq-rib-ma i-ṭe-ḫa-a ina šul-me*

destroyed in your anger. Relent (lit. “turn your neck”) (and) turn [your] atte[ntion] back to Esagil, the palace of your lordship. It is enough (that) you have abandoned your city (and) have taken up residence in a place not befitting you. You are the supreme one of the gods, O Marduk. Give the command to travel to Šuanna (Babylon). At [your hol]y command, which cannot be changed, may (your) entry into Esa[gil] be established. Who [...]?”

Lacuna of about 4 or 5 lines

Lacuna of about 6 lines

iii 1′–6′) [m]e, [Ashurbanipal, ...]. *Āšipu*-priest(s) ... [...], lamentation priests with *manz*[*û*-drums (and) *ḫalḫallatu*-drums ...], (and) singers with lyre(s) [*were singing*] the praise of [his] lordshi[p]. (iii 5′) Šamaš-šuma-ukīn, (my) favorite brother whom I presen[ted to the god Marduk], took the hands of his great divinity and was marching be[fore him].

iii 7′–11′) From the quay of Baltil (Aššur) to the quay of Babylon, wherever they stopped for the n[ight], sheep were butchered, bulls were slaughtered, (and) *armannu*-aromatics were scattered *o*[*n*] ...s. They brought befo[re him] everything there was for morning (and) evening meals. (iii 10′) Piles of brushwood were lit (and) torches ignited (so that) [th]ere was lig[ht] for one league. All of my troops were arranged in a circle (around him) like a rainbow (and) there were joyous celebrations day and night.

iii 12′–18′) The deities the Lady of Akkad, Nanāya, Uṣur-amāssa, Ḫanibiya, (and) Ada... had taken up residence on the banks of the river, waiting for the king of the gods, the lord of lords. The god Nergal, mightiest of the gods, came out of Emeslam, his princely residence, (and) (iii 15′) approached the quay of Babylon amidst a joyous celebration, arriving safely. The god Nabû, the triumphant heir, took the direct

iii 1′–7′ The scribe renumbered these lines of the tablet. In the margin between cols. iii and iv, the scribe has written the number ⌜9⌝ before line 2′, 10 before line 3′, 11 before line 4′, 7 before line 5′, 8 before line 6′, and ⌜13⌝ before line 7′. Presumably the number 5 would have appeared before line 1′, although this is in the break. The proper ordering of the lines is laid out in iv 8′–20′ of the tablet (see the on-page note), and the number written in the margin before each line here matches the new order of these lines established by the scribe in col. iv. For a full discussion of this scribal notation, see the commentary.

iii 7′–22′ For these lines, compare Leichty, RINAP 4 p. 113 no. 52 and p. 137 no. 60 lines 42′–49′.

iii 8′ Compare the parallel passage *li-i pu-ul-lu-qú as-li ṭu-ub-bu-ḫu ar-ma-nu qud-du-šu sur-ru-qu ki-šuk-ki*, “bulls were slaughtered, sheep were butchered, (and) consecrated *armannu*-aromatics were scattered on the censer” (see Borger, Asarh. p. 92 §61 lines 14–15; CAD A/2 p. 291 sub *armannu* a). *pu-ul-lu-qú** “were slaughtered”: The text has KI for the visually similar *qú*.

iii 12′ ^{d}*a-da-*(*x*) *x* “Ada...”: It is uncertain how to read the last part of the divine name at the end of iii 12′. C.F. Lehmann-Haupt’s copy (Šamaššumukîn 2 pl. XXXVIII) of the sign after DA looks like a GUR or possibly SI sign that is missing its upper horizontal due to damage. Lehmann-Haupt read this name as ^{d}A-*da-nis*(? ?)-*si*, then remarked that there is probably a damaged sign between *da* and *si* (ibid. pp. 26–27 and 70), though this is not indicated in his copy. M. Streck (Asb. pp. 266–267 with n. 6) followed Lehmann-Haupt’s reading, but then asked if this deity is to be connected with the divine name *ḫa-da-ni-iš*. Diverging from this reading, D.D. Luckenbill (ARAB 2 p. 382 §989) translated the name as “Adapa(?)” (presumably for the reading ^{d}*a-da-*⌜*pà*?⌝). However, such a reading in this list of divine (goddess?) names would appear to be unexpected. R. Borger (BIWA p. 188) questioned his reading, stating that ^{d}*a-da-pà*? is “nicht wahrscheinlich.”

iii 13′ *šit-ku-na-ma ú-qa-*ʾ*u-ú* “taken up ... waiting for”: Note the discrepancy in gender, in which the first verb is 3fpl and the second is 3mpl.

16′) ^{d}AG ⌜IBILA⌝ *šit-lu-ṭu ul-tu qé-reb bár-sipa*.KI *uš-te-eš-še-ra* ⌜KASKAL⌝
17′) ^{d}UTU *ul-tu* ⌜*si*⌝*-par*.KI *i-ḫi-šam-ma a-na* KÁ.DINGIR.KI *un-dáš-ši-ra šá-ru-ri*
18′) DINGIR.MEŠ KUR EME.⌜GI$_7$ *u*⌝ URI.KI *ki-ma mu-re-e an-ḫu-te pa-nu-uš-šú-<un> it-ta-nak-ka-ru*
19′) *ina ṣip-pat mu-šá-re-*⌜*e*⌝ *ku-uz-bi šá kar-za-gìn-na áš-ri el-*⌜*li*⌝
20′) *ma-ḫar* MUL.MEŠ *šá-*⌜*ma-mi* ^{d}⌝*é-a* ^{d}UTU ⌜^{d}*asal-lú-ḫi* DINGIR.MAḪ ^{d}*kù-sù*⌝ ^{d}⌜*nin*⌝-[*gìrima*]
21′) *ina ši-pir* ABGAL KA.⌜LUḪ⌝.[Ù].⌜DA⌝ [KA.DU$_8$.Ù.DA *rim-ki te-lil-te*]
22′) *e-ru-um-*⌜*ma*⌝ [... *qé-reb*]-⌜*šú ir*⌝*-ma-a* ⌜*pa*⌝-[*rak da-ra-a-ti*]
23′) GU$_4$.⌜MAḪ⌝-[*ḫi bit-ru*]-⌜*te*⌝ *šu-*⌜*'e-e*⌝ *ma-ru-ti aq-qa-*⌜*a ma*⌝-[*ḫar-šú*]
24′) ⌜KU$_6$⌝ [*u* MUŠEN] ḪÉ.GÁL ZU.AB *ú-ṭaḫ-ḫa-a pa-nu-*⌜*uš-šú*⌝
25′) [...] ⌜LÀL⌝ Ì.MEŠ ⌜*ú*⌝*-šá-az-ni-na ki-ma ra-a-di*
26′) [... IGI].⌜SÁ⌝*-e šad-lu-u-ti ú-šam-ḫi-ra kàd-ra-a*
27′) [LÚ.*ra-am-ki* LÚ].⌜*pa*⌝*-ši-šú* LÚ.AN.GUB.BA.MEŠ *ma-ḫar-šú ul-ziz*
28′) [KA.PIRIG.MEŠ GALA.MEŠ NAR.MEŠ *šá gi-mir*] ⌜*um*⌝*-ma-nu-ti ḫa-*⌜*am-mu*⌝ [*ul-ziz ma*]-⌜*ḫar-šú*⌝ *x x*
29′) [...]-⌜*un*⌝*-nu* ⌜*ip*⌝*-par-*⌜*di*⌝ [...]
30′) [...] *x* ⌜*ki-ma*⌝ *x* [...]

ro[ad] from Borsippa. The god Šamaš rushed from Sippar, emitting radiance onto Babylon. The gods of the land of Sumer and Akkad (in their hurry) *looked exhausted* like tired foals.

iii 19′–22′) With the craft of the sage — "the wa[shing] of the mouth," ["the opening of the mouth," bathing, (and) purification] — he (Marduk) entered the fruit orchards of the luxuriant gardens of Karzagina ("Pure Quay" or "Quay of Lapis Lazuli"), a pur[e] place, before the stars of heaven — the deities Ea, Šamaš, Asalluḫi, Bēlet-ilī, Kusu, (and) Nin[girima] — an[d ... inside] it (Esagil) he took up residence on (his) [eternal] d[ais].
iii 23′–26′) Be[fore him], I offered [choic]e prized bull[s] (and) fattened sheep. I brought before him f[ish and bird(s)], the abundance of the *apsû*. (iii 25′) I made [..., h]oney, (and) oil flow like a downpour. As my gifts, I presented (him) with [...] (and) extensive [prese]nts.

iii 27′–28′) I placed at his service [*ramku*-priests, *p*]*ašīšu*-priests, (and) *ecstatics*. [I set befor]e him [*āšipu*-priests, lamentation priests, (and) singers who] have acqu[i]red (their) [entire] craft.

iii 29′–30′) [...] ... was pleased [...] like [...]

Lacuna

Col. iv

Lacuna?

Blank space for about 6 lines

1′) ⌜*ina u$_4$-me-šu*⌝*-ma* ⌜*ú-še-piš*⌝*-ma* NA$_4$.NA.RÚ.A *ši-ṭir* MU-⌜*ia*⌝
2′) *ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia e-si-qa ṣe-ru-uš-*⌜*šú*⌝
3′) ⌜*ṣa*⌝*-lam* LUGAL-*ti-ia mu-sa-ap-pu-u* DINGIR-*ti-šú-un ma-ḫar-šú-un ul-ziz*
4′) *ta-nit-ti* ^{d}AMAR.UTU EN-*ia ep-še-ti-ia* SIG$_5$.MEŠ
5′) ⌜*ṣe*⌝*-ru-uš-šú ú-šá-áš-ṭir-ma a-na ár-kàt u$_4$-me e-*[*zib*]

Blank space for about 5 lines

6′) *ia-a-*[*ti* ^{m}AN.ŠÁR-DÙ-A *ši-mat* SIG$_5$]-⌜*tim*$^{?}$⌝ *i-šim šim-ti*

iv 1′–5′) At that time, I had a stele bearing my name made and I engraved image(s) of the great gods, my lords, on it (and) erected before them an image of my royal majesty beseeching their divinity. I had the praise of the god Marduk, my lord, (and) my good deeds inscribed upon it and I l[eft] (it) for the future.

Blank space for about 5 lines

iv 6′) (As for) m[e, Ashurbanipal], he determined [a *favorab*]*le* [destiny] as my lot.

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iii 16′–17′ There is an unexpected blank line between lines 16′ and 17′, which is probably there to accommodate the two so-called firing holes that appear in the middle of the line.

iii 18′ *pa-nu-uš-šú-<un> it-ta-nak-ka-ru* "*looked exhausted*": The translation follows CAD N/1 p. 163 sub *nakāru* 2.d, which indicates that *pānu* used in conjunction with the verb *nakāru* means "to have an unhealthy appearance"; the phrase here literally translates "they kept changing in the<ir> appearance." The broader context of the gods rushing from their various cities to greet the god Marduk at Babylon in addition to the simile "like tired foals" presumably allows one to characterize what this change of appearance was, namely, that they "looked exhausted" from their hurried travels. Alternatively, C.F. Lehmann-Haupt (Šamaššumukîn 2 pp. 27 and 70) translated the phrase as "nahmen sie ein verändertes (d. i. unterwürfiges) Benehmen ihm gegenüber an" and M. Streck (Asb. 269 with n. 4) translated "veränderten sie vor ihm ihr Benehmen," interpreting it as a statement about the submissive demeanor of the gods before Marduk.

iv 6′ This line is written in smaller script in the blank space of col. iv after a gap of about five lines following the inscription's conclusion (iv 1′–5′). It is unclear what purpose this scribal notation served without any other markings on the tablet to make the matter clear. Since iii 1′ is the only other line of the tablet that also begins with *ia-a-ti* "me," the scribe may have decided to rewrite that line of text although he did not erase and insert the new reading at iii 1′ itself. However, the entire line of iii 1′ is broken away after its first word, so this is only speculation.

Blank space for 1 line
7′) *x x* (*x*) [...]
Blank space for about 3 to 4 lines
8′) TA *é-ḫur*
9′) *re-ḫa-a-ti*
10′) ⌜DINGIR.MEŠ⌝ KUR EME.GI$_7$
11′) *ki-šá-di-šú*
12′) *ia-a-*⌜*ti*⌝ ^{m}AŠ-DÙ-A
13′) ⌜*ik-ru*⌝*-ub*
14′) [^{m}]⌜^{d}⌝GIŠ.⌜NU$_{11}$⌝-MU-GI
15′) [ŠU.II] ⌜DINGIR-*ti*⌝*-šú*
16′) ⌜LÚ.KA⌝.PIRIG
17′) [LÚ].⌜GALA⌝.MEŠ
18′) [LÚ].⌜NAR⌝.MEŠ
19′) [*x*] *x* [(*x*)] *x* ⌜GIŠ⌝.*má-umuš-*⌜*a*⌝
20′) [*ul-tu* KAR] ⌜*bal*⌝*-til*

Blank space for 1 line
iv 7′) ... [...]
Blank space for about 3 to 4 lines
iv 8′) From Eḫur(saggalkurkurra)
iv 9′) The remnants
iv 10′) The gods of the land of Sumer
iv 11′) Its bank
iv 12′) Me, Ashurbanipal
iv 13′) [He] blessed
iv 14′) Šamaš-šuma-ukīn
iv 15′) [The hands of] his divinity
iv 16′) [*Ā*]*šipu*-priest(s)
iv 17′) [Lam]entation priests
iv 18′) [Si]ngers
iv 19′) ... Maumuša ("Boat of Command")
iv 20′) [From the quay of B]altil (Aššur)

221

The upper right part of a clay tablet preserves a small portion of an inscription of Ashurbanipal. Only the obverse contains enough text to determine that its contents are related to the prologues of text no. 220 (L^4) and text no. 2 (Prism E$_2$).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6061	Nineveh, Kuyunjik	2.2×6	p

COMMENTARY

K 6061 comes from the upper right portion of a large tablet that originally contained two columns per face, although the left columns on each side are now entirely broken off. The contents of the obverse of the fragment correspond to the prologue of text no. 220 (L^4) and also likely to that of text no. 2 (Prism E$_2$). For ii 2–4, compare text no. 220 (L^4) i 31′–35′, and see the commentary to that text for its relationship to the prologue of text no. 2 (Prism E$_2$). Only a few words are preserved on the reverse.

220 iv 7′ The two or three signs of this line are written in tiny cuneiform script, even when compared to the smaller script used in iv 6′ and 8′–20′. The purpose of this notation is unknown, especially since it is unclear which signs were inscribed here.
220 iv 8′–20′ These lines are written in smaller cuneiform script in the blank space at the end of col. iv of the tablet, and they represent the first part of each line from iii 1′–7′ plus the six lines prior to these that are no longer preserved. The scribe has renumbered the lines at the beginning of col. iii and he used this space to rearrange the lines before placing the numbers of the new order for each line in the margin between cols. iii and iv (see the on-page note to iii 1′–7′). Once he had renumbered the lines, the scribe used the blunt end of his stylus to put a broad, vertical strike through the lines at the end of col. iv, indicating that he no longer needed these notes. For a full discussion of this scribal notation, see the commentary.
220 iv 19′ ⌜GIŠ⌝.*má-umuš-*⌜*a*⌝ "Maumuša ('Boat of Command')": Maumuša is the processional boat of the god Marduk, and it is possibly mentioned in Leichty, RINAP 4 p. 113 no. 52 line 9′b. The name of the boat could also be read ⌜GIŠ⌝.*má-tuš-*⌜*a*⌝ (see Borger, MZL p. 296 and AHw p. 1574).

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TEXT

Col. i
Completely missing
Col. ii
1) [...]
2) [...] (traces) *am-ʿḫur* AN^{ʾ} *x x* [...] *x x* [*x* (*x*)]
3) [... ^{d}UTU] ^{d}IŠKUR *ba-re-e šá-ma-me u qaq-qa-ri ú-ʿsapʾ-pi* ^{d}[*x x* (*x*)]
4) [... *uš-te*]-ʿ*mìʾ-iq pal-ḫiš* ^{d}MUATI *u* ^{d}MES *ib-ba-a ina* DUMU.MEŠ-*ia te-ʿnuʾ*-[*ú-a x x* (*x*)]
5) [...] *x* DA A *ni-bit-su il-qu-ú un-ni-ni-ía iš-mu-u* [...]
6) [...] *x* ʿUM$^{?}$ʾ GURUN *ú-ta-ʿdaʾ-šú x x* [...]
7) [...] (traces) [...]
Lacuna
Col. iii
Lacuna
1′) [...].ʿMEŠʾ
2′) [...] *x*.ʿMEŠ KURʾ *aš-šur*.KI
3′) [...]-*de-e-mu* DINGIR.MEŠ GAL.MEŠ
Blank
Col. iv
Completely missing

Completely missing

ii 1–7) [...] ... I appealed to ... [...] ... [... *to* the gods Šamaš] (and) Adad, the diviners of heaven and netherworld, I prayed to the god[(s) ... (and) pray]ed reverently to the gods Nabû and Marduk, (saying) "Proclaim one of my sons as [my] repla[cement ..." (ii 5) ...] ... his name, (and thus) they accepted my prayers (and) listened to [*my supplications*. ...] *"The Fruit"* (*the god Sîn*) made known to him ... [...] ... [...]

Lacuna

Lacuna
iii 1′–3′) [...]s [...]s of Assyria [...] ... of the great gods.

Blank

Completely missing

222

A clay tablet fragment from Nineveh preserves a small portion of the introduction of an inscription of a late Neo-Assyrian king, almost certainly Ashurbanipal since the extant text appears to record that ruler's completion of the Aššur temple at Aššur (Eḫursaggalkurkurra), the refurbishment of several objects for Marduk's temple at Babylon (Esagil), and possibly the rebuilding and enlargement of the Sîn temple at Ḫarrān (interpretation conjectural); see the commentary of text no. 116 for further details. The inscription began with a one-line dedication, but, unfortunately, the name of the deity to whom the inscription was dedicated is no longer preserved. Given the extant contents of the text, it is possible that the opening address was directed to Marduk, the patron deity of Babylon, or Aššur, the Assyrian national god.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2695	Nineveh, Kuyunjik	7×3.8×2	p

COMMENTARY

K 2695 is a single-column tablet whose top and right edges comprising the upper right portion of the tablet are preserved. The reverse, as far as it is preserved, is uninscribed. Obv. 6–15 appear to duplicate text no. 116 i 1′–15′. For further information about the reports of construction undertaken by Ashurbanipal in this inscription, see the commentary of text no. 116 and the on-page notes.

Because only parts of the first fifteen lines are extant, it is not known what the rest of the inscription would have contained, including the main building report (probably inscribed on the tablet's reverse), a passage that might have aided in the identification of the deity to whom the text was dedicated. As for the accounts of construction (obv. 4–15), these are part of the prologue and, therefore, these passages also cannot be used in identifying to whom the text was (originally) dedicated, Aššur, Marduk, or some other (male) deity. The authors tentatively suggested Babylon's patron god when the material for the present volume was initially prepared because the majority of the extant contents record the refurbishments of objects for his temple Esagil and, thus, provisionally edited the text with the Babylon inscriptions discovered at Nineveh (text nos. 219–226), rather than with the Aššur texts from the Assyrian capital (text nos. 194–196). This need not be the case as it is equally likely that the text preserved on K 2695 could have been dedicated to Assyria's national god or another deity altogether (Adad, Nabû, Nergal, Nusku, or Sîn). Despite this uncertainty, the inscription was kept with the Babylon material, especially since moving it to the Aššur (or Ḫarrān, Nineveh, or Tarbiṣu) group(s) of texts would have been equally as problematic.

With regard to the date of composition, it is possible that the inscription was written ca. 655–650, perhaps earlier than or around the same time as text nos. 115–116. Assuming that the interpretation of obv. 10b–14a is correct (see the commentary of text no. 116), then the earliest date possible for the inscription is 655, since text no. 61 — whose only extant exemplar is dated to Tašrītu (VII) of the eponymy of Awiānu — records the refurbishment and return of Marduk's pleasure bed and chariot. On the date of the return of those objects, see also the commentary of text no. 223. The latest possible date of composition is ca. 652–650. This is based on the fact that the present inscription, like text nos. 15 and 115, makes no mention of placing tall columns in the "Gate of the Abundance of the Lands" of the Aššur temple at Aššur, an accomplishment first alluded to in i 16–19 of text no. 3 (Prism B), an annalistic text whose earliest-dated copies were inscribed in Abu (V) of the eponymy of Aḫu-ilāʾī (649). Thus, it is highly probable that the text was written on K 2695 ca. 655–650.

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TEXT

Obv.

1) [*a-na* ^{d}AMAR.UTU$^{?}$ ...] *x x x* ⌜EN⌝-*ia*

2) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI] ⌜MAN *kib*⌝-*rat*

1) [*For the god Marduk*, ...] ..., my lord —

2–3) [I, Ashurbanipal, great king, strong king, king of the world, king of Assyria], king of the four quarters

obv. 1 ^{d}AMAR.UTU$^{?}$ "*Marduk*": Or possibly restore AN.ŠÁR$^{?}$ "*Aššur*" or the name of another god.

obv. 2–6 The restorations are based on text no. 115 obv. 1–2 and 5–7, which appear to duplicate obv. 2–6 of this inscription.

LÍMMU-*tim*
3) [*ṣi-it lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR *aš-šur*.KI ŠÀ.BAL.BAL ^{md}30]-˹PAP$^{?}$.MEŠ$^{?}$-SU$^{?}$˺ MAN KUR *aš-šur*.KI
4) [*é-ḫur-sag-gal-kur-kur-ra* É AN.ŠÁR LUGAL DINGIR.MEŠ] ˹EN$^{?}$-*ia*$^{?}$ *ú*˺-*šak-lil*
5) [É.GAR$_8$.MEŠ-*šú* KÙ.GI *ḫu-uš-šu-ú ú-šal-bi-iš ú*]-˹*nam-mir*˺ *ki-ma u$_4$-me*
6) [AN.ŠÁR (EN GAL-*ú*) *ina é-ḫur-sag-gu-la ú-še-rib ú-šar-me pa*]-˹*rak*$^{?}$ *da*˺-*ra-a-ti*
7) [... ^{d}AMAR.UTU ... LUGAL$^{?}$ DINGIR.MEŠ *iḫ-šu-ḫa-an-ni a-na*] ˹LÚ$^{?}$.*šá*˺-*an-gu-ti*
8) [... *áš-te-ʾa-a ud-du-šú mim-ma*] ˹*ši*$^{?}$-*pir*˺ DINGIR-*ti*-˹*šú*˺
9) [GIŠ.NÁ GIŠ.MES.MÁ.KAN.NA *iṣ-ṣi da-re-e ma-a*]-˹*a*˺-*al tak-né-e*
10) [*nak-liš e-pu-uš ... x šu-ut-ru-ṣu*] ˹*šu-pu*˺-*u* ^{d}UTU-*šu*
11) [... *ša* LUGAL *pa-ni*] ˹*maḫ*˺-*ri-ia e-pu-šu*
12) [... *i-ʾa-bit-ma*] ˹*iš*˺-*ḫu-ḫu* NA$_4$.MEŠ-*šá*
13) [... *tam-lit-sa*] ˹*a*˺-*na si-ḫi-ir-ti-šá*
14) [... *ina a-mat* AN.ŠÁR ...]-˹*la*$^{?}$˺ *ka-bat-ti*
15) [... *x-na a*]-˹*di*˺ *a-ḫi*

Lacuna

Rev.

Lacuna

Blank

(of the world); [offspring of Esarhaddon, king of Assyria; descendant of *Sennac*]*herib*, king of Assyria:

4–6) I completed [Eḫursaggalkurkurra, the temple of (the god) Aššur, king of the gods], *my* [*lor*]*d*. [I clad its walls with reddish gold (and) made (them) s]h[i]ne like daylight. [I made (the god) Aššur, (the great lord,) enter into Eḫursaggula ("House, Big Mountain") (and) made (him) dwell (on his)] eternal [*dai*]*s*.

7–14a) [(*At that time*), the god Marduk, ..., the *king* of the gods, required] my priestly services (and) [..., I strove to restore every type of] divine [*o*]*bj*[*ec*]*t* of his. (10) [I skillfully made a bed of *musukkannu*-wood, a durable wood, (as) a] pleasure [be]d. [(As for) the *canopy*, ..., which is stretched out (and) *which is re*]*splendent* (*as*) *the sun*, [I ... (As for) *the chariot*, (...), which a king of the past (who had come) be]fore me had made, [it(s) ... had collapsed and] its (precious) stones had fallen out, [I ... its decoration] in its entirety.

14b–15) [(...), by the command of (the god) Aššur, ...] my mind [... *a*]*t* (*its*) *side*

Lacuna

Lacuna

Blank

223

A two-column clay tablet preserves parts of inscriptions of Sennacherib and his grandson Ashurbanipal. In 689, Sennacherib plundered a pleasure bed and the throne of the god Bēl (Marduk) from Esagil ("House Whose Top is High"), took them to Aššur, and then inscribed and dedicated them to the god Aššur. The subscript at the bottom of col. iii records that Ashurbanipal removed the inscriptions that his grandfather Sennacherib had written on these two objects and reinscribed them with a text written in his own name. To avoid the displeasure of Aššur and to avoid the curses reserved for those who intentionally erase an inscription of an Assyrian king, Ashurbanipal had his scribes make a copy of Sennacherib's inscriptions. On this same tablet, he then included an archival copy or draft of the new text that was written on the bed and throne of Bēl (Marduk) when he had those objects returned to Esagil in Babylon. His replacement inscription contains a damaged address to the god Marduk, the king's name and epithets, a report about his work on the Esagil temple and other objects — including the pleasure bed for the use of the god Marduk and the goddess Zarpanītu — appeals for blessings from Marduk and Zarpanītu for this work, and finally warnings to future rulers not to tamper with the inscription. According to the subscript, these two items were returned to their rightful place in Babylon on the 27th day of the month Simānu (III) in the eponymy of Awiānu (655).

222 obv. 3 [^{md}30]-˹PAP$^{?}$.MEŠ$^{?}$-SU$^{?}$˺ "[*Sennac*]*herib*": R. Borger (BIWA LoBl p. 12) read the heavily damaged traces of these signs as [...]-˹ZU˺-PAB$^{?}$-SU$^{?}$.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2411	Nineveh, Kuyunjik	21.7×14.6×2.2	c

COMMENTARY

Contrary to the copy published by J. Craig (ABRT 1 pp. 76–79), parts of both the obverse and reverse of a two-column tablet are preserved, along with portions of its left, right, and bottom edges. The obverse, which contains cols. i–ii, is almost completely destroyed and only the ends of the first five lines of col. ii are partially extant; these appear to belong to an inscription of Sennacherib. The reverse of the tablet contains the bottom half of cols. iii–iv, which Craig erroneously regarded as the obverse. The text of iii 1′–16′ contains the end of an inscription that Sennacherib had written on the bed and throne of the god Bēl (Marduk), both of which were removed from Esagil in Babylon in 689; iii 17′–35′ contain the measurements and description of the bed and throne; and iii 36′–40′ contain a statement about how Ashurbanipal removed Sennacherib's inscriptions from these objects and replaced them with his own text. Col. iv contains the inscription that Ashurbanipal had written on the metal plating of these objects before returning the objects to Esagil in Babylon. The remainder of col. iv after the double horizontal ruling is not inscribed.

The Sennacherib inscriptions — one of which is a duplicate of K 8664 — and the descriptions of Marduk's bed and throne are edited with Sennacherib's texts (see Grayson and Novotny, RINAP 3/2 pp. 226–231 nos. 161–162; Figure 22 on p. 230 of that volume is a photograph of the reverse of the tablet). Only the subscript and Ashurbanipal's inscription are included here.

Unlike most of the positively-identified inscriptions of Ashurbanipal written on clay tablets, K 2411 contains a date; iii 39′ records that that Bēl's bed and throne were returned on the 27th day of the month Simānu (III) in the eponymy of Awiānu (655) and, thus, the tablet was inscribed shortly after that date. A stone tablet of Ashurbanipal from Aššur (see text no. 61) was written in the month Tašrītu (VII) of the same eponymy; compare iv 11′–15′ of K 2411 with text no. 61 obv. 14–16 and 27b–31. The Šamaš-šuma-ukīn Chronicle (Grayson, Chronicles p. 129 no. 15 line 4) mistakenly records that the pleasure bed was returned to Babylon in the fourteenth regnal year of Šamaš-šuma-ukīn (654 = Ashurbanipal's fifteenth regnal year); there is no mention of Marduk's throne. The scribe of that chronographic text appears to have confused Ashurbanipal's "fourteenth regnal" (655, the eponymy of the Awiānu) — the year that this text and text no. 61 give as the date that Bēl's bed was returned to Babylon — with Šamaš-šuma-ukīn's fourteenth year, and thus provided Ashurbanipal's regnal year instead of that of his older brother in this passage. The reliability of the information provided in Babylonian Chronicles will be discussed in more detail in the introduction of Part 3.

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TEXT

Columns i and ii are not edited here

Col. iii

Lacuna

1′–35′ The inscription of Sennacherib and measurements and descriptions of Zarpanītu's bed and Marduk's throne are not edited here

Columns i and ii are not edited here

Lacuna

iii 1′–35′ The inscription of Sennacherib and measurements and descriptions of Zarpanītu's bed and Marduk's throne are not edited here

36′) *da-ba-bu šá ina* UGU GIŠ.NÁ *šá ina* UGU GIŠ.GU.ZA *ša* ^{d}EN
37′) *šá ina* É AN.ŠÁR *kar-rat-u-ni pa-áš-šu-ṭu-u-ni*
38′) MU *šá* ^{m}AN.ŠÁR-DÙ-A *ina muḫ-ḫi šà-ṭir-u-ni*
39′) ITI.SIG$_4$ UD.⌜27⌝.KAM *lim-mu* ^{m}*a-ú-ia-nu* [*a*]-⌜*na* KÁ⌝.[DINGIR].⌜RA.KI⌝
40′) [(...)] *ú-*[*ter-*(*ru*)]

iii 36′–40′) Wording (of the inscription) that was erased from the bed (and) the throne of the god Bēl (Marduk), which were deposited in the temple of (the god) Aššur, (and that of the inscription) written upon (them) in the name of Ashurbanipal. Simānu (III), the twenty-seventh day, eponymy of Awiānu (655), th[ey were returned t]o Ba[byl]on [(...)].

Col. iv

Lacuna

1′) [...] *x x* [...]
2′) [...] *x* I BAL ⌜LU$^{?}$⌝ [...]
3′) [...] ⌜*be*⌝*-lum e-ze-zu nap-šú-*⌜*ru*⌝ *x* [...]
4′) [*x* (*x*)] ⌜*ba*⌝*-nu-u šu-ud-du-u šu-šu-bu qa-tuk-*⌜*ka*⌝ [*ba-šu-u*]
5′) ⌜*é*⌝*-sag-íl ku-um-mu ra-áš-bu šu-bat* ^{d}EN.⌜LÍL-*ú*⌝-[*ti-ka*]
6′) [*taq*$^{?}$]-⌜*bi*$^{?}$⌝ *a-na* LUGAL *na-ram-i-ka ud-du-šú šip-ri* DINGIR-*ti-*⌜*ka*⌝
7′) [*a-na*]-⌜*ku*⌝ ^{m}AN.ŠÁR-DÙ-A MAN KUR *aš-šur*.KI *re-e-šú mut-nen-nu-ka*
8′) [DUMU ^{m}]⌜AN⌝.ŠÁR-PAP-AŠ MAN KUR *aš-šur*.KI DUMU ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*
9′) [*pa*]-⌜*liḫ*⌝ *a-mat* DINGIR-*ti-ka* GAL-*ti muš-te-e'-u áš-re-e-ka*
10′) ⌜*ù*⌝ BÁRA.MEŠ-*ka mu-šal-lim* GARZA.MEŠ-*ka mu-šap-ši-iḫ kab-*<*ta*>*-ti-ka*
11′) [*é*]-⌜*sag-íl*⌝ *ú-šak-lil* GABA.RI *ap-si-i* É*.GAL *be-lu*$_4$*-ti-ka*
12′) ⌜KÙ⌝.GI *ú-za-'i-in ú-nam-mir* GIM *u*$_4$*-me*

iv 1′–6′) [...] ... [...] ... [..., O l]ord, being furious (and) relenting, [*destroying* (and) c]reating, (and) depopulating (and) (re)populating (regions) [are] in your hands. (iv 5′) (As for) Esagil, the terrifying cella, the seat of [your] supreme pow[er, *you command*]*ed* your beloved king to restore you[r] divine work.

iv 7′–10′) I, Ashurbanipal, king of Assyria, your pious servant; [son of E]sarhaddon, king of Assyria; (grand)son of Sennacherib, king of Assyria; [who reve]res the command of your great divinity, who is assiduous towards your places (of worship) and your daises, who carries out in full your cultic rites, (and) who placates your mood:

iv 11′–19′) I completed [Esa]gil. I decorated the replica of the *apsû*, the palace of your lordly majesty, with [g]old, making (it) shine like daylight. [I mad]e the

iii 37′ *kar-rat-u-ni* "deposited": This verb is an Assyrian form of a 3fs G stative with the subjunctive from *karāru* (CAD K p. 209 sub *karāru* A 1.c.2′) that collectively refers to the bed and throne of Marduk in iii 36′ rather than a 3ms D stative from *karātu* (Grayson and Novotny, RINAP 3 p. 231 no. 162 iii 37′) that refers back to *dabābu* "wording (of the inscription)" at the beginning of that line.
iv 4′ [*x* (*x*)] "[*destroying*]": At the beginning of this line, T. Bauer (Asb. p. 50 n. 1) suggested restoring *a-ba-tu* "destroying," while E. Matsushima (ASJ 10 [1988] p. 104 note for I 3′) suggested *a-ba-tu*$_4$ *u* "destroying and." Against these proposals, it appears that there is only enough space at the beginning of the line for one or two signs. Since iv 3′–4′ contain pairs of infinitives that are antonyms of each other, the antonym of *banû* might appear at the end of iv 3′, where there is room for about four or five signs, then an *u* or *ù* could be at the beginning of iv 4′. However, the traces of the sign after *nap-šú-ru* on the edge of the break in iv 3′ do not seem to fit *a* and no other antonym pair of these lines has a conjunction between them. Despite these difficulties, the translation assumes that some antonym of *banû* "creating" with a meaning of "destroying" appears in the break. [*ba-šu-u*] "[are]": The reconstruction of *ba-šu-u* at the end of iv 4′ is based upon Grayson, RIMA 3 p. 227 no. 2002 line 5 and Leichty, RINAP 4 p. 104 no. 48 obv. 8.
iv 10′ *kab-*<*ta*>*-ti-ka* "your mood": Or possibly read the signs as *kaba-ti-ka*.
iv 11′ É*.GAL "the palace of": The É sign lacks a vertical wedge.

13′) [DÙ]-⌜uš⌝ GIŠ.GIGIR LUGAL DINGIR.MEŠ *ṣir-tú ru-kub* EN EN.EN
14′) [GIŠ.NÁ] ⌜GIŠ.MES⌝.MÁ.KAN.NA *iṣ-ṣi da-re-e ma-a-a-al tak-né-e*
15′) [*šá pa-šal-lu*] ⌜*lit-bu-šá*⌝-*at* NA_4.MEŠ *ni-siq-ti za-aʾ-na-at*
16′) [...] *x šá šu-us-ḫu-ra* ⌜*i-ta-tu-u-šá*⌝
17′) [...] *x* [...] *x x*
18′) [... *a*]-⌜*na*⌝ ⌜d⌝AMAR.UTU ⌜d⌝[*zar*]-⌜*pa-ni*⌝-*tum* ⌜DINGIR⌝.[MEŠ *mur*]-⌜*ta*⌝-*me ke*-⌜*niš kun*⌝-*nat*
19′) [*a-na* TIN?] ⌜ZI⌝.MEŠ-*ia* GÍD UD.MEŠ-*ia a-na ši-rik-ti áš*-⌜*ruk*⌝
20′) [*e-nu-ma*] ⌜*ḫa-šá*⌝-*du i-šak-ka-nu ir-ru-bu* É *ru-ʾa-a-me*
21′) [*x x* (*x*)]-*ia a-na a-ḫa-meš liq-bu-u* DINGIR.MEŠ *ki-lal-la-an*
22′) [*ina*] ⌜*ṣi*⌝-*it pi-i-šú-nu* KÙ *ša la* KÚR-*ri lik-ru-bu* LUGAL-*ti*
23′) ⌜*ṣu*⌝-*me-rat* ŠÀ-*ia li-šak-ši-du-in-ni šá áš-te-ʾa-a áš-ri-šú-un*
24′) [LÚ].⌜KÚR⌝.MEŠ-*ia li-is-pu-nu šá ú-šal-li-mu bi-bil* ŠÀ-*šú-un*
25′) [*ša*] ⌜*šu*⌝-*mì šaṭ-ru i-pa-áš-ši-ṭu-ma* MU-*šú i-šaṭ-ṭa-ru*
26′) ⌜*zi*⌝-*kir* LUGAL *muš-te-eʾ-u áš-rat* dAMAR.UTU d*zar-pa-ni-tum*
27′) *ina mim-ma ši-pir ni-kil-ti ma-la ba-šú-u i-sa-pa-nu ib-ba-tú*
28′) ⌜d⌝AMAR.UTU MAN DINGIR.MEŠ *ni-iš* ŠÀ-*šú le-e-ṭi-ir li-ḫal-liq* NUMUN-*šú*
29′) d*zar-pa-ni*-⌜*tum*⌝ *ina ur-ši* É *ḫa-am-mu-ti le-mut-ta-šú lit-tas-qar*

exalted chariot of the king of the gods (Marduk), the vehicle of the lord of lords. [*I skillfully made* a bed of] [*m*]*usukkannu*-[woo]d, a durable wood, (as) a pleasure bed, (iv 15′) [that is c]lad with [*pašallu*-gold] (and) studded with precious stones, [...] whose sid[e]s are surrounded with [...] ... [...] it was truly set up [fo]r the god Marduk (and) the godde[ss Zarp]anītu, the de[ities who l]ove each other. [To *preserve*] my [li]fe (and) prolong my days, I presented (these objects) as a gift (to them).

iv 20′–24′) [When] they perform [the m]arriage rites (and) enter the house of lovemaking, may both gods speak about my [...] to each other, (and) may they bless my kingship [with] their holy [p]ronouncement(s), which cannot be altered. May they let me, the one who is assiduous towards their places (of worship), achieve my heart's [d]esire. May they flatten my enemies (for me), the one who fulfills their heart's wish.

iv 25′–29′) [(But) as for the one who] erases my inscribed name and writes his (own) name, (or) effaces (and) destroys [the m]ention of the king who is assiduous towards the sanctuaries of the god Marduk (and) the goddess Zarpanītu by any crafty device that there is, may the god Marduk, king of the gods, take away his libido (and) make his seed disappear, (and) may the goddess Zarpanītu speak evil about him in the bedroom, the (private) room of the head of the family.

Blank

Blank

224–225

Five clay tablets housed in the British Museum preserve a dedicatory inscription to the god Marduk ("Weihinschrift an Marduk") that probably dates to the later part of Ashurbanipal's reign. This text was inscribed upon a reddish-gold basket (*masabbu*) and a gold censer (*nignakku*) that were presumably placed in Esagil, the temple of Marduk at Babylon. Of the five exemplars that bear this inscription, one is written in contemporary Babylonian script while the others are written in Neo-Assyrian script. Given that the tablets in Neo-Assyrian script contain a longer text than that of the former, E. Jiménez (Iraq 76 [2014] p. 114) has rightly suggested that there were two versions of the inscription. Thus, the "Babylonian" version (text no. 224) is edited separately from the "Assyrian" version (text no. 225).

224

One tablet that preserves a dedicatory inscription to the god Marduk is written in contemporary Babylonian script. The text opens with a list of Marduk's titles and epithets, followed by a passage that briefly mentions Ashurbanipal's conquest of Elam and his defeat of the Cimmerian ruler Tugdammî, "king of the Ummān-manda." The remainder of the inscription concerns the fashioning of a cult object to be dedicated to Marduk and the benefits that Ashurbanipal will receive from Babylon's tutelary deity and his entourage (the deities Zarpanītu, Nabû, and Tašmētu) as a result of that pious gesture. The fifty-line-long "Dedication Inscription to Marduk" ("Weihinschrift an Marduk") was written on a reddish-gold basket (*masabbu*). The fact that the text was written in exactly fifty lines is probably an allusion to the fifty names given to Marduk in the Babylonian poem of creation Enūma Eliš, and one of Marduk's names from that composition is mentioned in line 6 of the present text.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 120B + K 144 + K 3265 + K 3298 + K 12582	Nineveh, Kuyunjik	12×11.7×2.9	c

COMMENTARY

K 120B+ preserves the left half of a clay tablet written in Babylonian script. In his edition, M. Streck (Asb. pp. 276–287) assumed that only a little bit of the right side of the tablet was broken off, and so he only allowed for a handful of signs in the break at the end of the lines before inserting a closing bracket. But from the curvature of the tablet, it appears that it was originally a much wider tablet than Streck had thought, with approximately half of it broken off and possibly even more missing in places. A large piece of the upper left portion of the obverse at the beginning of lines 6–11 was initially broken away, but E. Jiménez (Iraq 76 pp. 112–113) joined K 12582 to K 120B+, restoring those damaged lines. Lines 1—30 are on the obverse of the tablet and lines 31—52 are on the reverse.

Although there were two separate versions of this dedicatory inscription to Marduk — a "Babylonian" one (this text) and an "Assyrian" one (text no. 225) — it appears that the scribe of K 120B+ knew of the latter version of the inscription (see line 41 and the on-page note).

The text dates towards the end of Ashurbanipal's reign due to the historical reference in line 20 to Tugdammî, who appears in such later sources as text no. 13 (Prism J) and text no. 23 (IIT), both of which probably date to around 638. The fact that Tugdammî's successor, Sandak-šatru (or Sandak-kurru), is not mentioned in those inscriptions but is mentioned here in line 25 suggests that the present text was written sometime after 638. For the historical material of lines 20–25, compare the accounts in text no. 13 (Prism J) viii 6–45, text no. 21 line 19′, and text no. 23 (IIT) lines 146b–159a.

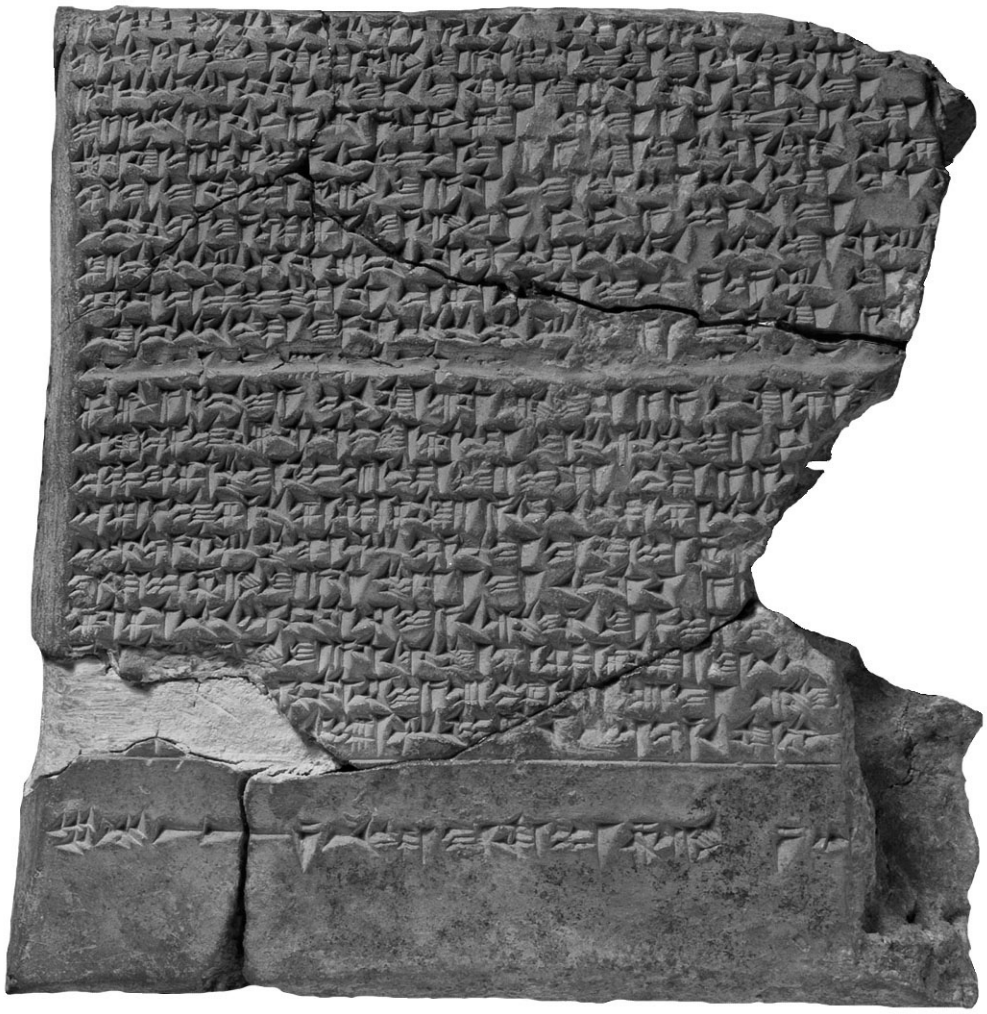

Figure 20. Reverse of K 120B+ (text no. 224), which describes the fashioning of a reddish-gold basket for the god Marduk. © Trustees of the British Museum.

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1981 Mayrhofer, Sprache 27 pp. 186–188 (line 25, study)
1996 Borger, BIWA pp. 201–203 and 320 (K 120B+ [without K 12582], transliteration, study)
2002 Holloway, Aššur is King p. 290 no. 9 (study)
2014 Jiménez, Iraq 76 pp. 112–114 (lines 5–12, edition, study)

TEXT

1) *a-na* ^{d}AMAR.UTU EN ⌜*ṣi*⌝-[*i*]-⌜*ru*⌝ LUGAL DINGIR.MEŠ ⌜*šur*⌝-*bi-i e-tel-*⌜*li*⌝ [...]
2) *e-mu-qa-an ṣi-*⌜*ra-a*⌝*-ti a-šá-red nap-ḫar* EN.MEŠ [...]
3) *dan-dan-nu a-šá-red* AN-⌜*e*⌝ *u* KI-*tim a-ši-ir* ^{d}*í-gì-gì u* ^{d}[*a-nun-na-ki ...*]
4) *na-ši* GIŠ.TUKUL.DINGIR *ez-*⌜*zu*⌝ *ma-am-al* DINGIR.MEŠ GAL.MEŠ *x* [...]
5) EN *kab-tu gít-*⌜*ma-lum šá*⌝ [*i*]-⌜*ta*⌝*-a-šú la in-né-ti-qu x* [...]
6) ⌜^{d}ŠÀ.ZU⌝ *mu-de-e* ŠÀ ⌜DINGIR.MEŠ⌝ *mu-bal-lu-u nap-ḫar rag-gi šá* [...]
7) *a-pir a-ge-e* EN-*ú-*⌜*tu*⌝ [*šá ra*]-⌜*šub*⌝*-ba-tú za-a-nu pul-ḫa-a-*[*ti ...*]
8) *le-'i le-'u-ú-ti* ⌜*rap-šá*? GEŠTU⌝.[II] ⌜*er*⌝*-šú šal-ba-bu* ⌜*pal*⌝-[*ku-ú ...*]
9) ŠÀ *ru-ú-qu ma-lik* ⌜*ra*⌝*-ma-ni-šú* ⌜*šá*⌝ *ina gi-mir* NU BAD AŠ TA *x* [...]
10) *be-el kup-pí* ⌜*nag*⌝*-bi e-de-e u ta-ma-a-ti x* [...]
11) EN *réme-*⌜*nu*⌝*-ú* ⌜*le*⌝*-qu-ú un-nin-ni še-mu-ú* [...]
12) ⌜LUGAL KÁ.DINGIR.RA⌝.KI EN *é-sag-íl* É.GAL AN-⌜*e*?⌝ [*u* KI-*tim ...*]
13) *da-'i-in de-en mi-šá-ri muš-te-*⌜*ši*⌝-[*ir ...*]
14) *a-na-ku* ^{m}AN.ŠÁR-DÙ-A LUGAL GAL-*u* LUGAL *dan-nu* LUGAL ŠÚ ⌜BE?⌝ [...]
15) *a-na ud-du-uš ma-ḫa-zi za-na-an eš-re-*[*e-ti ...*]
16) *šá ina* u_4*-mi ul-lu-ti ina ug-gat lìb-bi-*⌜*šú*?⌝ [...]
17) *a-na šá-kan gi-mil-li u tur-ri tuk-te-e* AN *x* [...]
18) *ina qí-bi-ti-šú ṣir-ti ak-šu-ud* ELAM.MA.KI ⌜*ú*⌝-[...]
19) *ina tu-kul-ti-šú* KUR-*su ú-šaḫ-ri-ba ú-šá-li-ka* ⌜*na*⌝-[*mu-tu*? ...]
20) *ù* ^{m}*tug-dam-mì-i* LUGAL ERIM-*man-da* ⌜*tab-nit*⌝ *ti-amti tam-šil* AN [...]
21) *a-na la e-peš an-ni la ḫa-*⌜*ṭe*⌝*-e mi-ṣir* KUR-*ia ni-*⌜*iš*⌝ [...]
22) *i-miš la ik-kud-ma* ⌜*zi*⌝*-kir-ka kab-tu šá* ^{d}*í-gì-*⌜*gì*⌝ [...]
23) *a-na šur-bi-i be-*⌜*lu*⌝*-ti-ka ù da-na-an* DINGIR-*ti-ka* ⌜AŠ⌝ [...]
24) *ki-i šip-ri* DINGIR-*ti-ka šá taš-pu-ra um-ma ú-sap-paḫ il-lat x* [...]
25) ^{m}*sa-an-dak-šat-ru* DUMU *ṣi-it lìb-bi-šú šá a-na te-ni-šú iš-ku-nu a-*⌜*di*?⌝ [...]
26) *áš-me-ma at-ta-id* ^{d}AMAR.UTU *qar-du ù a-na zi-kir* ^{d}e_4-⌜ru_6⌝-[(u_8) ...]
27) *ú-še-piš-*⌜*ma*⌝ MA.SÁ.AB KÙ.GI *ru-uš-ši-i*

1–5) For the god Marduk, the ex[alte]d lord, king of the gods, supreme one, pre-eminent o[ne ...], one of exa[l]lted strength, foremost of all the lords, [...], all-powerful one, foremost in heaven and netherworld, who directs the Igīgū and [Anunnakū gods ...], who bears the fierce divine weapon, hero of the great gods, [...], the honored, perfect lord wh[o]se [boun]daries cannot be transgressed [...];

6–13) the god Šazu (Marduk), who knows the heart of the g[od]s, who exterminates all of the wicked, who [...], who is crowned with the crown of rulershi[p, who] is adorned with [awesom]e terror, [who is ...] with fearsomen[ess, ...], most skilled of the skilled, *w*[*i*]*s*[*e*], [in]telligent, adept, le[arned, ...], deep hearted, his own counselor who in all ... [...], (10) lord of wells, springs, floods, and seas, [...], merciful lord who accepts prayers (and) listens to [...], king of Babylon, lord of Esagil, the palace of heaven [and netherworld ...], who renders just verdicts, who sets ri[ght ...]:

14–17) I, Ashurbanipal, great king, strong king, king of the world, [...] in order to restore the cult centers (and) to provide for the shrin[es ...], who in distant days in *h*[*is*] anger [...] in order to exact vengeance and to take revenge ... [...].

18–19) By his exalted command, I conquered (the land) Elam [...]. With his support, I devastated his (the Elamite king's) land and turned it into a *was*[*teland* ...].

20–24) Moreover, Tugdammî, the king of a barbarian horde, the creation of Tiamat, the (very) image of [...] in order not to commit a crime nor sin against the border of my land, the oat[h of ...] he scorned (and) did not fear your honored name which the Igīgū gods [...] to glorify your lordship and the might of your divinity [...]. According to your divine message that you sent me, saying, "I will scatter the band of [...]."

25) Sandak-šatru, a son, his offspring, whom he established as his replacement, ... [...].

26–32) I listened and paid careful attention to the heroic god Marduk and to the command of the goddess Eru[(a) (Zarpanītu) ...]. I had a basket made of reddish

6 ⌜^{d}ŠÀ.ZU⌝ *mu-de-e* ŠÀ ⌜DINGIR.MEŠ⌝ "the god Šazu (Marduk), who knows the heart of the g[od]s": This is a scribal play on words given that the Sumerian element ŠÀ.ZU translates to "one who knows the heart." Furthermore, ^{d}ŠÀ.ZU (along with its Akkadian translation) is given as the eighteenth name of Marduk in Enūma Eliš Tablet VII line 35.

17 *tur-ri tuk-te-e* AN *x* [...] "to take revenge ... [...]": R. Borger (BIWA p. 202) rendered the end of the line as AN ⌜AŠ⌝ [...] and suggested the reading ^{d}⌜*aš*⌝-[*šur*?], which would translate "to take revenge (on behalf) of the god *A*[*ššur*]." However, there appear to be traces of a vertical wedge along the break in the tablet, so the horizontal wedge after AN could be the first element of a larger sign and not AŠ.

pa-šal-˹li˺ [...]
28) *ina ši-pir* ^{d}*kù-˹si$_{22}$˺-bàn-da nak-liš ab-ni-ma a-na qur-ru-bi x* [...]
29) *ina* ˹KÌD˺.KÌD-*ṭè-e* ˹KA˺.KÙ.˹GÁL˺-*ú-ti ina te-lil-ti* ^{d}˹*kù-sù*˺ [...]
30) *a-˹na˺ qur-ru-bi* ˹*nap*˺*-tan na-dan zi-i-bi u x* [...]
31) ˹*a*˺*-na i-tab-bul še-rim u li-lá-a-ti ka-a-a-an* ˹*la*˺ [*na-par-ka-a*$^{?}$ ...]
32) *e-nu-ma* ^{d}NÍNDA.GU$_4$ MA.SÁ.AB KÙ.GI *šu-a-tú i-na-áš-šu-ma* ^{d}*mi-na-a-˹i-kul*˺-[*be-lí* ...]
33) *a-na šat-ti* ^{d}AMAR.UTU EN GAL-*u* MA.SÁ.AB *šu-a-tú ḫa-diš nap-lis-ma* [...]
34) *ia-a-ti* ^{m}AN.ŠÁR-DÙ-A *ri-šá-an-ni* ARḪUŠ *e-ma a-šá-as-su-ka* [...]
35) *le-qé un-ni-ni-˹ia˺ ši-mé qa-ba-a-a la ba-še-e* GIG *na-x* [...]
36) *e-ma* MA.SÁ.AB KÙ.GI *šu-a-tú ina ma-ḫar* DINGIR-*ti-ka* DA *x* [...]
37) *ina ṭuḫ-ḫe-e* BUR.SAG.GÁ *u bur-ge-e kak-dà-a nap-lis-ma x* [...]
38) *ṭu-ub* UZU.MEŠ *ḫu-ud lìb-bi na-mar ka-bat-ti* TI.LA UD.MEŠ [...]
39) *id-na* GIŠ.GIDRU *i-šar-tú* GIŠ.UŠ.˹BAR *ki˺-i-nu šá* UN.MEŠ *ba-˹ʾu?˺-*[*lat* ^{d}EN.LÍL$^{?}$ ...]
40) *ina qí-bi-ti-ka* GAL-*tú kul-lat* LUGAL.MEŠ-˹*ni a˺-šib* ˹*pa-rak˺-ki a-˹na˺* [...]
41) *šur*-kam*-ma** ḪÉ*.NUN* *ṭuḫ*-du** ḪÉ*.GÁL*-[*lu**] *šam*-ḫi*-iš** (erased line) [...]
42) *né-er a-a-bi-ia šum-qí-ta ge-ra-a-a ina qé-reb* ˹*tam*$^{?}$˺-[*ḫa-ri* ...]
43) ^{d}*zar-pa-ni-tum ḫi-ir-tú na-˹ram˺-ta-ka ba-laṭ* ZI-*tì-ia kak-˹dà˺-*[*a* ...]
44) ^{d}AG IBILA *gít-ma-lum* SUKKAL-*ka ṣi-i-ru ka-a-a-˹an˺* [...]
45) ^{d}*taš-me-tum kal-lat é-sag-íl a-ši-bat ka-bit-ti x* [...]
46) *ina* BALA-*e* UD.MEŠ GÍD.DA.MEŠ *e-nu-ma* MA.SÁ.AB KÙ.˹GI˺ [*šu-a-tú* ...]
47) MA.SÁ.AB KÙ.GI *šu-a-tú li-diš-ma ši-pir-šú a-˹a˺* [*ú-šá-an-ni-ma* ...]
48) *ta-nit-ti* ^{d}AMAR.UTU EN-*ia u zi-kir šu-mì-ia* ˹*it*˺-[*ti šu-mì-šú liš-ṭur-ma* ...]
49) ˹*šá* MA.SÁ.AB KÙ.GI˺ *šu-a-tú ul-tu* ˹*é*˺-*sag-íl šu-bat* ˹*be*$^{?}$˺-[*lu-ti-šú*$^{?}$ ...]
50) [*ù ta-nit-ti*] ˹^{d}˺AMAR.UTU EN-*ia ú-nak-˹kar˺-ú-ma zi-˹kir˺* [*šu-mì-ia*$^{?}$ ...]
51) [^{d}AMAR].˹UTU˺ [EN GAL]-˹*u*˺ GIŠKIM.MEŠ *lum-˹ni˺-šú ina* AN-*e u* KI-*tim* [*li-šá-pi-ma a-a*

gold (and) *pašallu*-gold [a]nd [...]. Through the craft of the god Kusibanda, I skillfully created [...] and in order to present [...]. With the [*k*]*ikiṭṭê*-rituals of the [in]cantation priest's craft (and) with the purification of the goddess Kus[u ...] (30) to present [the m]eal, to give the food offerings and [...] to bring (offerings) morning and evening constantly (and) *un*[*ceasingly* ...]. When the god Nindagud carries this gold basket and the god Mīnâ-īkul-[bēlī ...].

33–35) On account of this, O Marduk, the great lord, look upon this basket with pleasure and [...] have mercy on me, Ashurbanipal, whenever I call out to you [...], accept my prayers (and) listen to my plea(s) (so that) there not be (any) illness ... [...].

36–42) Whenever this gold basket [...] before your divinity ... [...]. Look constantly during the presentation of the *bursaggê*-offerings and the *burgê*-offerings, and [...] good health, happiness, a bright spirit, long life [...]. Give me a just scepter (and) a true staff, which [...] the people, *the subj*[*ects of the god Enlil*, ...]. (40) By your great command, [...] all of the kings who sit on daises *for/to* [...]. Kill my enemies (and) cut down my foes in the midst of *b*[*attle*. ...].

43–45) [May] the goddess Zarpanītu, your beloved spouse, (for) the preservation of my life, constan[tly ... May] the god Nabû, the perfect son, your exalted vizier, constantl[y ... May] the goddess Tašmētu, the daughter-in-law of Esagil, who resides *inside* [..., ...].

46–48) During a reign in the distant future, when [this] gold basket [...], may he restore this gold basket, not [change] its work, [and ... May he write (on it)] the praise of the god Marduk, my lord, and the mention of my name w[ith his (own) name and ...].

49–51) (As for) the one who [...] this gold basket from Esagil, the seat of [*his*] *l*[*ordship* ... or] removes [the praise of] the god Marduk, my lord, and the menti[on of *my name* ..., may the god Mardu]k, [the grea]t [lord, make] inauspicious omens about him [appear] in heaven and netherworld [and not ...].

32 ^{d}*mi-na-a-˹i-kul˺-*[*be-lí*] "the god Mīnâ-īkul-[bēlī]": In Tablet II lines 263–264 of the god list AN: ^{d}*a-nu-um* (Litke, God-Lists p. 98), the god Mīnâ-īkul-bēlī "What did my lord eat?" appears with the god Mīnâ-išti-bēlī "What did my lord drink?," who are identified as the cook and brewer, respectively, of the Esagil temple.

41 This entire line of the tablet is erased (see Figure 20), thus "Grant me abundance, prosperity, plen[ty], ..." is not included in the translation. It is clear that the scribe of this version of the inscription was aware of the "Assyrian" version (text no. 225) given that this line comes from rev. 12′ of the latter.

45 *a-ši-bat ka-bit-ti x* [...] "who resides *inside* [...]": M. Streck (Asb. pp. 286–287) read [*é-zi-da*$^{?}$] "[*Ezida*]" after *ka-bit-ti* "*inside*," but the traces of the sign before the break do not conform with the beginning of *é*.

...]

52) 50 MU.DIDLI *šá ina* UGU MA.SÁ.AB KÙ.GI *šá* ᵣdᵀ[AMAR.UTU ...]

52) Fifty lines which are (written) upon the gold basket of the god [Marduk ...].

225

Four exemplars written in Neo-Assyrian script bear a dedicatory inscription to Babylon's patron deity, Marduk; a fifth exemplar containing a slightly different version of this text and written in Babylonian script is edited separately (see text no. 224). The present inscription opens with a longer list of Marduk's titles and epithets than in the "Babylonian" version. However, the historical section of the "Assyrian" version is not preserved, so it is unclear if this version contained the same historical material as in the latter or if separate exemplars recorded different events (Jiménez, Iraq 76 [2014] p. 114). Like the "Babylonian" version, the remainder of the inscription records the fashioning of cult objects to be dedicated to Marduk and the benefits that Ashurbanipal would receive from the tutelary deity of Babylon and his entourage (his wife Zarpanītu, and Nabû and Tašmētu, the patron deities of Borsippa) as a result of this gesture. The present version of the text was written on a gold censer (*nignakku*) (ex. 1) and a (reddish-)gold basket (*masabbu*) (ex. 3); at least one version of the text (ex. 3) contained fifty-five lines (see the commentary).

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 3412	—	Nineveh, Kuyunjik	7.6×7×2.8	1–18, rev. 8′–23′	p
2	K 11797 + K 13885	—	As ex. 1	4.6×4.7	rev. 1′–16′	p
3	—	80-7-19,333	As ex. 1	3×5.4	rev. 20′–25′	p
4	Sm 1474	—	As ex. 1	3.8×2.8	6–15	p

COMMENTARY

The copies of the "Assyrian" version of this dedicatory inscription to Marduk are not well preserved. Altogether, the exemplars preserve at most the first quarter of any line of the inscription, and even then they only contain the introductory and concluding sections of the text without any historical material. However, this inscription is well enough represented to differentiate it from the "Babylonian" version (text no. 224) since the former includes numerous lines that are not present in the latter: obv. 7–8, 10, 12, 14, 16, rev. 4′, 11′–12′, and 23′ of the "Assyrian" version are not in the "Babylonian" one. Furthermore, it appears that the scribe of ex. 4 knew of the "Babylonian" version of the inscription (see the on-page note to obv. 13).

The master text generally follows ex. 1, which is the largest of the Neo-Assyrian fragments, although rev. 1′–7′ are only preserved on ex. 2. E. Jiménez identified and published the new fragment Sm 1474 (ex. 4) in Iraq 76 (2014) pp. 112–114. In his brief study of this inscription, Jiménez also raised the possibility that there might have been different renditions of the "Assyrian" version given that there are important variations even among the exemplars of this version of the inscription (for these variations, see the on-page notes). The text of ex. 1 was inscribed

upon a gold censer (*nignakku*), while the text of ex. 3 was instead written on a (reddish-)gold basket *masabbu*, but the latter information is only known from the exemplar's subscript since this tablet fragment merely preserves the final few lines of the inscription. The scribe of ex. 3 also wrote on the top edge of that tablet (= rev. 25′ of the master text) that its inscription contained fifty-five lines of text. In contrast, although the end of ex. 1 is preserved, the scribe did not write a subscript or provide a total line count for the inscription, but instead left the space after the horizontal ruling on the reverse and the top edge of the tablet uninscribed.

A complete score of the inscription is presented on Oracc, and the sole minor orthographic variant is given at the back of the book.

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1898 Winckler, OLZ 1 col. 76 (ex. 3, partial transliteration, study)
1916 Streck, Asb. pp. L–LI no. 12 and 276–287 no. 12 (ex. 1, conflated edition with text no. 224, study)
1924–39 Geers, Heft A pp. 131 and 160; and B p. 148 (exs. 2, 4, copy)
1933 Bauer, Asb. pp. 48–49 and pls. 38–39 (ex. 1, copy, study)
1968 Millard, Iraq 30 p. 111 and pl. XXV (ex. 3, copy, study)
1996 Borger, BIWA pp. 201–203, 332, 337, and 347 (exs. 1–3, transliteration, study)
2014 Jiménez, Iraq 76 pp. 112–114 (obv. 6–16, edition; ex. 4, copy; study)

TEXT

Obv.

1) *a-na* ^{d}AMAR.UTU EN *ṣi-i-ri* [LUGAL DINGIR.MEŠ *šur-bi-i e-tel-li* ...]
2) *e-mu-qa-an ṣi-ra-a-ti* [*a-šá-red nap-ḫar* EN.MEŠ ...]
3) *dan-dan-ni a-šá-red* AN-*e u* KI-⌜*tim*⌝ [*a-ši-ir* ^{d}*í-gì-gì u* ^{d}*a-nun-na-ki* ...]
4) *na-áš* GIŠ.TUKUL.DINGIR *ez-zu ma-am-*⌜*al*⌝ [DINGIR.MEŠ GAL.MEŠ ...]
5) EN *kab-tu gít-ma-lum ša i-ta-*⌜*a*⌝-[*šú la in-né-ti-qu* ...]
6) ^{d}ŠÀ.ZU *mu-bal-lu-u nap-ḫar rag-*⌜*gi*⌝ [*šá* ...]
7) *pa-qid kul-lat nap-ḫa-ri ta-mì-iḫ* ⌜*ṣer*⌝-[*re-ti* ...]
8) *mu-kil mar-kas*$_4$ AN-*e u* KI-*tim* ⌜*mu*⌝-[...]
9) *a-pir* AGA EN-*ú-ti šá ra-šub-*⌜*ba*⌝-[*tú za-a'-nu pul-ḫa-a-ti* ...]
10) ^{d}UTU-*ši* DINGIR.MEŠ *zi-i-me ru-uš-šu-*⌜*ti*⌝ [...]
11) *le-'i le-'u-ú-ti rap-šá* GEŠTU.II *er-šú* [*šal-ba-bu pal-ku-ú* ...]
12) *šad-lu ṣur-ra ka-raš ta-*⌜*šim*⌝-[*ti* ...]
13) *lìb-bu ru-ú-qu muš-ta-bil* ⌜AŠ⌝ [...]
14) *šá ṭè-em-šú la il-lam-ma-du* ⌜*la*$^{?}$⌝ [...]

1–5) For the god Marduk, the exalted lord, [king of the gods, supreme one, pre-eminent one ...], one of exalted strength, [foremost of all the lords, ...], all-powerful one, foremost in heaven and netherworld, [who directs the Igīgū and Anunnakū gods ...], who bears the fierce divine weapon, hero [of the great gods, ...], the honored, perfect lord who[se] boundaries [cannot be transgressed ...];

6–18) the god Šazu (Marduk), who exterminates all of the wicke[d, who ...], who oversees everything, who holds the n[ose-rope of ...], who maintains the bond of heaven and netherworld, who [...], who is crowned with the crown of rulership, who [is adorned with] awesome ter[ror, who is ... with fearsomeness, ...], (10) the sun of the gods with blazing features [...], most skilled of the skilled, wise, intelligent, [adept, learned, ...], beneficent, discern[ing, ...], deep hearted, who evaluates [...], whose thoughts cannot be understood *n*[*or* ...], (15) lord of wells, springs, floods, and [seas, ...],

obv. 6 The "Assyrian" version lacks the *mu-de-e* ŠÀ DINGIR.MEŠ "who knows the heart of the gods" that appears after ^{d}ŠÀ.ZU "the god Šazu (Marduk)" in the "Babylonian" version of the inscription (see text no. 224 line 6).
obv. 8 The scribe of ex. 4 instead placed this line after line 10.
obv. 13 Either the "Assyrian" version lacks the *ma-lik ra-ma-ni-šú šá ina gi-mir* NU BAD AŠ TA *x* [...] "his own counselor who in all ..." that appears after *lìb-bu ru-ú-qu* "deep hearted" in the "Babylonian" version of the inscription (see text no. 224 line 9), or this element was replaced by the present *muš-ta-bil* ⌜AŠ⌝ [...] "who evaluates [...]." It is clear that the scribe of ex. 4 was aware of the reading in the "Babylonian" version; the exemplar contains [...]-⌜*ú*⌝-*qu muš-*⌜*ta*⌝-[...] with *ma-lik ra-*⌜*ma*⌝-[...] written in tiny script underneath this portion of the line.
obv. 14 Based on spacing, ex. 4 has instead [*šá ṭè-em-šú*] *la ú-*⌜*ta*⌝-[...] "[whose thoughts] cannot be [...]" in which the broken verb *la ú-*⌜*ta*⌝-[...] is used in lieu of the *la il-lam-ma-du* "cannot be understood" of ex. 1. If the final preserved sign of the line on ex. 1 is in fact *la*, which the traces suggest, it is possible that ex. 4 has reversed two verbs in this line and thus contains the reading "[whose thoughts] cannot be [... nor understood]" while ex. 1 would then have "whose thoughts cannot be understood n[or ...]." Possibly read the damaged verb in ex. 4 as *la ú-*⌜*ta*⌝-[*ad-du-u*], "cannot be k[nown]" (see text no. 216 obv. 4).

15) *be-el kup-pi nag-bi* ⌜*e*⌝*-de-e u* [*ta-ma-a-ti* ...]
16) *ba-nu-ú ṣal-mat* SAG.DU EN *nab-*⌜*ni*⌝*-*[*ti* ...]
17) EN *re-me-nu-ú* ⌜*le-qu*⌝*-*[*ú un-nin-ni še-mu-ú* ...]
18) ⌜LUGAL KÁ.DINGIR.RA$^{?}$⌝.[KI EN *é-sag-íl* É.GAL AN-*e u* KI-*tim* ...]

creator of the black-headed (people), lord of crea[tion ...], merciful lord who acce[pts prayers (and) listens to ...], king of Babylo[n, lord of Esagil, the palace of heaven and netherworld, ...]

Lacuna

Rev.

Lacuna

Lacuna

1′) [*a-na i-tab-bul*] *še-e-*[*rim u li-lá-a-ti ka-a-a-an la na-par-ka-a*$^{?}$ ...]
2′) [*a-na šat-ti* ^{d}AMAR].⌜UTU⌝ EN GAL-*u* [NÍG.NA *šu-a-tú ḫa-diš nap-lis-ma* ...]
3′) [*ia-a-ti* ^{m}AN.ŠÁR]-DÙ-A *ri-šá-*⌜*an*⌝*-*[*ni* ARḪUŠ *e-ma a-šá-as-su-ka* ...]
4′) [...]-⌜*ia*$^{?}$⌝ *mu-gur* ⌜*tés-li*$^{?}$⌝*-*[*ti* ...]
5′) [*le-qé un-ni-ni*]-⌜*ia*⌝ *ši-ma-a* ⌜*qa-ba*⌝*-*[*a-a la ba-še-e* GIG *na-x* ...]
6′) [*e-ma* NÍG.NA] ⌜KÙ⌝.GI *šu-a-tú ina* ⌜*ma*⌝*-*[*ḫar* DINGIR-*ti-ka* DA ...]
7′) [... *i*$^{?}$]-⌜*na*⌝ *ṭuḫ-ḫe-e* BUR.SAG.GÁ *u* ⌜*bur-ge*⌝*-*[*e kak-dà-a nap-lis-ma* ...]
8′) [*ṭu-ub* UZU].⌜MEŠ⌝ *ḫu-ud lìb-bi na-mar* ⌜*ka*⌝*-*[*bat-ti* TI.LA UD.MEŠ ...]
9′) [*id-na* GIŠ.GIDRU] ⌜*i*⌝*-šar-tú* GIŠ.UŠBAR$_5$ ⌜*ki*⌝*-i-*⌜*nu*⌝ [*šá* UN.MEŠ *ba-'u*$^{?}$*-lat* ^{d}EN.LÍL$^{?}$ ...]
10′) *ina qí-bi-ti-ka* GAL-*ti kul-lat* LUGAL.MEŠ *a-šib* [*pa-rak-ki a-na* ...]
11′) *ma-a-ti liš-tam-dil-ma liš-mu-ḫa* UN.MEŠ-*u-*⌜*a*⌝ [...]
12′) *šur-kam-ma* ḪÉ.NUN *ṭuḫ-du* ḪÉ.GÁL-*lu šam-ḫi-*⌜*iš*$^{?}$⌝ [...]
13′) *né-er a-a-bi-ia šum-qí-ta ge-ra-a-a* [*ina qé-reb tam*$^{?}$*-ḫa-ri* ...]
14′) ^{d}*zar-pa-ni-tum ḫi-ir-tu na-ram-ta-ka* ⌜*ba*⌝*-*[*laṭ* ZI-*tì-ia kak-dà-a* ...]
15′) ^{d}AG IBILA *gít-ma-lu* SUKKAL-*ka ṣi-i-*⌜*ru*⌝ [*ka-a-a-an* ...]
16′) ^{d}*taš-me-tum kal-lat é-sag-íl a-*⌜*ši*⌝*-*[*bat ka-bit-ti* ...]
17′) *ina* BALA UD.MEŠ GÍD.DA.⌜MEŠ⌝ *e-nu-ma* ⌜NÍG⌝.[NA KÙ.GI *šu-a-tú* ...]
18′) NÍG.NA KÙ.GI *šu-a-tu li-id-diš-*[*ma ši-pir-šú a-a ú-šá-an-ni-ma* ...]
19′) *ta-nit-ti* ^{d}AMAR.UTU EN-*ia u* [*zi-kir šu-mì-ia it-ti šu-mì-šú liš-ṭur-ma* ...]
20′) *ša* NÍG.NA KÙ.GI *šu-a-tú ul-tu* [*é-sag-íl šu-bat be*$^{?}$*-lu-ti-šú*$^{?}$ ...]

Rev. 1′) [to bring (offerings)] morni[ng and evening constantly (and) *unceasingly* ...].
Rev. 2′–5′) [On account of this, O Mard]uk, the great lord, [look upon this censer with pleasure and ...] have [mercy] on [me, Ashur]banipal, [whenever I call out to you ... *m*]*y* [...], grant [my] *petit*[*ion*(*s*) ..., accept m]y [prayers (and)] listen to [my] ple[a(s) (so that) there not be (any) illness ...].

Rev. 6′–13′) [Whenever] this gold [censer ...] be[fore your divinity ... Look constantly ... *duri*]*ng* the presentation of the *bursaggê*-offerings and the *bu*[*r*]*g*[*ê*-offerings, and ... good healt]h, happiness, a bright sp[irit, long life ... Give me a] just [scepter (and)] a true staff, [which ... the people, *the subjects of the god Enlil*, ...]. (rev. 10′) By your great command, [...] all of the kings who sit on [daises *for/to* ...]. May my land be expanded and may my people flourish [...]. Grant me abundance, prosperity, plenty, ... [...]. Kill my enemies (and) cut down my foes [in the midst of *battle*. ...].

Rev. 14′–16′) [May] the goddess Zarpanītu, your beloved spouse, (for) the pr[eservation of my life, constantly ... May] the god Nabû, the perfect son, your exalted vizier, [constantly ... May] the goddess Tašmētu, the daughter-in-law of Esagil, who resi[des *inside* ..., ...].
Rev. 17′–19′) During a reign in the distant future, when [this gold] cens[er ...], may he restore this gold censer, [not change its work, and ... May he write (on it)] the praise of the god Marduk, my lord, and [the mention of my name with his (own) name and ...].

Rev. 20′–23′) (As for) the one who [...] this gold censer from [Esagil, the seat of *his lordship* ...] or [removes]

obv. 15 For this line, ex. 4 has [...] AB *x* [...].
rev. 2′ Ex. 2, the exemplar upon which the master text is dependent here, omits line 32 of the "Babylonian" version (text no. 224) that immediately precedes the present line in that version.
rev. 7′ The "Babylonian" version begins this line with *ina ṭuḫ-ḫe-e* "during the presentation of" (see text no. 224 line 37), yet there is enough room in the break at the beginning of the line in ex. 2 for about five signs. R. Borger (BIWA p. 202) read the line as "[..... *i*]-⌜*na*⌝ (oder [*ina* ..... níg]-⌜na⌝$^{?}$)."
rev. 8′ Ex. 1 has *x x* (*x*)-⌜*ti*$^{?}$*-ia*$^{?}$⌝ (*x*) [...], in which the traces on the line do not fit *ṭu-ub* UZU.MEŠ "good health," although R. Borger (BIWA p. 202) read this line of the exemplar as "⌜*ṭu-ub*⌝$^{?}$ [Spuren."
rev. 9′ Ex. 1 has *id-na* LUGAL-*ú-tu x x x x* [...] "Give me kingship ... [...]." The master text is taken from ex. 2, which corresponds to the "Babylonian" version of the line (see text no. 224 line 39).

21′) *ù ta-nit-ti* ^{d}AMAR.UTU [EN-*ia ú-nak-kar-ú-ma zi-kir šu-mì-ia*$^{?}$ ...]
22′) ^{d}AMAR.UTU EN GAL-*u* GIŠKIM.MEŠ *lum-ni-šú* [*ina* AN-*e u* KI-*tim li-šá-pi-ma a-a* ...]
23′) ^{d}*zar-pa-ni-tum* GAŠAN *šá-qu-tú ḫi-ir-*⌜*tu*⌝ [...]

the praise of the god Marduk, [my lord, and the mention of *my name* ..., may] the god Marduk, the great lord, [make] inauspicious omens about him [appear in heaven and netherworld and not ..., *may*] the goddess Zarpanītu, the sublime lady, the spous[e ...].

Subscript ex. 3

24′) *ša ina* UGU MA.SÁ.AB [KÙ.GI *šá* ^{d}AMAR.UTU ...]
25′) 55 MU.DIDLI *ta-*⌜*nit*⌝-[*ti* ...]

Subscript ex. 3

Rev. 24′) That which is (written) upon the [gold] basket [of Marduk ...].
Rev. 25′) Fifty-five lines of prai[se ...].

226

A fragment from the bottom left portion of a clay tablet that preserves parts of both faces contains a dedicatory inscription of Ashurbanipal to Marduk, the tutelary deity of Esagil ("House whose Top is High") at Babylon. The text was to be inscribed on (the metal plating of) a wooden writing board (*lē'um*) and was probably to be displayed in Esagil.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-7-27,70	Nineveh, Kuyunjik	10.2×8.3	c

BIBLIOGRAPHY

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1933 Bauer, Asb. pp. 49–50 and pl. 58 (copy, edition)
1996 Borger, BIWA p. 349 (study)

TEXT

Obv.
Lacuna
1′) [...] *x x* [...]
2′) [...] (blank or erased line) [...]
3′) [*x x*] ⌜*ša ep*⌝-*še-tu-šú nak-la a-mat* ⌜*kab*⌝-[...]
4′) [*a-na*]-⌜*ku*⌝ ^{m}AN.ŠÁR-DÙ-A LUGAL KUR AN.ŠÁR.KI GÌR.⌜NÍTA⌝ [*it-pe-šú*$^{?}$ ...]
5′) [*ša*] *ina ni-iš* IGI.II-*šú* KÙ.MEŠ EN EN.EN *ut-*⌜*tu*⌝-[*šú-*(*ma*) ...]
6′) [*x*]-*áš-šu-ut par-ṣe ki-du-de-e ma-šu-ú-*[*ti* ...]
7′) ⌜*ù*⌝ *a-na šup-šu-uḫ ka-bat-ti* DINGIR-*ti-šú mu-te-x* [...]
8′) ⌜*meṣ*⌝-*ḫer-u-ti it-tar-ru-ú iḫ-ti-nu* LUGAL-*u-*⌜*ti*⌝ [...]

Lacuna
1′–3′) [...] ... [... wh]ose deeds are skillful, the word(s) of [...].

4′–11′) I, Ashurbanipal, king of Assyria, [*capable*] govern[or ..., whom] the lord of lords chos[e] by his pure glance [(and) ...] ... the forgotten cultic rites (and) *kidudû*-rituals [...] and to placate the mood of his divinity ... [...] (who) guided (me) [in my y]outh (and) protected [my] royal majesty [... he] gave me a just scepter (and) a true staff over [...] (10′) his attention was given to my entreaties [... "D]o not fear!," he said to me, "I myself [*will come to*] y[*our*] aid!" [...].

225 rev. 23′ The scribe erased *šá-qu-tú* "sublime" in ex. 3.

9′) ⌜*id-di*⌝-*na* GIŠ.GIDRU *i-šar-tú* GIŠ.ŠIBIR *ke-e-nu* UGU *x* [...]
10′) ⌜*a-na*⌝ *te-me-qí-ia iš-šá-kin ú-zu-un-šú x* [...]
11′) ⌜*la ta*⌝-*pal-laḫ iq-ba-a a-na-ku re-ṣu-ut-*⌜*ka*?⌝ [...]
12′) ⌜*ina*⌝ *qí-bi-ti-šú ba-*⌜*la*⌝-*ṭu iš-ru-ka* ^{d}LAMMA [...]
13′) *i-da-a-a i-tap-*⌜*pa-la*⌝ *iš-kip ge-ra-a-a* ⌜ID⌝ [...]
14′) *re-ṣu-ti il-lik ú-bi-iš ḫa-da-a-a x* [...]
15′) *i-miš a-a-bi-ia ge-ra-a-a ik-šu-ud* LÚ.*x* [...]
16′) *at-ma-a-a il-mad-ma ú-še-šir de-e-ni* [...]
17′) *id-di-na* IGI.II *na-mir-tú i-siq ṭup-šar-*⌜*ru*⌝-[*ti* ...]
18′) *a-na šu-ta-nu-di nar-bi-šú zi-kir-šú x* [...]
19′) *be-lut-su at-ta-id-*⌜*ma*⌝ [...]

Rev.

1) *ep-šet* DINGIR-*ti-šú ša x* [...]
2) *a-na aḫ-rat* UN.MEŠ-⌜*šu*⌝ [...]
3) *ú-še-piš-ma* GIŠ.LE.U$_5$.⌜UM⌝ *x* [...]
4) *ṣa-lam bu-un-na-an-ni-ia* [...]
5) UR.SAG ŠE.ER.MA.AL.AN.KI.A *ta-nit-ti* ^{d}EN DINGIR [...]
6) *a-na šat-ti* ^{d}AMAR.UTU *taš-ri-ḫi dan-nu-ti-ka li-*⌜*ṭib*⌝ [...]
7) *qí-bi-tuk-ka ina é-sag-gíl li-kun aḫ-*⌜*ra*⌝-[*taš* ...]
8) (erased line) [...]
9) TI.LA UD.MEŠ GÍD.DA.MEŠ *ši-mat la-ba-ri* [*i-šim šim-ti* ...]
10) *ina ṣi-it pi-i-ka ša la uš-ta-pe-lu ú-ṣur* ⌜ZI⌝-[*ia* ...]
11) *ina qí-bi-tuk-ka šu-mì li-kun ana u$_4$-me da-ru-*⌜*ti*⌝ [...]
12) *ina é-ḫal-an-ki šu-bat ku-uz-bi* ^{d}*nin-bára-ge-sì x* [...]
13) ^{d}AG *šit-ra-ḫu* IBILA *ṣi-i-ru ša* ⌜^{d}⌝MES [...]
14) *mi-nu-ut* MU.AN.NA.MEŠ-*ia* UD.MEŠ GÍD.DA.MEŠ *kak-dà-*[*a* ...]
15) ⌜*ad*⌝-*na-a-ti li-mu-ra-a-ma lit-ta-i-da* DINGIR-[*ut-ka* ...]
16) ⌜*ù*⌝ *ia-a-ti* ^{m}AN.ŠÁR-DÙ-A *da-bi-ib su-*[...]
17) [*aḫ*?]-⌜*rat*?⌝ UN⌝.MEŠ UD.MEŠ SÙ.MEŠ *pa-a-šú-un lid-*[*lul*? ...]
18) [...] *x x x šu-a-tú ta-nit-*⌜*ti*⌝ [...]
19) [...] *x x x x x x* [...]

Lacuna

12′–Rev. 2) By his command, he granted me life, [...] a *lamassu* [...], he always *stood in for me*, overthrew my foe(s), [...], he came to my aid, shamed the one who gloated over me, [...], (15′) he scorned my enem(ies), conquered my foe(s), ... [...], he comprehended my speech and properly guided my judgement(s) [...], he gave me bright eyes, the *lot* of the scribal a[rts, ...], to sing praises of his greatness, [...] his name [...], I constantly paid attention to his lordship an[d ...] (rev. 1) the deeds of his divinity, which [...] for the posterity of hi[s] people [...].

Rev. 3–5) I had a writing board made [...] an image of my likeness [...] (rev. 5) "The Hero, the Princely One of Heaven and Netherworld," a (hymn of) praise to the god Bēl (Marduk), the god [...].

Rev. 6–8) On account of this, O Marduk, may the glorification of your strength be pleasing (to you) [...]. By your command, may (this object) be secure in Esagil for a[ll time ...].

Rev. 9–15) [He determined as my lot] a long life (and) a destiny of longevity [...]. By your pronouncement(s), which cannot be overturned, protect [my] life [...], by your command, may my name be secure for eternity [...]. In Eḫalanki ("House of the Secrets of Heaven and Underworld"), the luxuriant dwelling of the goddess Ninbaragesi (Zarpanītu), [..., may] the god Nabû, the splendid one, the exalted heir of the god Marduk, constant[ly ...] the number of my years, a long life (lit. "long days"). May (all of) the world see (this object) and constantly praise [your] divinit[y ...].

Rev. 16–19) Moreover, (as for) me, Ashurbanipal, the one who speaks [...], may the mouth(s) of [*the poster*]*ity* of future people *pr*[*aise* ...] this ..., the prais[e of ...] ... [...]

Lacuna

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obv. 17′ *i-siq ṭup-šar-*⌜*ru*⌝-[*ti*] "the *lot* of the scribal a[rts]": This reference is unique in that it is presently the only time excellent eyesight (IGI.II *na-mir-tú* "bright eyes"), which is essential for reading and writing cuneiform, is described as a scribe's *i-siq* "lot." However, given the prevalence of the phrase *ni-siq ṭup-šar-ru-ti* "the highest level of the scribal arts" in the colophons of tablets for Ashurbanipal's library (see the attestations in Hunger, Kolophone p. 170 sub *nisqu*), *i-siq* might be a scribal error for *ni-siq* (Bauer, Asb. p. 49 n. 2).
rev. 9 [*i-šim šim-ti*] "[He determined as my lot]": For this restoration, see text no. 186 line 7.

227–230

Four clay tablets unearthed from Nineveh's citadel mound (modern Kuyunjik) contain inscriptions pertaining to Ashurbanipal's construction work at Cutha in Babylonia. These texts report on the king's rebuilding of the god Nergal's temple Emeslam ("House, Warrior of the Netherworld") in that city. Among these texts is the so-called "Nergal-Laṣ Inscription," which is known from two large tablet copies, K 2631+ and K 2654. Together, these two pieces preserve a complete inscription of Ashurbanipal that commemorates the rebuilding of Emeslam. Traditionally, the two tablet fragments have been edited together as a composite text, however, there are significant differences between the two pieces where their contents overlap that suggest they are not duplicate inscriptions (see the commentary to text no. 228 for details on the differences between the two inscriptions). Thus, the two fragments have been edited separately in the present volume, with K 2631+ as text no. 227 and with K 2654 as text no. 228.

227

This large fragment of a single-column clay tablet, K 2631+, contains part of the so-called "Nergal-Laṣ Inscription" that together with text no. 228 preserves a complete inscription of Ashurbanipal commemorating his rebuilding of Emeslam, the temple of the god Nergal at Cutha (see the introduction to text nos. 227–230). The extant text of the present fragment contains an opening dedication to the god Nergal along with his epithets; Ashurbanipal's name and epithets; parts of a lengthy historical report that summarizes the king's conflicts with the Elamites — especially, with Ummanaldašu (Ḫumban-ḫaltaš III) — and that records the return of statues of the goddess Nanāya and other goddesses to their shrines in Eanna ("House of Heaven"), the temple complex of the goddess Ištar at Uruk; a building report that details the rebuilding of Nergal's temple Emeslam; appeals for blessings from the god Nergal and the goddess Laṣ, Cutha's divine patrons, for undertaking this work; and a warning to future rulers not to alter the inscription.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2631 + K 2653 + K 2855	Nineveh, Kuyunjik	18.2×10.1	c

COMMENTARY

The tablet fragments K 2631+ and K 2654 (text no. 228) have generally been edited together and cited in the literature as a composite text. However, there are several differences between the contents of these two tablets in the sections that overlap (K 2631+ obv. 16–25 overlap with K 2654 obv. 2′–10′; and K 2631+ rev. 2–18 overlap with K 2654 rev. 11–27), making it clear that they are not exact duplicates of each other. As a result, they are edited separately here (see the commentary to text no. 228 for details on the differences between the two inscriptions).

K 2631+ preserves parts of both faces of a single-column tablet, as well as the left edge and portions of the top and bottom edges; the tablet is missing a portion of its right side (missing progressively more towards the middle of the tablet) and everything after obv. 25 to the bottom edge. The inscription on K 2631+ comprises approximately ninety-five lines, with about fifty-three lines on the obverse and forty-two lines on the reverse (plus a blank space after the horizontal rulings that would fit about eleven lines). Although the right edge of the tablet is broken, the shortest lines contain around 22–23 signs each, while the longest lines have about 32–33 signs each. Due to damage to the tablet, it is unclear if it originally contained a subscript after the horizontal ruling after rev. 42. One should note that the tablet also contains some kind of scribal notation in the left margin of the tablet (see the on-page note at obv. 6).

With respect to previous editions in the format of a composite text (see, for example, Borger BIWA pp. 82–85), obv. 1–25 correspond to lines 1–25 and rev. 1–42 correspond to lines 55–102 of the composite text. For rev. 18–24 of the building report, see text no. 12 (Prism H) i 13′b–25′, text no. 22 i 14′b–20′, and text no. 230; for rev. 24–25, see text no. 9 (Prism F) vi 51–54 and text no. 11 (Prism A) x 98–100.

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TEXT

Obv.

1) ⌜*a*⌝-*na* ^{d}U.GUR *qar-ra-du gít-ma-lum dan-dan-nu* DINGIR.MEŠ *ma-am-lu a-šá-re-du* EN ⌜*ga*$^{?}$⌝-[*áš-ru* ...]

2) LUGAL *tam-ḫa-ri be-el a-ba-ri ù dun-ni be-el a-bu-bi šá-*⌜*kin*⌝ [...]

3) DUMU ^{d}EN.LÍL *ṣi-*⌜*i-ru*⌝ *ga-áš-ru* DINGIR.MEŠ ŠEŠ.MEŠ-*šú bu-kúr* ^{d}*ku-tu-šar* ⌜*šar-ra*⌝-[*ti* GAL-*ti*$^{?}$]

4) *ša* Á.II LUGAL ⌜*mí*$^{?}$-*gir*$^{?}$⌝-*i-šú il-lak-ú-ma i-na-ar-ru ga-re-e-šú ú-šam-qa-*⌜*tu*⌝ [...]

5) *ina šib-ṭi* ⌜*i-ga*$^{?}$⌝-*mì-lu* NUN *pa-liḫ-šú i-šar-ra-ku-uš da-na-nu u* [*li-i-tu*]

1–6) For the god Nergal, perfect warrior, mightiest of the gods, foremost hero, *po*[*werful*] lord, [...], king of battle, lord of strength and power, lord of the Deluge that brings abo[ut ...], the exalted son of the god Enlil, powerful one among the gods, his brothers, child of the goddess Kutušar (Mullissu), the [*great*] que[en], who marches at the side of the king, his *f*[*avori*]*te*, and kills his foes, (who) cuts down [...], (5) (who) *sp*[*a*]*res* the ruler who reveres him from plague, (who) grants him mighty [victories], who resides in Em[esla]m, the holy shrine that is inside Cutha, the great lord, [his lord] —

6) *a-šib é-⌜mes-lam⌝ ki-iṣ-ṣu el-lu ša qé-reb* GÚ.DU$_8$.A.KI EN GAL-*e* [EN-*šú*]
7) *a-na-⌜ku* ^{m}*aš-šur⌝*-DÙ-A LUGAL GAL-*ú* LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI ⌜LUGAL⌝ [*kib-rat* LÍMMU-*tim*]
8) ⌜DUMU⌝ ^{m}AN.ŠÁR-PAP-AŠ LUGAL ŠÚ LUGAL KUR AN.ŠÁR.KI DUMU DUMU ^{md}30-PAP.MEŠ-SU LUGAL ŠÚ ⌜LUGAL⌝ [KUR AN.ŠÁR.KI]
9) NUMUN *da-ru-ú ša* LUGAL-*ti a-na ku-un-ni sat-tuk-ki za-na-an eš-re-e-ti iḫ-šú-*[*ḫu-in-ni* DINGIR.MEŠ$^{?}$ GAL.MEŠ$^{?}$]
10) AN.ŠÁR ^{d}NIN.LÍL *u* ^{d}U.GUR DINGIR.MEŠ GAL.MEŠ *ú-kin-nu* SUḪUŠ GIŠ.GU.ZA LUGAL-*ti-ia* [...]
11) *a-na tu-ur gi-mil-li* LUGAL.MEŠ AD.MEŠ-*ia* UGU *kul-lat na-ki-ri-ia* ⌜*ú*⌝-[*šá-zi-zu-in-ni*$^{?}$]
12) ^{m}*ku-dúr-na-an-ḫu-un-di* LÚ.*e-la-mu-ú ša ni-iš* DINGIR.MEŠ GAL.MEŠ *la* ⌜*iṣ*$^{?}$⌝-[*ṣu-ru ...*]
13) *ša ina šá-né-e ṭè-e-me a-na e-muq ra-ma-ni-šú* [*it-tak-lu ...*]
14) *a-na eš-re-e-ti* KUR URI.KI ŠU.II-*su id-du-ú-ma ú-šal-pi-tu* ⌜KUR$^{?}$⌝ [URI.KI$^{?}$ ...]
15) UD.MEŠ *im-lu-ú uk-ki-pa a-dan-nu* DINGIR.MEŠ GAL.MEŠ *ep-še-te$_9$-e-*[*šú lem-né-e-ti ip-pal-su-*(*ma ...*)]
16) *a-na* GÉŠ.U GÉŠ.U 7 UŠ 15 MU.AN.NA.MEŠ *šal-pú-tim* LÚ.*e-la-⌜me⌝*-[*e ...*]
17) *ia-a-ti* ^{m}AN.ŠÁR-DÙ-A NUN *pa-liḫ-šú-un a-na sa-pa-aḫ* ⌜KUR$^{?}$⌝.[ELAM.MA.KI ...]
18) *ú-ma-*$^{\prime}$*e-er-u-in-ni-ma* GIŠ.TUKUL *la pa-⌜du*$^{?}$⌝-[*u ...*]
19) DINGIR.MEŠ GAL.MEŠ *ina šá-ma-mi u qaq-qa-⌜ri⌝* [...]
20) ^{d}UTU *ina an-ni-šú ke-e-ni* [*iq-ba-a ...*]
21) *ù* ^{d}30 *ina* EŠ.BAR-*šú ša la e-né-e* KID$^{?}$ [...]
22) *a-mat* ^{d}*iš-tar su-ud-du-ra i-ta-mu-u x* [...]
23) *at-kal a-na a-mat* AN.ŠÁR ^{d}U.[GUR *ša ú-tak-ki-lu-in-ni ...*]
24) *x-⌜kun*$^{?}$⌝ *lìb-bi a-na* ⌜*a-mat*⌝ [^{d}*iš-tar ...*]
25) [*la*$^{?}$ *mu-da-ku a*]-⌜*na a-mat*⌝ ^{d}⌜*iš*⌝-[*tar* DUMU.MUNUS ^{d}30 ...]

Lacuna

1′) *x* [...]

7–11) I, Ashurbanipal, great king, strong king, king of the world, king of Assyria, kin[g of the four quarters (of the world)]; son of Esarhaddon, king of the world, king of Assyria; grandson of Sennacherib, king of the world, k[ing of Assyria]; the eternal seed of kingship — [*the great gods*] desi[red me] to secure the regular offerings (and) to provide for the shrines. (10) The deities Aššur, Mullissu, and Nergal, the great gods, made the foundation(s) of my royal throne firm [...], (and) th[ey *allowed me to stand*] over all my enemies in order to exact revenge for the kings, my fathers:

12–22) (As for) Kudur-Nanḫundu (Kutur-Naḫḫunte), the Elamite who did not *k*[*eep*] the oath (sworn) by the great gods, [...], who in madness [trusted] in his own strength, [...], (and) who laid his hands on the shrines of the land Akkad and destroyed *the l*[*and Akkad*, ...], (15) (when) the time had come (and) the appropriate time drew near, the great gods [looked upon his evil] deeds [(and ...)]. For 1,635 years, the Elam[ite] destruction [...], they (the gods) commissioned me, Ashurbanipal, the ruler who reveres them, to scatter *the lan*[*d* Elam ...] and [*they placed in my hands*] the *mercil*[*ess*] weapon [(...)]. The great gods in heaven and netherworld [...]. (20) The god Šamaš, through his firm "yes," [commanded me ...], and the god Sîn, through his decision that cannot change, [...]. They told (me) *to execute faithfully* the command of the goddess Ištar [...].

23–25) I trusted in the command of (the god) Aššur (and) the god Ne[rgal, who had encouraged me, ...] ... my heart at the comm[and of the goddess Ištar ... I did *not* ... a]t the command of the goddess Iš[tar, daughter of the god Sîn, ...]

Lacuna

1′–5′) (No translation possible)

obv. 6 There is a long horizontal mark on the left edge of the tablet just to the left of the first sign of the line. It is unclear what this scribal notation was trying to indicate, but it was possibly placed here to mark this line as the closing line of the introductory section that contained the opening dedication to the god Nergal (compare the scribal notation at text no. 186 line 25 discussed in the on-page note).

obv. 12 Scholars have identified the Elamite ruler Kudur-Nanḫundu mentioned in obv. 12 as either (1) Kutir-Naḫḫunte I, a contemporary of the Old Babylonian kings Samsu-iluna (1749–1712) and Abī-ešuḫ (1711–1684), or (2) Kutir-Naḫḫunte III, an Elamite ruler who held authority in Babylonia after the fall of the Kassite Dynasty in the mid-12th century. For the proposal that it was the former Elamite ruler who had taken Nanāya's statue to Susa, see, for example, Scheil, RA 29 (1932) pp. 6–74; König, RLA 2/5 (1938) p. 330; Hinz, RLA 6/5–6 (1983) pp. 383–284; van Koppen, Susa and Elam pp. 380–384 (with references to previous studies); and Jassen, NABU 2021 pp. 186–188 no. 81. For the suggestion that it was the later Kutir-Naḫḫunte III who had carried off the goddess Nanāya, see, for example, Stolper in Carter and Stolper, Elam pp. 88–89 n. 323; and Vallat, NABU 1993 pp. 25–26 no. 31 (with references to earlier studies). As pointed out by F. van Koppen (Susa and Elam p. 381), the Kutir-Naḫḫunte in question can only be the earlier Elamite ruler as it would be very difficult to reconcile the 1635-year span of time (*Distanzangabe*) with the later ruler; the abduction of the statue of Nanāya might have taken place while Abī-ešuḫ, Ḫammu-rāpi's grandson, was on the throne.

obv. 15 The reconstruction at the end of the line is taken from text no. 228 rev. 25.

obv. 24 *x-⌜kun*$^{?}$⌝ *lìb-bi* "... my heart": If the second sign of the line is *kun*, one might think of the idiom *šakānu libba* "to encourage, comfort" (see CAD Š/1 p. 138 sub *šakānu* 5.a).

2′) *x* [...]
3′) *x* [...]
4′) *x* [...]
5′) *x* [...]

Lacuna

Lacuna

Rev.

1) UGU KUR.ELAM.MA.KI *da-um-ma-tum ik-ṣu-ru* ⌜IG?⌝ [...]
2) *ú-šá-tir-ma* UGU *šá maḫ-ri a-bu-ba-niš as-pu-un* ⌜IZI?⌝ [...]
3) *ina li-me-et* u_4*-mì-im-ma* URU.*šu-šá-an aṣ-bat* ^{d}MÙŠ.⌜EREN⌝ [...]
4) DINGIR.MEŠ KUR.ELAM.MA.KI *ù* ^{d}15.MEŠ-*šá* ⌜*ú*⌝-[*še-ṣa-am-ma šal-la-ti-iš am-nu* ...]
5) *šal-lat* UN.MEŠ KUR.ELAM.MA.KI TUR *u* GAL *šá ni-i-ba la* [*i-šu-u* NÍG.ŠU.MEŠ NÍG.GA.MEŠ LUGAL.MEŠ-*šú-nu maḫ-ru-ú-ti*]
6) *a-di ṭa-*⌜ʾ*a*⌝*-a-ti* KUR.KUR *ša a-na kit-ri* ⌜*id*⌝-[*di-nu* ...]
7) *ina tukul-ti* ⌜AN⌝.ŠÁR ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}EN ^{d}⌜AG⌝ [^{d}15 *šá* NINA.KI ^{d}15 *šá* LÍMMU-DINGIR.KI ...]
8) DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia* 1-*et* MU.AN.⌜NA⌝ [KUR.ELAM.MA.KI *as-pu-un* (...)]
9) *šá-ni-tu ú-ḫal-liq-ši* 3-*tum šá* ^{m}*um-man-*[*al-da-si* ...]
10) *ina ṣi-it pi-i-šú-nu šá la uš-pe-lu šal-*⌜*pú-tim*⌝ [LÚ.*e-la-me-e* ...]
11) *mar-ṣa-at* AD.MEŠ-*šú-nu e-*⌜*pu-šu*⌝ [...]
12) *ina tukul-ti* AN.ŠÁR ^{d}U.GUR DINGIR.MEŠ [GAL.MEŠ EN.MEŠ-*ia a-na* ...]
13) *ú-ter-ra gi-mil-li* [...]
14) ŠU.II ^{d}*na-na-a* ^{d}ÙRU-⌜INIM⌝-[*sa* ^{d}UNUG.KI-*a-a-i-tu* ...]
15) *ú-še-rib ú-še-šib ina é-*⌜*an*⌝-[*na* ...]
16) ^{d}DUMU.É <URU>.*ma-la-ki* ⌜*ša*⌝ [*ṣi-in-nu e-la-mu-ú* ...]
17) *it-ti* DUMU.MUNUS ^{d}30 ⌜*uš*⌝-[...]
18) *ina* u_4*-me-šú é-mes-lam ša* ⌜LUGAL⌝ [*pa-ni maḫ-ri-ia e-pu-šú* (*i-na-ḫu-ma*) *il-li-ku la-ba-riš*]
19) *an-ḫu-us-su ud-diš mi-qit-*[*ta-šú ad-ke ina* GIŠ.Ù.ŠUB GIŠ.ESI GIŠ.MES.MÁ.KAN.NA *ḫi-biš-ti* ŠIM.ḪI.A SIG$_5$.ḪI.A-*šú al-bi-in*]
20) GIŠ.*al-lu ú-šá-at-*⌜*rik*⌝-[*ma uš-te-eš-ši-ra* UŠ$_8$-*šú* (...)]
21) *ina* ITI DÙG.GA u_4*-me* ŠE.GA *ina* ì-[*gu-la-a* Ì DÙG.GA KÙ.BABBAR KÙ.GI *ad-di tem-me-en-šú ù ad-da-a ši-gar-šú*]
22) *ina* GIŠ.MES.MÁ.KAN.NA GIŠ.KA [GIŠ.ESI GIŠ.TÚG

Rev. 1–6) Darkness gathered over the land Elam [...] I flattened (it) like the Deluge (even) more than before [...] I seized the city Susa within the space of a (single) day. I [brought] the god Inšušin[ak ...], the gods of the land Elam and its goddesses, [out and counted (them) as booty. ...] (rev. 5) the captives of the land Elam — young and old which [were with]out number — [(and) the possessions (and) property of their earlier kings], as well as the bribes from the lands that th[ey (the lands)] had p[rovided] for aid [...].

Rev. 7–17) With the support of the deities Aššur, Sîn, Šamaš, Adad, Bēl (Marduk), Na[bû, Ištar of Nineveh, Ištar of Arbela, ...], the great gods, my lords, [I flattened the land Elam] in one year [(...)], I destroyed it a second (time), (and then) a third (time), *when* Umman[aldašu ...]. (rev. 10) By their pronouncement(s), which no one can overturn, the [Elamite] destructi[on ...] the troubling things that their fathers had done [...]. With the support of (the god) Aššur (and) the god Nergal, the [great] gods, [my lords, to ...] I exacted revenge [... *I grasped*] the hands of the goddesses Nanāya, Uṣur-amā[ssa, (and) Urkayītu ... (and)] (rev. 15) I made (them) enter (and) reside in Ea[nna ...]. The god Mārbīti of <the city> Māliki, who[m the Elamite villain ...] with the daughter of the god Sîn [...].

Rev. 18–21) At that time, (as for) Emeslam, which a kin[g of the past (who had come) before me had built, (and which) had become (dilapidated and) old], I renovated its dilapidated section(s and) [removed] the portion(s) [of it] that had collap[sed. In brick mold(s) of ebony (and) *musukkannu*-wood, I made its bricks with crushed pieces of aromatics]. (rev. 20) I made (people) tak[e up] hoe(s) [and had its foundation(s) put (back) into alignment (...)]. In an auspicious month, (on) a propitious day, [I laid its foundation(s)] with pe[rfumed oil, good quality oil, silver, (and) gold. Moreover, I secured its door bolt(s)].

Rev. 22–27) [I adorned the structure of the temple]

rev. 16 <URU>.*ma-la-ki* "<the city> Māliki": In Ashurbanipal's corpus of texts, the city of Māliki only appears here. It is attested as a city near the Babylonian/Elamite border in the correspondence of Sargon II (Fuchs and Parpola, SAA 15 pp. 81–83 nos. 118 and 119) and Esarhaddon (Luukko and Buylaere, SAA 16 pp. 124–125 no. 140), the former of which makes it clear that it was under threat of Elamite incursion due to its location.

GIŠ?.KÌM? *u* GIŠ.UMBIN *us-si-ma ši-kit-ti* É]
23) ⌜*ul*⌝-*tu* UŠ$_8$-*šú a-di gaba-dib-*⌜*bi*⌝-[*šú ina ši-pir* ^{d}*kulla ar-ṣip ú-šak-lil ul-la-a re-ši-šu*]
24) ⌜GIŠ⌝.ÙR.MEŠ GIŠ.EREN ⌜MAḪ⌝.MEŠ ⌜*tar*⌝-[*bit* KUR.*si-ra-ra* KUR.*lab-na-ni ú-šat-ri-ṣa* UGU-*šú*]
25) [GIŠ].⌜IG⌝.MEŠ GIŠ.*li-ia-a-ri ša* ⌜*e*⌝-[*re-si-na* DÙG.GA *me-se-ri* ZABAR *ú-rak-kis ú-rat-ta-a* KÁ.MEŠ-*šú*]
26) ⌜^{d}IM⌝.DUGUD.MUŠEN.MEŠ *ez-zu-ti šá* NENNI [KI.LÁ-*šú* ...]
27) [*na*]-⌜*ṣi*⌝-*ru ki-bi-is* LUGAL-*ti-ia* [...]
28) ⌜ŠU⌝.II ⌜^{d}U.GUR⌝ ^{d}*la-aṣ* AN *x* (*x*) [...]
29) *a-na é-*⌜*mes-lam*⌝ É *na-*⌜*ram*⌝ [...]

30) *e-nu-ma* ^{d}U.⌜GUR ^{d}*la*⌝-[*aṣ* ...]
31) *ia-a-ti* ^{m}⌜AN⌝.[ŠÁR-DÙ-A ...]
32) *bu-un-*⌜*ni*⌝-*šú-nu* [*nam-ru-ti*? ...]
33) *ṣu-lul-šú-nu* ⌜DÙG?.GA?⌝ [...]
34) UD.MEŠ-*ia* ⌜*li-šá*⌝-[*ri-ku* ...]
35) *re-é-*⌜*ú*?⌝-[*ti*? ...]
36) *e-ma al-*⌜*la*⌝-[*ku* ...]
37) NUN-*ú* ⌜*ar*⌝-[*ku-ú* (...) *šá* ... *ut-tu-šu-ma*]
38) *a-na* ⌜*be-lut*⌝ [KUR *u* UN.MEŠ *i-nam-bu-ú zi-kir-šú*]
39) *e-nu-ma* ⌜É⌝.[(KUR) *šu-a-tú i-lab-bi-ru-ma e-na-ḫu an-ḫu-us-su lu-ud-diš*]
40) *ša* MU *šaṭ-*⌜*ru*⌝ [...]
41) ^{d}U.GUR *dan-*[*dan-nu* DINGIR.MEŠ ...]
42) ⌜*šat*⌝-*ti-šam-*[*ma* ...]

with *musukkannu*-wood, KA-wood, [ebony, boxwood, *ḫilēpu*-wood, and UMBIN-wood and built (and) completed (it)] from its foundation(s) to [its] crenellations [with the craft of the god Kulla. I raised its superstructure. I roofed it with] long beams of cedar gr[own on Mount Sirāra (and) Mount Lebanon. (rev. 25) I fastened band(s) of bronze on do]ors of white cedar, who[se] sc[ent is sweet, (and) fixed (them) in its gateways. *I stationed*] fierce lion-headed eagles who[se weight is] such-and-such [...], protectors of my royal path, [...].

Rev. 28–29) [*I grasped*] the hands of the god Nergal (and) the goddess Laṣ ... [...] to Emes[l]am, the temple belov[ed by ...].
Rev. 30–36) When the deities Nergal (and) La[ṣ ...] me, As[hurbanipal, ...] their [*radiant*] faces [...] their *benevo*[*lent*] protection [...]. May th[ey] leng[then] my days [... (rev. 35) (*my*)] *sheph*[*erdship* ...] wherever I g[o ...].

Rev. 37–42) [May] a f[uture] ruler, [(...), whom the deities ... choose and nominate] for rulin[g over the land and people, renovate its dilapidated section(s)] when [this] temple [becomes old and dilapidated]. (rev. 40) (As for) the one who [*erases*] (my) inscribed name [..., may] the god Nergal, the mig[htiest of the gods, ...] yearl[y ...].

Subscript completely missing?

Subscript completely missing?

228

This large fragment (K 2654), which is from a single column clay tablet, contains part of the so-called "Nergal-Laṣ Inscription" that together with text no. 227 preserves a complete inscription of Ashurbanipal commemorating his rebuilding of the god Nergal's temple Emeslam ("House, Warrior of the Netherworld") at Cutha (see the introduction to text nos. 227–230). The extant text of the present fragment contains most of the lengthy historical section that summarizes the king's conflicts with the Elamites — specifically, with Ummanigaš (Ḫumban-nikaš II), Tammarītu, Indabibi, and Ummanaldašu (Ḫumban-ḫaltaš III) — the return of statues of the goddess Nanāya and other goddesses to their shrines in Eanna at Uruk, and Ashurbanipal's war with his older brother Šamaš-šuma-ukīn, the king of Babylon. The last two extant lines of text on the tablet contain the beginning of a building report detailing Ashurbanipal's work on Emeslam.

227 rev. 28 AN *x* (*x*): R. Borger (BIWA p. 85) interpreted the AN sign and the traces after it as ^{d}⌜DUMU⌝-[É] "the god M[ār-bīti]." However, those traces do not look like the DUMU sign, although this deity does appear in rev. 16.
227 rev. 30–36 These lines seem to parallel text no. 229 v 4′′–vi 12 (but with variation).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2654	Nineveh, Kuyunjik	8.2×10.1×2.8	c

COMMENTARY

As noted in the commentary to text no. 227 (K 2631+) and in the introduction to text nos. 227–230, although K 2654 and K 2631+ have generally been edited together, there are several differences between the contents of the overlapping sections of these two tablets that make it clear they are not exact duplicates of each other, and so they are edited separately.

K 2654 preserves parts of both faces of a single-column tablet, as well as a portion of the bottom edge and a very small part of the left edge of the tablet; the top and right edges are completely broken away. Given the differences between this tablet and K 2631+, it is difficult to estimate how many lines the tablet originally contained or even how much is missing in the right portion of the tablet that is now broken off. Regarding the sections that overlap in content, K 2654 obv. 2′–10′ overlap with K 2631+ obv. 16–25, and K 2654 rev. 11–27 overlap with K 2631+ rev. 2–18. However, the lineation of the former does not appear to have a predictable correspondence to that of the latter, and it also contains material that is lacking in the latter. The beginning of each line of K 2654 obv. 5′–10′ corresponds to the beginning of each line of K 2631+ obv. 17, 19, 20, 22, 23, and 25. And while the beginning of each line of K 2654 rev. 11–13 equates to the beginning of each line of K 2631+ rev. 2–4, the four lines of K 2654 rev. 13–16 encompass the six lines of K 2631+ rev. 4–9. As for additional materials, K 2654 obv. 3′–4′ and the relatively lengthy rev. 23–26, which addresses the betrayal of Šamaš-šuma-ukīn, are not found in K 2631+, and likely rev. 19 detailing Ashurbanipal's conquest of the cities Bašimu and Bunanu are not included in K 2631+. Moreover, the lists of gods in obv. 8′ and rev. 18 contain more deities than do the corresponding lines of K 2631+ obv. 22 and rev. 12, respectively. Thus, K 2654 preserves a different version of the inscription than the one represented by K 2631+.

The fact that the contents of K 2654 and those of K 2631+ are different is also confirmed by what must be different in the contents of the now-missing beginning or end of K 2654. The top of the tablet is broken off at the same location on both sides of the tablet, meaning that there is about an equal amount of material missing from the obverse and the reverse (currently the obverse preserves twenty-nine lines and the reverse twenty-eight lines). The first legible line of K 2654 (obv. 2′) corresponds to obv. 16 of K 2631+, and the last legible line of the tablet (rev. 27) — which is the first line of the building account — corresponds to rev. 18 of K 2631+. If the lines of K 2654 were comparable to those of K 2631+, then the beginning of the tablet would be missing fifteen lines of text and the reverse would be missing twenty-four lines of text. Thus, given that the missing portion of the obverse and the reverse should be about the same in length, either the contents of its introduction are longer than those of K 2631+ or the contents of its building account are shorter than those of K 2631+, or possibly some combination of the two.

With respect to previous editions that are in the format of a composite text with text no. 227 (see, for example, Borger BIWA pp. 82–85), obv. 2′–29′ correspond to lines 16–44 and rev. 1–27 correspond to lines 45–78 of the composite.

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TEXT

Obv.

Lacuna

1′) [...] *x* [...]

2′) [*a-na* GÉŠ.U] ⌜GÉŠ.U⌝ 7 UŠ [15 MU.AN.NA.MEŠ *šal-pú-tim* LÚ.*e-la-me-e* ...]

3′) [AN.ŠÁR] ^{d}EN ^{d}AG ⌜d⌝[...]

4′) [*ina*] ⌜*ub*⌝-*šu-ukkin-na-ki x* [...]

5′) [*ia*]-⌜*a*⌝-*ti* ^{m}AN.ŠÁR-DÙ-A ⌜NUN⌝ [*pa-liḫ-šú-un a-na sa-pa-aḫ* KUR.ELAM.MA.KI ...]

6′) [DINGIR].⌜MEŠ⌝ GAL.MEŠ *ina šá-ma-*⌜*mi*⌝ [*u qaq-qa-ri* ...]

7′) [^{d}]⌜UTU⌝ *ina an-ni-šú ke-e-ni iq-*⌜*ba*⌝-[*a* ...]

8′) [*a*]-⌜*mat*⌝ AN.ŠÁR ^{d}15 *u* ^{d}U.GUR *su*-[*ud-du-ra i-ta-mu-u* ...]

9′) [*at*]-*kal a-na a-mat* AN.ŠÁR ^{d}U.GUR *ša ú-*⌜*tak*⌝-[*ki-lu-in-ni* ...]

10′) ⌜*la*$^{?}$⌝ *mu-da-ku a-na a-mat* ^{d}15 DUMU.[MUNUS ^{d}30 ...]

11′) ⌜*ša*⌝ *ina šat mu-ši ez-ze-*⌜*et*$^{?}$⌝ [...]

12′) ⌜ERIM⌝.ḪI.A KUR AN.ŠÁR *uš-te-eš-še-ra* UGU KUR.*e-la-me-*⌜*e*⌝ [...]

13′) *ina maḫ-re-e ger-ri-ia ina a-mat* AN.ŠÁR ^{d}⌜15⌝ [...]

14′) *ú-še-šib ina* GIŠ.GU.ZA-*šú* ^{m}*um-man-i-gaš* DUMU [^{m}*ur-ta-ki* ...]

15′) ^{m}*um-man-i-gaš ša* MUN *e-pu-šu-uš áš-ku-nu-*⌜*uš*⌝ [*a-na* LUGAL-*ut* KUR.ELAM.MA.KI ...]

16′) ^{md}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ *la ke-e-*⌜*nu*⌝ [...]

17′) NÍG.GA *é-sag-íl é-zi-da é-mes-lam* ⌜*ù*⌝ [...]

18′) AN.ŠÁR ^{d}EN.LÍL.LÁ DINGIR.MEŠ *mu-šim-mu ši-ma-a-ti u* ^{d}U.⌜GUR⌝ [...]

19′) *ina* ŠU.II ^{m}*tam-ma-ri-tu* DUMU ^{m}*um-man-i-gaš-ma* ŠEŠ AD-*šú im-nu-*⌜*ú*⌝-[*šú* ...]

20′) ^{m}*tam-ma-ri-tu ša* EGIR-*šú ú-ši-bu ina* GIŠ.GU.ZA KUR.ELAM.⌜MA⌝.KI *šá ki-ma* ⌜*šá*⌝-[*a-šú-ma* ...]

21′) AN.ŠÁR ^{d}U.GUR DINGIR.MEŠ *ti-ik-*⌜*le*⌝-*ia* LUGAL-*us-su iš-ki-*⌜*pu*⌝-*ma* [...]

22′) EGIR-*šú* ^{m}*in-da-bi-bi šá ki-ma šá-a-šu-ma iš-ta-ap-pa*-[*ra* ...]

23′) AN.ŠÁR ^{d}U.GUR DINGIR.MEŠ-*ni-ia šá i**-*tap**-*pa-lu ke-mu-u-a* ⌜*pu*⌝-*luḫ-ti* GIŠ.TUKUL.MEŠ ⌜AN$^{?}$⌝ [...]

24′) ⌜*ḫur*⌝-*ba-šú is-ḫu-up-šu-nu-ti-ma* EDIN ^{m}*in-da-bi-*⌜*bi*⌝ [*ib-bal-ki-tú i-na-ru-uš*$^{?}$ *ina*$^{?}$

Lacuna

1′–8′) [... For 1],63[5 years, the Elamite destruction ..., the gods Aššur], Bēl (Marduk), Nabû, [... in the di]vine assembly place [... (5′) *they* (*the gods*) *commissioned* m]e, Ashurbanipal, the rule[r who reveres them, to scatter the land Elam ... The] great [god]s in heave[n and netherworld ... The god Ša]maš, through his firm "yes," commanded [me ... They told (me)] *to exe*[*cute faithfully* the comma]nd of the deities Aššur, Ištar, and Nergal [...].

9′–12′) [I tru]sted in the command of (the god) Aššur (and) the god Nergal, who had enco[uraged me, ...] I did [*no*]*t* ... at the command of the goddess Ištar, daug[hter of the god Sîn, ..., wh]ich during the night *the fury* [*of* ...] I directed the troops of Assyria against the Elamite [...].

13′–17′) On my first campaign, by the command of the deities Aššur, Išt[ar, ...] I placed Ummanigaš (Ḫumban-nikaš II), son of [Urtaku], on his (Teumman's) throne [...]. (15′) Ummanigaš, for whom I had performed (many acts of) kindness (and) who[m] I had installed [as king of the land Elam, ...]. Šamaš-šuma-ukīn, (my) unfaithfu[l] brother, [*carried off*] the property of Esagil, Ezida, Emeslam, and [...].

18′–21′) (The god) Aššur, supreme one of the gods who determines fates, and the god Ner[gal ...] delivered [him (Ummanigaš)] into the hands of Tammarītu, son of another Ummanigaš, the brother of his father, [...]. (20′) Tammarītu, who sat on the throne of the land Elam after him (and) who, like h[im, ...], (the god) Aššur (and) the god Nergal, the gods who support me, overthrew his kingship and [...].

22′–25′) After him, Indabibi, who, like him, had constantly sen[t ...], (the god) Aššur (and) the god Nergal, gods of mine who constantly answer (enemies) in my stead, (and) fear of the weapons of [... T]error overwhelmed them (the people of Elam) and (then) [they rebelled] against Indabibi [(*and*) *killed him with the sword ... The a*]*nger* of (the god) Aššur (and) the god

obv. 19′ ^{m}*tam-ma-ri-tu* DUMU ^{m}*um-man-i-gaš-ma* ŠEŠ AD-*šú* "Tammarītu, son of another Ummanigaš, the brother of his father": For the difficulties of this filiation (which also appears [partially restored] in text no. 126 rev. 8), see Fuchs, ZA 93 (2003) pp. 134–137, Waters, IrAnt 41 (2006) pp. 63–64, and Baker and Waters, PNA 3/2 p. 1306 sub Tammarītu 2.a.

obv. 23′ *i**-*tap**-*pa-lu* "who constantly answer": The text appears to have AD for *i-tap*.

GIŠ.TUKUL.MEŠ$^{?}$ ...]

25′) ⌜*uz*$^{?}$⌝-*zu* AN.ŠÁR ^{d}U.GUR *ul i-nu-*⌜*uḫ*⌝ *ag-gat* ^{d}15 *aš-šur-i-*⌜*tu*⌝ [...]

26′) [*ina* 2]-⌜*e*⌝ *ger-ri-ia ú-pa-ḫir* ERIM.ḪI.A.MEŠ AN.ŠÁR *ša šá-*⌜*an*$^{?}$-*an*$^{?}$/*nu*$^{?}$⌝ [...]

27′) [ERIM.ḪI.A.(MEŠ) ^{m}]⌜*um*⌝-*man-al-*⌜*da*⌝-*si ú-sap-pi-iḫ el-*⌜*lat*⌝-[*su* ...]

28′) [...] ⌜*šá*⌝-*qu-um-ma-*⌜*tu*⌝ *ú-mal-li ba-*[*ma-a-ti*$^{?}$ ...]

29′) [...] ⌜MAN$^{?}$⌝ AN DU (blank) [...]

Rev.

1) [...] *x x* ⌜^{d}⌝ŠEŠ.KI-*ru* (blank) [...]

2) [... *ú*]-⌜*še*$^{?}$⌝-*ṣa-*⌜*am*$^{?}$⌝-*ma* ⌜DUMU⌝.[MUNUS] ⌜^{d}⌝30 *qa-rit-tu* DINGIR-⌜*us*⌝-*sa tu-ṣa-a* ⌜*tu*⌝-[...]

3) [...] ⌜*an*⌝-*ni-šu-*⌜*nu*⌝ *x* [*x* (*x*)] *x-*⌜*ku*$^{?}$⌝ *qab-lu x x* (*x*) TI BAD$^{?}$ *x* [...]

4) [...]-*lu ku-*⌜*uṣ-ṣu-ra*⌝-*ku a-nun-tu il-lak* [...]

5) [^{d}U.GUR *qar*]-⌜*ra*⌝-*du la pa-du-*⌜*ú*⌝ *gaš-ri* DINGIR.MEŠ ⌜ŠEŠ⌝.MEŠ-⌜*šú*⌝ *ṣa-bit* ⌜*ab*⌝-[*bu-ut-ti-ia* ...]

6) [^{d}15 *x*] *a-nun-*⌜*tu be*⌝-*let* URU.LÍMMU-DINGIR *tul-la-a-ta* ⌜*iš*⌝-*pa-a-*⌜*ti*⌝ *i*-ŠID/MES-*x* [...]

7) [*x x*] *x šal-*⌜*pat*⌝ [*x x*] *ú-ḫa-am-maṭ nab-lu mu-ma-*⌜*ʾi*$^{?}$⌝-[...]

8) ⌜^{d}⌝IŠKUR GÚ.GAL ⌜AN⌝-[*e u*] ⌜KI⌝-*tim* DUNGU *ri-iḫ-ṣi e-li-šú* [*iš-gu-um*$^{?}$ ...]

9) ⌜*ina*⌝ *tu-kul-ti* DINGIR.[MEŠ GAL.MEŠ] EN.MEŠ-*ia a-bu-ut* ERIM.ḪI.A ^{m}⌜*um*⌝-*man-*[*al-da-si* ...]

10) *a-na er-bet-ti šá-*⌜*a*⌝-[*ri*] ⌜*taḫ*⌝-*ta-*⌜*a*⌝-*šú áš-kun* u_4-*um-šú ú-x* [...]

11) *ú-šá-tir-ma* ⌜UGU *šá*⌝ *maḫ-ri a-bu-ba-niš as-pu-un* ⌜IZI$^{?}$⌝ [...]

12) *ina li-me-et* u_4-*mì-*⌜*im*⌝-*ma* URU.*šu-šá-an aṣ-bat* (blank) [^{d}MÙŠ.EREN ...]

13) DINGIR.⌜MEŠ⌝ KUR.ELAM.MA.KI *ù* ^{d}15.MEŠ-*šú ú-še-ṣa-am-ma šal-la-ti-iš am-*⌜*nu*⌝ [...]

14) ⌜NÍG.ŠU.MEŠ⌝ NÍG.GA.MEŠ LUGAL.MEŠ-*šú-*⌜*nu*⌝ *maḫ-ru-ú-ti a-di ṭa-ʾa-a-*⌜*ti* KUR⌝.[KUR *ša a-na kit-ri id-di-nu* ...]

15) [*ina tukul*]-⌜*ti* AN⌝.ŠÁR ^{d}30 ⌜^{d}⌝UTU ^{d}IŠKUR ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}[15 *šá* LÍMMU-DINGIR.KI ... DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*]

16) [1]-⌜*et*⌝ [MU].⌜AN⌝.NA KUR.ELAM.MA.KI *as-*⌜*pu*⌝-*un šá-ni-tu* MU.AN.NA *ú-ḫal-*⌜*liq*⌝-[*ši* 3-*tum šá* ^{m}*um-man-al-da-si* ...]

17) [*ina ṣi*]-⌜*it*⌝ *pi-i-šú-nu šá la uš-pe-e-lu šal-pú-tim* LÚ.*e-*⌜*la*⌝-[*me-e* ...]

18) [*ina tukul*]-⌜*ti*⌝ AN.ŠÁR ^{d}EN ^{d}AG ^{d}U.GUR DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia a-na x* [...]

19) ⌜URU⌝.*ba-ši-mu* URU.*ba-nu-nu* URU LUGAL-*ti ša* KUR.ELAM.MA.KI *ša* ⌜*na*$^{?}$⌝-[...]

20) [*ina*] ⌜*qí*⌝-*bit* AN.ŠÁR ^{d}EN ^{d}AG ^{d}U.GUR *ša ú-tak-ki-lu-*⌜*in*⌝-[*ni* ...]

21) ⌜ŠU⌝.II ^{d}*na-na-a* ^{d}ÙRU-INIM-*sa* ^{d}UNUG.KI-*a-a-*⌜*i*⌝-[*tu* ...]

22) ⌜^{d}⌝DUMU.É URU.*ma-la-ki ša ṣi-in-nu e-la-mu-*[*ú*

Nergal did not relent (and) the fury of the Assyrian Ištar [...].

26′–29′) [On] my [seco]nd campaign, I gathered the troops of (the god) Aššur, who ... [...], I scattered [the troops of U]mmanaldašu (and) [his] forc[es ...] I filled the *op*[*en country*] with the silence (of desolation) [...] ... [...].

Rev. 1–10a) [...] ... the divine light (Sîn) [... *br*]*ought out*, and (as for) the daug[hter] of the god Sîn (Ištar), the female warrior, her divinity came forth [...] *their "yes"* [...] ... *battle* ... [...] I was fully prepared for battle (and) he was marching [... (rev. 5) The god Nergal, the] merciless [warr]ior, powerful one among the gods, his brothers, who intercedes on [my] b[ehalf, ... The goddess Ištar, ... *of*] battle, the lady of the city Arbela, had quivers hanging (on the right and left) ... [... she] unsheath[ed ...] she was scorching with fire, *the one who* ... [...]. The god Adad, the canal inspector of hea[ven (and) nether]world, the devastating (storm) cloud, [*roared*] against him (Ummanaldašu) [...]. With the support of the [great] god[s], my lords, I destroyed the troops of [U]mman[aldašu ...] I established his [de]feat in all directi[ons].

Rev. 10b–14) (On) that day, ... [...] I flattened (it) like the Deluge (even) more than before [...] I seized the city Susa within the space of a (single) day. I brought [the god Inšušinak ...], the gods of the land Elam and its goddesses, out and count[ed] (them) as booty. [... the pos]sessions (and) property of thei[r] earlier kings, as well as the bribes from the lan[ds that they (the lands) had provided for aid, ...].

Rev. 15–22) [With the suppo]rt of the deities A[š]šur, Sîn, Šamaš, Adad, Bēl (Marduk), Nabû, Ištar of Nineveh, [Ištar of Arbela, ..., the great gods, my lords], I flattened the land Elam [in on]e [ye]ar, I destroye[d it] in a second year, [(and then) a third (time), *when* Ummanaldašu ... By] their [p]ronouncement(s), which no one can overturn, the El[amite] destruction [... With the suppor]t of the gods Aššur, Bēl (Marduk), Nabû, (and) Nergal, the great gods, my lords, to [...] the cities Bašimu (and) Banunu, royal [ci]t(ies) of the land Elam that [... (rev. 20) By the co]mmand of the gods Aššur, Bēl (Marduk), Nabû, (and) Nergal, who had encouraged m[e, ... *I grasped* the ha]nds of the goddesses Nanāya, Uṣur-amāssa, (and) Urkayī[tu ... (*and*) *I made* (*them*) *enter* (*and*) *reside in Eanna* ...]. The god Mār-bīti of the city Māliki, whom the Elamit[e] villain [...].

...]
23) [^{m}]^{d}GIŠ.NU$_{11}$-MU-GI.NA ŠEŠ *la ke-e-nu ša* MUN *e-pu-*⌜*šu*⌝*-uš áš-*⌜*ku*⌝*-*[*nu-uš a-na* LUGAL-*ut* KÁ.DINGIR.RA.KI ...]
24) KUR URI.KI KUR.*kal-du* KUR.*a-ru-mu* KUR.*kár-*^{d}*dun-ía-àš ša ip-*⌜*ri*$^{?}$⌝-[...]
25) ⌜DINGIR⌝.MEŠ GAL.MEŠ *ep-še-te*$_{9}$*-e-šú lem-né-e-ti ip-pal-su-ma ina* AN [...]
26) [*mu*]-⌜*nar*⌝*-ri-ṭu* LUGAL-*u-ti an-nu kab-tu e-mid-*⌜*su*⌝ [...]
27) [*ina u*$_{4}$*-me-šú*] ⌜*é*⌝*-mes-lam* ⌜*ša* LUGAL⌝ *pa-ni* ⌜*maḫ*⌝*-ri-*⌜*ia e*⌝-[*pu-šú* ...]
28) [...] *x x* [...]
Lacuna

Rev. 23–26) Šamaš-šuma-ukīn, (my) unfaithful brother, for whom I had performed (many acts of) kindness (and) [whom] I had insta[lled as king of Babylon, ...] the lands Akkad, Chaldea, Aram, (and) Karduniaš (Babylonia), which ... [... (rev. 25) The] great [go]ds looked upon his evil deeds and in [... (As for) the one who] had disturbed my (exercising the) kingship, I imposed a harsh punishment on hi[m ...].

Rev. 27–28) [At that time], (as for) Emeslam, which [a ki]ng of the past (who had come) before me had bu[ilt, ...] ... [...]
Lacuna

229

Two separate fragments from the same three-column clay tablet are inscribed with a summary inscription of Ashurbanipal that was to be written on clay foundation documents (clay cylinders or prisms), which were deposited in the structure of Emeslam ("House, Warrior of the Netherworld"), the temple of the god Nergal at Cutha. The extant text preserves portions of the prologue, reports of the king's third, fourth, fifth, and sixth Elamite campaigns, a building report commemorating the rebuilding of the Nergal's temple, and a subscript.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3079 + K 3080 (+) Sm 2019 + Bu 91-5-9,108	Bu 91-5-9,108	Nineveh, Kuyunjik	11×8.6×2.8 (+) 7.4×15.6×2.4	c

COMMENTARY

K 3079+ is a fragment that preserves portions of the left two columns of the obverse and reverse, as well as parts of the top and left edges, of what was originally a three-column tablet. The other fragment, Sm 2019+, preserves parts of three columns from both faces of the lower portion of the same three-column tablet, including its bottom edge and parts of its left and right edges.

Previously, these two fragments have been treated separately since R. Borger (BIWA 8°-Heft pp. 401 and 531) read the divine name after the mention of the god Aššur in iv 1 (from Sm 2019+) as the god Adad (^{d}⌜IŠKUR⌝), which he regarded as possibly a mistake for the goddess Ištar (^{d}15), who is mentioned in parallel prism accounts (text nos. 9 [Prism F] and 11 [Prism A]). However, collation reveals that that divine name is actually Nergal (^{d}⌜U⌝.GUR), the patron god of Cutha, and such a reading connects the inscription on this fragment with Ashurbanipal's work at that location. Based on this, J. Novotny identified a non-physical join between Sm 2019+ and K 3079+, the latter of which is inscribed with a text intended for the Emeslam temple, as its subscript (rev. ii′ 1′–2′) states. This join is supported by several factors. First,

the scribal hand and color of the clay is the same for both fragments. Second, the contents of each piece appear to directly follow those of the other. It is clear that the contents at the end of rev. i′ of K 3079+ (= col. v) are directly followed by those at the beginning of col. vi of Sm 2019+ since these lines (v 4′′–vi 12 of the master text) parallel text no. 227 rev. 30–36, the so-called "Nergal-Laṣ Inscription" that was written on objects to be displayed or deposited in Nergal's temple at Cutha (although there is some variation since the latter was written on a single-column tablet and, thus, contains significantly longer lines). Also, the end of col. i of Sm 2019+ appears to be directly followed by the beginning of col. ii of K 3079+, the former of which concludes with a "canonical" prologue report about Ashurbanipal's work on the Ezida temple at Borsippa, while the latter opens with a general statement about the rebuilding of the sanctuaries of Assyria and Babylonia. Finally, the indirect join is supported by the spacing of the inscriptions. Based on text no. 227 rev. 37–42, there were probably only twelve to eighteen lines missing after vi 12 in Sm 2019+, which would suggest that that three-column tablet should have had a significant amount of blank space in col. vi. K 3079+ rev. ii′ (= col. vi), as far as it is preserved, has about nine centimeters of uninscribed surface after its two-line subscript and possibly more blank space between the end of the inscription and that scribal note. Based on the assumed missing contents in Sm 2019+ vi, which presumably parallel text no. 227 rev. 37–42 (with variation), it seems likely that the large amount of uninscribed surface in K 3079+ rev. ii′ would match the expected blank space suggested for Sm 2019+ vi. Given these pieces of evidence, K 3079+ and Sm 2019+ are edited here as a single text.

With respect to the prologue, for i 1–9, compare text no. 3 (Prism B) i 1–5, text no. 7 (Prism Kh) i 1–5, and text no. 10 (Prism T) i 1–8 (and see the on-page note to i 4–5 of the present text); for i 14–16, see text no. 3 (Prism B) i 7–8 and text no. 6 (Prism C) i 1′; for i 17–19, compare text no. 6 (Prism C) i 2′–4′ and text no. 10 (Prism T) i 11–13; for i 20–23, see text no. 6 (Prism C) i 5′–8′; for i 1′–13′, see text no. 5 (Prism I) ii 1–8, text no. 6 (Prism C) i 37′b–47′, text no. 7 (Prism Kh) i 6′b–17′, and text no. 10 (Prism T) i 45–ii 6; and for ii 1–9, compare text no. 6 (Prism C) i 94′–98′, text no. 7 (Prism Kh) i 66′–72′, and text no. 10 (Prism T) iii 35b–49a. Regarding the military narrative, the extant text corresponds to text no. 9 (Prism F) iii 18–26, iv 26–28, 41–45, 47–48, and 57–60; text no. 10 (Prism T) iv 46–52; and text no. 11 (Prism A) iv 10–27, v 73b–76, 115–118, and vii 9–13a and 51–57. The approximate date of composition is probably ca. 646–640.

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TEXT

Col. i

1) [*a-na-ku* ^{m}]ᵀANᵀ.ŠÁR-DÙ-A LUGAL GAL
2) [LUGAL *dan-nu*] ᵀLUGAL ŠÚ LUGALᵀ KUR AN.ŠÁR.KI
3) [LUGAL *kib-rat*] LÍMMU-*tim*
4) [GÌR.NÍTA KÁ.DINGIR].ᵀRAᵀ.KI
5) [LUGAL KUR EME.GI$_7$ *u*] ᵀURIᵀ.KI
6) [*ṣi-it lìb-bi* ^{m}AN.ŠÁR]-ᵀPAPᵀ-AŠ
7) [LUGAL ŠÚ LUGAL KUR] ᵀANᵀ.ŠÁR.KI

i 1–9) [I, A]shurbanipal, great king, [strong king, ki]ng of the world, king of Assyria, [king of the] four [quarters (of the world), governor of Baby]lon, (i 5) [king of the land of Sumer and] Akkad; [offspring of Esarh]addon, [king of the world, king of A]ssyria; [descendant of Sennach]erib, [king of the world, king of A]ssyria —

i 4–5 The titles for Ashurbanipal's genealogy are a bit unusual here. In the corpus of this king's royal inscriptions, the titles GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI$_7$ *u* URI.KI "governor of Babylon, king of the land of Sumer and Akkad" are given to Esarhaddon and also to Sargon II (if the king's genealogy is expanded to include the latter), but not to Ashurbanipal himself (compare, for example, text no. 10 [Prism T] i 1–6). Thus, it is possible that these titles being ascribed here to Ashurbanipal instead of Esarhaddon was a simple scribal oversight that was not corrected. For further discussion of the issue, see Frame, Babylonia pp. 304–306.

8) [ŠÀ.BAL.BAL ^{md}30-PAP].ᵀMEŠᵀ-SU
9) [LUGAL ŠÚ LUGAL KUR] ᵀANᵀ.ŠÁR.KI
10) [...] ᵀ^{d}ᵀU.ᵀGURᵀ
11) [...].ᵀMEŠ-*ia*ᵀ
12) [*ul-tu ṣe-ḫer-ia a-di*] ᵀ*ra*ᵀ-*bé-ia*
13) [...]-ᵀ*in*ᵀ-*ni*
14) [*uz-nu ra-pa-áš-tum iš*]-ᵀ*ru*ᵀ-*ku-u-ni*
15) [*kul-lat ṭup-šar*]-ᵀ*ru*ᵀ-*u-ti*
16) [*ú*]-ᵀ*šá-ḫi*ᵀ-[*zu*] ᵀ*ka*ᵀ-*ra-ši*
17) ᵀUGU LUGAL.MEŠᵀ [*a-šib*] *pa-rak-ki*
18) *zi-kir* ᵀMU-*ia ú*ᵀ-*šar-bu-u*
19) *ú-šá-te-*ᵀ*ru*ᵀ EN-*ú-ti*
20) *eš-re-e-ti* KUR AN.ŠÁR.KI ᵀKUR URIᵀ.[KI]
21) ᵀ*ša*ᵀ ^{m}AN.ŠÁR-PAP-AŠ MAN KUR ᵀAN.ŠÁR.KIᵀ [AD DÙ-*ia*]
22) ᵀ*tem*ᵀ-*me-en-šú-*ᵀ*un*ᵀ [*id-du-ú*]
23) ᵀ*la ig-mu*ᵀ-[*ru ši-pir-šú-un*]
24) ᵀ*e-nen-na*ᵀ [*a-na-ku ...*]

Lacuna

1′) ᵀ*a*$^{?}$-*na*$^{?}$ᵀ [*ši-rik-ti áš-ruk*]

2′) GIŠ.ᵀNÁᵀ [GIŠ.MES.MÁ.KAN.NA *iṣ-ṣi da-re-e*]
3′) *ša* ᵀ*pa*ᵀ-[*šal-lu lit-bu-šat*]
4′) NA_4.MEŠ ᵀ*ni*ᵀ-[*siq-ti za-a*ʾ-*na-at*]
5′) *a-na ma-a-*ᵀ*a*ᵀ-[*al tak-né-e* ^{d}EN *u* ^{d}GAŠAN-MU]
6′) *šá-kan ḫa-šá-*ᵀ*di*ᵀ [*e-peš ru-*ʾ*a-a-me*]
7′) *nak-liš* [*e-pu-uš*]
8′) *ina ká-ḫi-*ᵀ*li*ᵀ-[*sù maš-tak* ^{d}*zar-pa-ni-tum*]
9′) *ša ku-*ᵀ*uz*ᵀ-[*bu sa-al-ḫu ad-di*]
10′) 4 AM.ᵀMEŠᵀ [KÙ.BABBAR *ek-du-u-ti*]
11′) *na-ṣi-*ᵀ*ru*ᵀ [*ki-bi-is* LUGAL-*u-ti-ia*]
12′) [*ina*] ᵀKÁ *ṣi*ᵀ-[*it* ^{d}UTU-*ši ina* KÁ ^{d}LAMMA-RA.BI]
13′) [*ina* KÁ *é-zi-da šá qé-reb bár-sipa*.KI *ul-ziz*]

Col. ii

1) *eš-re-e-ti* KUR AN.ŠÁR.KI [KUR URI.KI]
2) *a-na si-ḫir-ti-ši-na* ᵀ*ú*ᵀ-[*šak-lil*]
3) É.GAR$_8$.MEŠ É.KUR.MEŠ ᵀ*šá*ᵀ [...]
4) KÙ.BABBAR KÙ.GI *ú-za-*ʾ*i-in lu-*ᵀ*le*ᵀ-[*e ú-mal-li*]
5) *sat-tuk-ki gi-nu-u* UGU *ša* u_4-[*me ul-lu-ti*]
6) *ú-šá-tir-ma* ᵀ*ar*ᵀ-[*ku-us*]
7) DINGIR.MEŠ GAL.MEŠ *ep-še-e-*ᵀ*ti*ᵀ-[*ia* SIG_5-*ti*$^{?}$]
8) *ḫa-diš* ᵀ*it*ᵀ-[*tap-la-su*]
9) *ú-šar-bu-u* GIŠ.ᵀTUKUL.MEŠᵀ-[*ia ...*]
10) ᵀ*id*ᵀ-*de-e-nu* [...]
11) ᵀ*it*$^{?}$ᵀ-*ti x* [...]
12) *x x* [...]
13) *x* [...]
14) *x* [...]
15) *ina x* [...]
16) ᵀÉ$^{?}$ᵀ [...]

i 10–19) [...] the god Nergal [...] my [...]s [... From my childhood until] I became an [a]dult [...] me (and) they [gra]nted me [a broad mind (and) (i 15) allo]wed my [m]ind [to l]ea[rn all of the scriba]l arts. They made the mention of [m]y na[me] greater (and) made my lordship more surpassing than (those of all other) kings [who sit on] (royal) daises.

i 20–23) (As for) the sanctuaries of Assyria (and) the land Akka[d] whose foundation(s) Esarhaddon, king of Assyria, [the father who had engendered me, had laid, (but) whose construction he had] not finis[hed, I myself] now [...]

Lacuna

i 1′) [I gave (it) (a chariot)] *a*[*s* a gift to the god Marduk, the king of the totality of heaven and netherworld, the one who overwhelms my enemies].

i 2′–9′) [I] skillfully [made] a b[ed of *musukkannu*-wood, a durable wood], that [is clad with] *p*[*ašallu*-gold (and) studded with] p[recious] stones, as a [pleasure] be[d for the god Bēl (Marduk) (and) the goddess Bēltīya (Zarpanītu)] to carry out the weddin[g (and) to make love. I placed (it)] in Kaḫil[isu, the bed chamber of the goddess Zarpanītu], which [is laden with] sexual [charm].

i 10′–13′) [*I stationed*] four [fierce] wild bulls [of silver], protector[s of my royal path, in] the "Gate of the Ri[sing Sun" (and) in the "Gate of Lamma-RA.BI," in gateway(s) of Ezida, which is inside Borsippa].

ii 1–10) I [completed] the sanctuaries of Assyria (and) [the land Akkad] in their entirety. I decorated the walls of the temples o[f ...] with silver (and) gold, (and) [filled (them) with] splen[dor]. (ii 5) I made regular offerings (and) contributions more [plentiful] than those of [distant] da[ys]. The great gods [looked] with pleasure [upon my *good*] deed[s]. They made [my] weapons great(er) [...] (and) rendered judgment [...]

ii 11–18) (No translation possible)

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i 18–19 Text nos. 6 (Prism C) i 3′–4′ and 10 (Prism T) i 12–13 instead have *zi-kir* MU-*ia ú-šar-ri-ḫu ú-šar-bu-ú* EN-*ú-ti*/*be-lu-ú-ti*, "they glorified the mention of my name (and) made my lordship great(er)."

Lacuna before i 1′ The translation assumes that the lacuna contained *a-na* ^{d}AMAR.UTU LUGAL *kiš-šat* AN-*e u* KI-*tim sa-pi-in* LÚ.KÚR.MEŠ-*ia* "to the god Marduk, the king of the totality of heaven and netherworld, the one who overwhelms my enemies"; see, for example, text no. 6 (Prism C) i 36′–37′a.

17) *lìb-˹bi˺-[...]*
18) ˹LUGAL˺-[...]

Lacuna

1′) [*un*]-˹*nin-ni*˺-[*ia il-qu-u iš-mu-u zi-kir* NUNDUM.II-*ia*]
2′) [^{m}]˹*in-da-bi-bi* ARAD˺-[*su* EDIN-*uš-šú ib-bal-kit-ma*]
3′) ˹*ina*˺ MÈ EDIN ˹*iš*˺-[*ku-na* BAD_5.BAD_5-*šú*]
4′) [^{m}]˹*tam-ma-ri*˺-*tu* MAN KUR.ELAM.MA.KI ˹*ša*˺ [UGU *ni-kis* SAG.DU]
5′) [^{m}*te-um*]-˹*man*˺ [*me-re-eḫ*]-˹*ti iq*˺-[*bu-u*]
6′) [*ša ik-ki-su a-ḫu-ur*]-˹*ru*˺-[*u* ERIM.ḪI.A-*ia*]
7′) [*um-ma i-nak-ki-su-u*] ˹SAG˺.DU MAN [KUR.ELAM.MA.KI]
8′) [*qé-reb* KUR-*šú ina* UKKIN] ˹ERIM˺.ḪI.[A-*šú*]
9′) [*iq-bi*$^{?}$ *ù* ^{m}*um-man-i-gaš ke-e*] ˹*ú-na*˺-*áš-*˹*šiq*˺ [*qaq-qa-ru*]
10′) [*ina pa-an* LÚ.A KIN *šá* ^{m}AN.ŠÁR-DÙ]-˹A˺ MAN KUR ˹AN˺.[ŠÁR.KI]
11′) [UGU *a-ma-a-ti*] *an*-[*na-a-te*]
12′) [*šá il-zi-nu* AN.ŠÁR *u* ^{d}U.GUR$^{?}$] ˹*e*˺-*ri-*˹*ḫu*˺-[*šú-ma*]
13′) [^{m}*tam-ma-ri-tú* ŠEŠ.MEŠ-*šú*] ˹*qin*˺-*nu-šú* NUMUN É ˹AD˺-[*šú*]
14′) [*it-ti* 85 NUN].˹MEŠ˺ *a-li-kut* Á.II-˹*šú*˺
15′) [*la-pa-an* ^{m}*in*]-*da-bi-bi in-nab-tu-nim-ma*
16′) [*iṣ-ba-tu*] GÌR.II LUGAL-*ti-ia*

Col. iii

Lacuna

1′) [...] *x*
2′) [*in-na-bit a-na* URU.BÀD-^{m}*un*]-˹*da*˺-*si*
3′) ˹ÍD$^{?}$˺.[*id-id-e e*]-˹*bir*˺-*ma*
4′) ˹*uk*˺-[*ta-ta*]-˹*ṣar a*˺-*na* ˹*ṣal*˺-*ti-ia*

Col. iv

1) *ina tukul-*˹*ti*˺ AN.ŠÁR ^{d}˹U˺.GUR *ar-de-e-ma al-lik*
2) EDIN ^{m}*um-man-al-*˹*daš*˺ MAN KUR.ELAM.MA.KI
3) *ina me-ti-iq ger-*˹*ri*˺-*ia* ˹URU.BÀD˺-^{m}*un-da-si*
4) URU LUGAL-*ti-šú* ˹*ak*˺-*šu-ud*
5) ÍD *šu-a-*˹*tu*˺ *e-bir-ma*
6) 14 URU.MEŠ ˹*mu-šab*˺ LUGAL-*ti-šú*
7) *ù* URU.MEŠ ˹TUR˺.MEŠ *ša ni-i-ba* ˹*la i-šu*˺-*u*
8) *a-di* 20.˹ÀM˺ URU.MEŠ
9) *ina na-ge-*˹*e ša* URU˺.*ḫu-un-*˹*nir*˺
10) *ina* UGU *mì-*[*iṣ-ri ša* URU].˹*ḫi-da-lu ak-šu-ud*˺
11) URU.*ba-*˹*ši*˺-[*mu u* URU.MEŠ *ša li-me*]-˹*ti*˺-[*šú*]
12) *ap-pul* [*aq-qur šá* UN.MEŠ *a-šib lìb-bi-šú-nu*]
13) ˹*ka*$^{?}$-*mar*$^{?}$˺-[*šú-nu áš-kun ...*]

Lacuna

Col. v

Lacuna

ii 1′–3′) [they (the god Aššur and *the god Nergal*) accepted my pra]yer[s (and) listened to the utterance(s) of my lips. I]ndabibi, a s[ervant of his, rebelled against him and] b[rought about his defeat i]n a pitched battle.

ii 4′–16′) (As for) Tammarītu, the king of the land Elam wh[o had] s[poken *insolent wor*]*d*(*s*) [on account of the cutting off of the head of Teum]m[an — which a low-ranking sol]die[r of my army had cut off — saying: "Will they cut off the he]ad of the king of [the land Elam in his (own) land, in the assembly of his] troops?" [*He spoke* (*again*): "Moreover, how could Ummanigaš] kiss [the ground (ii 10′) before a messenger of Ashurbani]pal, king of A[ssyria?" On account of] th[ese words that he had slanderously uttered, (the god) Aššur and *the god Nergal*] attacke[d him and (then) Tammarītu, his brothers], his [fa]mily, (and) the seed of [his] fat[her's] house, [together with eighty-five noble]s who march at his side, (ii 15′) fled to me [from In]dabibi, and (then) [grasped] the feet of my royal majesty.

Lacuna

iii 1′–4′) [... fled to the city Dūr-Und]āsi. [He cr]ossed the [Idide] *Riv*[*er*] and pr[epared himse]lf to fight with me.

iv 1–4) With the support of (the god) Aššur and the god Nergal, I advanced and marched against Ummanaldašu (Ḫumban-ḫaltaš III), the king of the land Elam. In the course of my campaign, I conquered the city Dūr-Undāsi, a royal city of his.

iv 5–12a) I crossed that river and conquered fourteen cities, his royal residence(s), and smal[l(er)] settlements, which were without number, together with twenty villages in the district of the city Ḫunnir, (which is) on the bo[rder of the city] Ḫidalu. I destroyed (and) [demolished] the city Baš[imu and the villages in its envir]ons.

iv 12b–13) [As for the people living inside them, I *a*]*nni*[*hilated* them. ...]

Lacuna

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ii 9′ [*iq-bi*$^{?}$] "[*He spoke* (*again*)]": The prism accounts have *šá-ni-ia-a-nu iq-bi* "He spoke a second time," but there does not appear to be enough room at the beginning of the line to include *šá-ni-ia-a-nu* "second time."

iv 1 ^{d}˹U˺.GUR "the god Nergal": Contrary to Borger, BIWA 8°-Heft pp. 401 and 531, the name of the second deity is not Adad (written ^{d}˹IŠKUR˺), but rather the patron god of Cutha, Nergal (written ^{d}˹U˺.GUR). This is not a mistake, as suggested by R. Borger, for the name of the goddess Ištar (written ^{d}15).

1) [^{m}*pa-ʾe-e šá mé-eḫ-ret*] ⌜^{m}*um*⌝*-man-al-daš*
2) [*e-pu-šu be-lut*] ⌜KUR⌝.ELAM.MA.KI
3) [*na-mur-rat* GIŠ.TUKUL.MEŠ AN.ŠÁR *u* ^{d}U.GUR$^{?}$] *ez-zu-ti*
4) [*ša* 1-*šú* 2-*šú* 3-*šú*] ⌜*it*⌝*-bu-ku*
5) [UGU KUR.ELAM.MA.KI *iḫ-su-us-ma ir-šá*]-⌜*a*⌝ *ḫi-ip lìb-bi*
6) [*ul-tú qé-reb* KUR.ELAM].⌜MA⌝.KI *in-nab-tam-ma*
7) [*iṣ-ba-ta* GÌR].⌜II⌝ LUGAL-*ti-ia*
8) [^{m}*um-man-al-daš*] MAN KUR.⌜ELAM⌝.MA.KI
9) [*ša la-pa-an*] ⌜GIŠ.TUKUL⌝ AN.ŠÁR ⌜*ip-par*⌝*-ši-du*
10) [*iṣ-ba-tu*] KUR-*ú*
11) [*ul-tú* KUR-*e a-šar*] ⌜*mar-qí*⌝*-ti-šú i-tu-ram-ma*
12) [*qé-reb* URU.*ma-dak*]-⌜*ti* URU⌝ [*šá*$^{?}$]

v 1–7) [Pa'ê, who had exercised dominion over] the land Elam [in opposition to] Ummanaldašu (Ḫumban-ḫaltaš III), [thought about the awe-inspiring brilliance of the] fierce [weapons of (the god) Aššur and *the god Nergal* that] (v 5) they had poured [over the land Elam, (not) once (or) twice, (but) thrice, and he beca]me disheartened. He fled to me [from the land Ela]m and [grasped the fee]t of my royal majesty.

v 8–12) [(As for) Ummanaldašu (Ḫumban-ḫaltaš III)], the king of the land Elam, [who] had fled [from] the weapon of (the god) Aššur (and) (v 10) [who had taken to] the mountain(s), he returned [from the mountain(s)], his [place of] refuge, and [he entered the city Madakt]u, a city [*that*]

Lacuna

Lacuna

1′) *x* [...]
2′) *x* [...]
3′) *x* [...]
4′) *x* [...]
5′) *x* [...]
6′) *x* [...]
7′) *x* [...]

v 1′–7′) (No translation possible)

Lacuna

Lacuna

1″) *ša e-*⌜*re*⌝*-*[*si-na* DÙG.GA]
2″) ⌜*me*⌝*-ser* ⌜KÙ.BABBAR⌝ [*ú-rak-kis*]
3″) *ú-rat-ta-a* [KÁ.MEŠ-*šú*]
4″) ⌜*e*⌝*-nu-ma* ^{d}U.GUR *qé-reb x* [...]
5″) *i-ram-mu-u* BÁRA [(*da-ra-a-ti*) (...)]
6″) *ia-a-ti* ^{m}AN.ŠÁR-DÙ-⌜A⌝ [...]
7″) *e-piš* É.KUR [*šu-a-ti ...*]

v 1″–3″) [I fastened] band(s) of silver [*on doors of white cedar*], who[se] fragr[ance is sweet], (and) I fixed (them) in [its gateways].
v 4″–vi 12) When the god Nergal takes up residence (on) his [(eternal)] dais inside [..., ...] me, Ashurbanipal, [...], the builder of [this] temple. (vi 1) May he (the god Nergal) tur[n his *radiant*] fac[e *towards me, lengthen*] *m*[y] days, [(and) *increase my*] yea[rs]. (vi 5) May *he* [*determine as my fate*] go[od *health* (*and*) *happiness*]. May he [... (*my*)] *sh*[*epherdship ...* (vi 10) (*so that*) *I may rule*] wh[erever *I desire* (lit. "*I say*") (*and*) *a*[*chieve*] wha[tever (lit. "the place") *I strive for*].

Col. vi

1) *bu-un-*[*ni-šú nam-ru-ti*$^{?}$]
2) *lit-*⌜*ru*⌝*-*[*uṣ* UGU-*ia*$^{?}$]
3) UD.MEŠ-⌜*ia*$^{?}$⌝ [*li-šá-ri-ik*$^{?}$]
4) MU.AN.⌜NA⌝.[MEŠ-*ia*$^{?}$ *lu-šam-dil*$^{?}$]
5) *ṭu-*⌜*ub*⌝ [UZU$^{?}$ *u*$^{?}$ *ḫu-ud*$^{?}$ *lìb-bi*$^{?}$]
6) ⌜*li*⌝-[*šim ši-ma-ti*$^{?}$]
7) *re-*[*é-ú-ti*$^{?}$ ...]
8) *ki-*[...]
9) ⌜*li*⌝-[...]
10) *e-*[*ma a-qab-bu-u*$^{?}$ *la-be-el*$^{?}$]
11) *a-*⌜*šar*⌝ [*ú-ṣar-ra-mu*$^{?}$]
12) ⌜*li*⌝-[*ik-šu-da*$^{?}$ ŠU.II-*a-a*$^{?}$]

Lacuna

Lacuna

1′) ⌜MU.SAR-*ú ša* É ^{d}U.GUR⌝
2′) *ša* GÚ.DU$_{8}$.A.KI

vi 1′–2′) Inscribed object for the temple of the god Nergal that (is inside) Cutha.

Blank

Blank

Lacuna

Lacuna

Lacuna after v 12 The translation assumes that *e-ru-ub* "I entered" appeared in the now-missing lines v 13 or 14.
v 4″–vi 12 These lines seem to parallel text no. 227 rev. 30–36 (but with variation).
vi 1–2 For these lines, compare *bu-un-ni-ka šá me-šá-ri šu-ut-ri-ṣa e-li-šú* "direct your just countenance upon him" (Frame, RINAP 2 p. 191 no. 18 line 5).
vi 7 *re-*[*é-ú-ti*$^{?}$] "[(*my*)] *sh*[*epherdship*]: Conjectural restoration based on text no. 227 rev. 35.
vi 10 *e-*[*ma a-qab-bu-u*$^{?}$ *la-be-el*$^{?}$] "[*may I rule*] wh[erever *I desire* (lit. '*I say*')]": Or possibly *e-*[*ma al-la-ku ...*] "wh[erever *I go ...*]"; compare text no. 227 rev. 36.

230

A flake from one face of a clay tablet preserves a handful of lines from an inscription of Ashurbanipal. The poorly-preserved contents appear to report on this king's rebuilding of Emeslam, the god Nergal's temple in Cutha.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 17706	Nineveh, Kuyunjik	—	p

COMMENTARY

Given the short length of the lines preserved, K 17706 probably originally belonged to a three-column tablet (compare text no. 229). Moreover, since the fragment contains the beginning of the building report, its contents more than likely come from the reverse, probably the lower part of col. v. Although the contents of this fragment might suggest that it belongs with text no. 229 as a non-physical join, the scribal hand of K 17706 is different from that of text no. 229. Rev. i′ 2′–6′ duplicate text no. 227 rev. 18–19; compare also text no. 12 (Prism H) i 13′b–17′ and text no. 23 (IIT) lines 61–62a. Given its duplication of the building account of text no. 227, this fragment is edited with the material related to Cutha.

BIBLIOGRAPHY

1992 Lambert, Cat. p. 13 (study)

1996 Borger, BIWA pp. 85, 189, and 339; and LoBl p. 67 (transliteration, study)

TEXT

Obv.
Obverse completely missing
Rev.
One column likely missing
Col. i′
Lacuna
1′) [...] *x* AN ⌜MUŠ⌝ *x* [...]
2′) [*ina* u_4]-⌜*me-šú*⌝ *é-mes-lam* [*ša* LUGAL *pa-ni maḫ-ri-ia*]
3′) [*e*]-⌜*pu*⌝-*šú il-li-*⌜*ku*⌝ [*la-ba-riš*]
4′) [*an-ḫu*]-*us-su ud-diš* ⌜*mi*⌝-[*qit-ta-šú ad-ke*]
5′) [*ina* GIŠ].⌜Ù⌝.ŠUB GIŠ.ESI [GIŠ.MES.MÁ.KAN.NA]
6′) [*ḫi*]-⌜*biš*?-*ti*?⌝ ŠIM?.[ḪI.A SIG_5.ḪI.A-*šú al-bi-in*]

Lacuna
One column likely missing

Obverse completely missing

One column likely missing

Lacuna
Rev. i′ 1′) [...] ... [...]
Rev. i′ 2′–6′) [At] that [tim]e, (as for) Emeslam, [which a king of the past (who had come) before me had bui]lt, (and which) had becom[e old], I renovated its [dilapidat]ed section(s and) [removed] the por[tion(s) of it that had collapsed. (rev. i′ 5′) In b]rick mold(s) of ebony (and) [*musukannu*-wood, I made its bricks with *crushe*]*d pieces of ar*[*omatics*].
Lacuna
One column likely missing

231

This tablet fragment bears an inscription of Ashurbanipal that mentions the *kidinnu*-status of Sippar, Šamaš-šuma-ukīn, the hunting of lions, as well as the construction of a building, possibly the temple of the god Šamaš at Sippar (Ebabbar). The text was composed sometime between 668 and 653, that is, after Šamaš-šuma-ukīn assumed control of Babylonia, but prior to the commencement of his revolt against his younger brother.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 6232	Nineveh, Kuyunjik	7.5×10.5	c

COMMENTARY

K 6232 preserves the middle sections of both faces of a broad single-column tablet. The scribe of the tablet separated each line of text on the obverse up to line 4′ of the reverse — the start of the building report — with a horizontal ruling. In their analysis of the object, G. Frame and A.K. Grayson (SAAB 8/1 [1994] p. 3 n. 1) observed that the tablet is poorly made and the script is clumsily executed, and so they suggested that the tablet was copied by an inexperienced scribe.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 772 (study)
1994 Frame and Grayson, SAAB 8/1 pp. 3–12 (photo, copy, edition, study)
1996 Borger, BIWA p. 334; and LoBl pp. 33–34 (transliteration, study)
1998 Borger, BiOr 55 p. 849 (obv. 2′–4′, 6′, rev. 6′–7′, 9′, partial transliteration)
2002 Holloway, Aššur is King pp. 250 no. 28 and 295 no. 9 (obv. 3′, rev. 4′–15′, study)

TEXT

Obv.

Lacuna

1′) [...] *x* [*x* (*x*)] *x x x* [...]

2′) [... KÁ].ᵍDINGIR.RA.KI SIPA GIN *mu-kin iš-di* KUR *ša ina* ᵍ*ni*-*kil-ti* ZU-*ti-šú* ᵍ*ú*-[...]

3′) [... *ina*] ᵍŠÀ URU *ṣa-*ᵍ*a-te* *ú-šá-aš-qi* URU *ki-din-ni ša* MUL.AL.LUL *ina šá-ma-mi eṣ-ru-ma* ŠAB *x* [...]

4′) [...] *x it-ru-ra iš-da-a-šú šu-bat* URU-*šú in-na-as-ḫa-ma la ú-ṣab-bu-u nab-*ᵍ*nit*-[*sa* ...]

5′) [... *ta*?*-mir*?]-ᵍ*ti*?-*šú ku-um* GU_4.MEŠ *u* US_5.UDU.ḪI.A *im-lu-u* UR.MAḪ.MEŠ *ina*

Lacuna

1′–8′) [...] ... [... of Babyl]on, true shepherd, who makes the foundations of the land firm, who [...] by his clever knowledge [... with]in the eternal city he elevated. The city of privileged-status, which is depicted as the "Crab" in the heavens and ... [...] its foundations were tottering. The abode of his city was torn out and one could not examine [its] structu[re ... (5′) ...] its [*plain*]*s* were full of lions instead of oxen and sheep. In [*my*] *ro*[*yal*] chariot [... *whi*]*ch* (*with*) mighty strength, the fierce bow, the me[rciless] arrow [...]s, I slew and

obv. 3′ Or possibly translate the line "[... with]in the eternal city. He elevated the city of privileged-status, which is depicted as the "Crab" in the heavens and ... [...]." *ú-šá-aš-qi* "he elevated": R. Borger (BiOr 55 [1998] p. 849) read these signs as *né*??*-me-qi* for "*wisdom*," but the first sign does not conform to *né*. MUL.AL.LUL *ina šá-ma-mi* "the 'Crab' in the heavens": The "Crab" is the constellation Cancer and is sometimes connected with the city Sippar; see Frame and Grayson, SAAB 8/1 (1994) pp. 8–9.

	GIŠ.ᵣGIGIR LUGAL?ᵣ-[*ti-ia*? ...]	totally destroyed (them). The plains ... [...] I cut off [*from*] inside it and I made the people happy [...].
6′)	[...] ᵣ*ša*ᵣ *pu-un-gu-lu e-mu-ᵣqi*ᵣ GIŠ.PAN *ez-ze-tu* ᵣ*mul*ᵣ*-mul-lum la* ᵣ*pa*ᵣ*-*[*du-u* ...]	
7′)	[...] *x*.ᵣMEŠᵣ *a-duk-ma gi-mir-ti ú-ḫal-liq ta-mir-ti x* (*x*) [...]	
8′)	[...] ᵣ*qer*ᵣ*-bi-šú ap-ru-us-ma lìb-bi* UN.MEŠ *ú-ṭib x* [...]	
9′)	[...] ᵣZIMBIRᵣ.KI *e-šá-a-te* ᵣ*ú-dan*?ᵣ*-*[*nin*? ...]	9′–11′) [... *in* S]ippar *he/it made* chaos *inc*[*rease* ... The Araḫtu River, (normally) a rive]r of abundance, [turned into] an *angry* wave, a ragin[g ti]de, [a huge flood like the deluge ...] ... [...] ... [...]
10′)	[...] ᵣÍD ḪÉᵣ.GÁL.LA *a-gu-ᵣú ez-zi*?ᵣ [*e*]*-*ᵣ*du*ᵣ*-ú šam-ᵣru*ᵣ [...]	
11′)	[...] *x x x* [...] *x x* [...]	
Lacuna		Lacuna
Rev.		
Lacuna		Lacuna
1′)	[...] *x x x x* [...] *x x x x* [...]	Rev. 1′–3′) [...] ... [...] ... [...] for Šamaš-šuma-ukīn, their governor, who reveres the gods Nabû and [Marduk ...] ... of the lands who *established* all settlements ... [...].
2′)	[...] ᵣ*a-na*ᵣ md GIŠ.NU$_{11}$-MU-GIN GÌR.NÍTA-*šú-un pa-liḫ* dAG *u* [dAMAR.UTU ...]	
3′)	[...]*-*ᵣ*re*ᵣ*-eš* KUR.KUR *ša nap-ḫar da-ád-me x-ku-nu šu-pi-*[...]	
4′)	[... *ú*]*-*ᵣ*šal*ᵣ*-bi-in ina* ITI *šal-me it-ti* LÚ.*x x x* [...]	Rev. 4′–8′) [... I] had bricks made. In a favorable month with the ... [...]. I transported its [...]s (and) [*I installed long*] beams [of ced]a[r] at its entrances. [(As for its ...), I made its workmanship pleasing (with) [...] (and) cyprus. [I ...] (its) ced[ar] doors. [...] its gates, (on) the eighth day, a festival day, all day long [...]. I made [...] enter the [... *o*]*f* the splendid abode. *Like* the god Šamaš, [*I illuminated*] *the entire* [...].
5′)	[...].ᵣMEŠᵣ*-šú* ᵣ*ú-mat*ᵣ*-te-ḫa né-reb-e-šú* GIŠ.ÙR.MEŠ [GIŠ].ᵣERENᵣ [...]	
6′)	[...] ᵣGIŠ.ḪAᵣ.ŠUR *ú-ṭi-*ᵣ*ib*ᵣ *né-pe-su* GIŠ.IG.ᵣMEŠᵣ GIŠ.ᵣERENᵣ [...]	
7′)	[...] KÁ.ᵣMEŠᵣ*-šú* UD.8.KAM UD.ÈŠ.ÈŠ *ud-da-kam* ᵣIBᵣ [...]	
8′)	[...] ᵣ*ša*ᵣ *šu-bat* ᵣ*ta*ᵣ*-ši-la-a-te ú-še-rib ki-i* dUTU ᵣ*nap-ḫar*?ᵣ [...]	
9′)	[... *pu*]*-*ᵣ*ul*ᵣ*-lu-qú* UDU.NÍTA.MEŠ *du-uš-šu-ú* ᵣLÚ.GALA.MEŠᵣ [...]	Rev. 9′–15′) [... were sl]aughtered (and) sheep were abundant. Lamentation-priests [...]. I poured out libation(s) of oil and [...] ... a fate without equal, the great gods ... [... *for whom* the god] *Ea*, their father, interceded ... [...] substantial [*trib*]*ute*, the amount [*of which was countless* ...] ... by the command of *the god* [...]
10′)	[...]*-lu*? Ì.GIŠ *ut-ta-qi-ma x* [...]	
11′)	[...] *x-ni ši-mat la šá-na-an* DINGIR.MEŠ GAL.MEŠ *e-x* [...]	
12′)	[... dᵣ*é*ᵣ*-a* AD-*šú-nu* ᵣ*e*ᵣ*-pu-šú* ᵣ*ab*ᵣ*-bu-*ᵣ*ti*ᵣ *x x x* [...]	
13′)	[... *man*?]*-*ᵣ*da*?ᵣ*-te*ᵣ *ka-bit-*ᵣ*te*?ᵣ *mi-nu-te**? *x x* [...]	
14′)	[...] *x-*ᵣ*la*?ᵣ*-tu ina a-mat* ᵣd?ᵣ[...]	
15′)	[...] *x* [...]	
Lacuna		Lacuna

232–236

Five badly-preserved clay tablets appear to preserve inscriptions that relate to Ashurbanipal's building activities at Uruk. However, given their fragmentary state of preservation, this is not completely certain, especially since only one of them (text no. 236) specifically preserves a reference to the city of Uruk in its subscript. But based on the internal evidence of the texts, it is likely that these five inscriptions relate to Ashurbanipal's work on the goddess Nanāya's cella Eḫiliana, which is located inside the Eanna temple complex in that city.

231 obv. 10′ For the reconstruction of this line in the translation, see, for example, Leichty, RINAP 4 p. 196 no. 104 i 38–41a.
231 rev. 13′ The *te*? in *mi-nu-te*? "the amount" looks as if it were originally a *tú* sign, but then a third oblique was added to make it more closely resemble a *te*; compare the other *te* sign of this line.

232

A fragmentarily-preserved, two-column clay tablet appears to contain copies of at least two inscriptions of Ashurbanipal. The extant portions of the first text — which is written in cols. i–ii on the obverse and in the first part of col. iii on the reverse — contains parts of the prologue (the king's genealogy and descriptions of some of his building activities) and the concluding formulae (Ashurbanipal's warnings to future rulers not to tamper with his inscribed objects). Unfortunately, the building report that would have named the specific construction project commemorated by this text is completely broken away.

The second inscription begins after a horizontal ruling and it is unique among the inscriptions of Ashurbanipal since it, as far as it is preserved, is not duplicated anywhere else in the presently-identified corpus of texts attributed to him. The text begins with *ana turri tuktê* ("in order to exact vengeance") and it appears to narrate events that took place during Ashurbanipal's fifth Elamite campaign, probably pertaining to the return of the Nanāya statue from Susa to the Eanna ("House of Heaven") temple complex in Uruk in 646. The text mentions the goddesses Uṣur-amāssa, Ištar of Akkad, Nanāya, and Anunītu, and given that it appears to narrate the return of Nanāya and her entourage to her temple Eḫiliana ("House of the Luxuriance of Heaven"), it is possible that both of the inscriptions written on this tablet were intended to be inscribed on objects displayed in Nanāya's temple.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
Rm 589	Nineveh, Kuyunjik	4.8×6.3×2.5	c

COMMENTARY

Parts of two columns on both the obverse and reverse of a broad two-column tablet and its top edge are preserved. The width of each column appears to be very wide since each line of text roughly corresponds to three lines of text no. 10 (Prism T). The contents of iv 11′–16′ are written on the top edge of the tablet.

With respect to the contents of the tablet that duplicate the king's prism inscriptions, for i 1–6, see text no. 5 (Prism I) i 1–14 and text no. 6 (Prism C) i 1′–3′, and compare text no. 10 (Prism T) i 1–12; for col. ii, see text no. 6 (Prism C) i 71′–83′ and text no. 10 (Prism T) ii 36–iii 1; and for col. iii 1′–3′, see text no. 5 (Prism I) v 30–34 and text no. 10 (Prism T) vi 46–51.

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1896 Bezold, Cat. 4 pp. xii and 1624 (study [mislabeled as Rm 588 in the entry, but corrected in the list of additions to the volume])
1898 Winckler, OLZ 1 col. 75 (study)
1933 Bauer, Asb. p. 37 and pl. 54 (copy; cols. ii–iv, transliteration; col. iv, translation; study)
1996 Borger, BIWA pp. 92–93, 137, 142–143, 172, and 345; and LoBl p. 95 (partial transliteration, study, collations)
2002 Novotny, Studies Walker p. 192, p. 194 n. 14, and p. 196 (col. ii, study)
2003 Novotny, Eḫulḫul pp. 24–25, 293–298, 303, 372, and *passim* (ii 1–7, transliteration; iii 4′–5′a, edition; study, collations)
2014 Novotny, SAACT 10 pp. xx, 19–20, 68–69, and 93 no. 6 (copy, transliteration; iii 4′–iv, translation; study)

TEXT

Col. i

1) [*a-na-ku* ^{m}AN.ŠÁR-DÙ-A MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AN.ŠÁR.KI MAN] ⌜*kib*⌝-*rat* LÍMMU-*tim*
2) [È *lìb-bi* ^{m}AN.ŠÁR-PAP-AŠ MAN KUR AN.ŠÁR.KI GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI$_7$] ⌜*ù*$^{?}$ URI⌝.KI
3) [ŠÀ.BAL.BAL ^{md}30-PAP.MEŠ-SU MAN *kiš-šá-ti* MAN KUR AN].ŠÁR.KI
4) [DINGIR.MEŠ GAL.MEŠ *ina* UKKIN-*šú-nu ši-mat* SIG$_5$-*tim i-šim-mu*] ⌜*šim*⌝-*ti*
5) [*uz-nu ra-pa-áš-tum iš-ru-ku-u-ni kul-lat ṭup-šar-ru-ti ú-šá-ḫi-zu ka*]-⌜*ra*⌝-*ši*
6) [*e-li* LUGAL.MEŠ *a-šib pa-rak-ki zi-kir* MU-*ia ú-šar-ri*]-⌜*ḫu*⌝

i 1–3) [I, Ashurbanipal, great king, strong king, king of the world, king of Assyria, king of the] four [qua]rters (of the world); [offspring of Esarhaddon, king of Assyria, governor of Babylon, king of the land of Sumer] *and* Akkad; [descendant of Sennacherib, king of the world, king of As]syria —

i 4–6) [The great gods in their assembly determined a favorable destiny] as my lot [(and) they granted me a broad mind (and) allowed] my [mi]nd [to learn all of the scribal arts]. They [glorifie]d [the mention of my name (and) made my lordship greater than (those of all other) kings who sit on (royal) daises].

Lacuna

Col. ii

1) *a-*⌜*mat* ^{d}30 *šá*$^{?}$ *ul*$^{?}$⌝-[*tú u*$_4$-*me ru-qu-ti iq-bu-u e-nen-na ú-kal-lim* UN.MEŠ *ar-ku-u-ti*]
2) É ^{d}30 ⌜*ša*⌝ ^{m}⌜^{d}⌝[*sál-ma-nu*-MAŠ A ^{m}*aš-šur*-PAP-IBILA LUGAL *pa-ni maḫ-ri-ia e-pu-šú*]
3) *la-ba-riš* ⌜*ú*⌝-[*šá-lik-ma ú-šad-gi-la pa-nu-u-a*]
4) *ina a-mat* ^{d}30 ^{d}⌜*nusku*⌝ [*an-ḫu-us-su ad-ke e-li ša u*$_4$-*me pa-ni šu-bat-su ú-rap-piš*]
5) *ul-*⌜*tú* UŠ$_8$$^{?}$⌝-[*šú a-di gaba-dib-bé-e-šú ar-ṣip ú-šak-lil*]
6) ⌜*é-me*⌝-[*lám-an-na* É ^{d}*nusku* SUKKAL MAḪ *ša* LUGAL *pa-ni maḫ-ri-ia la e-pu-šú ab-na-a qé-reb-šú*]
7) GIŠ.[ÙR.MEŠ GIŠ.EREN MAḪ.MEŠ *ú-šat-ri-ṣa* UGU-*šú-un* (...)]

ii 1–3) The word of the god Sîn, *which* [he had spoken] *i*[*n* distant days, he now revealed to the people of a later generation]. H[e allowed] the temple of the god Sîn — which [Shalmaneser (III), son of Ashurnasirpal (II), a king of the past (who had come) before me, had built — to become] old [and he entrusted (its renovation) to me].

ii 4–7) [I removed its dilapidated section(s)] by the command of the gods Sîn (and) N[usku. I made its structure larger than the one in the days of the past. I built (and) completed (it)] from [its] *foun*[*dation*(*s*) to its crenellations. Inside it, I built] Em[elamana, the temple of the god Nusku, the exalted vizier, which no king of the past (who had come) before me had built. I roofed them with long] be[ams of cedar].

Lacuna

Col. iii

Lacuna

Lacuna

Lacuna after i 6 The translation assumes that *ú-šar-bu-ú be-lu-ú-ti* "made my lordship great(er)" appears in the lacuna; see, for example, text no. 10 (Prism T) i 11–13.

ii 3 The report in text no. 6 (Prism C) i 76′ includes É.[KUR] *šu-a-tú šá la-ba-riš* ⌜*il*⌝-[*li-ku*], "(As for) that te[mple], which had b[ecome] old," as a transitional phrase after *ú-šad-gi-la pa-nu-u-a* "he entrusted (its renovation) to me," while this element is omitted in the report of text no. 10 (Prism T) ii 44. Given that the signs at the beginning of ii 3 are spaced out much more than the tightly written signs of the rest of the preserved lines in this column, it appears that the present tablet also omits this phrase from its account. For further details, see Novotny, Eḫulḫul p. 98 n. 300.

1′) ⌜*it-ti*⌝ [MU.SAR-*e ši-ṭir* MU-*šú la i-šak-ka-nu*]
2′) DINGIR.MEŠ GAL.⌜MEŠ⌝ [*šá* AN-*e u* KI-*tim* LUGAL-*us-su lis-ki-pu*]
3′) MU-*šú* NUMUN-⌜*šú*⌝ [*ina* KUR *lu-ḫal-li-qu*]

iii 1′–3′) [(As for) the one who destroys an inscribed object bearing my name, makes (it) disappear by some crafty device, (or) does not place (it)] wit[h an inscribed object bearing his name, may] the great gods [of heaven and netherworld overthrow his kingship (and) make] his name (and) seed [disappear from the land].

4′) *a-na tur-ri tuk-te-e* [...]
5′) *ina* u_4*-me-šú* ^{d}ÙRU-⌜INIM⌝-[*sa* ...]
6′) *da-na-an* DINGIR.MEŠ ⌜GAL⌝.[MEŠ ...]
7′) ^{d}INANNA *a-ga-*⌜*dè*⌝.[KI ...]
8′) ^{d}*na-na-a* [...]
9′) ^{d}*a-nu-*[*ni-tum* ...]

iii 4′–9′) In order to exact revenge [...]. At that time, the goddess Uṣur-am[āssa ...] the might of the grea[t] gods [...] the goddess Ištar of Akka[d, ...], the goddess Nanāya, [...], the goddess Anu[nītu, ...]

Col. iv

Lacuna

1′) [...] *x x x x* [*x*] *x* [*x*]
2′) [...] ⌜*eš*⌝*-re-e-ti-šú šá-*⌜*lal*⌝ UN.MEŠ*-šú*
3′) [... *il-li*]*-ku ú-ši-bu* ⌜*qé-reb*⌝ KUR.*e-lam-te*
4′) [...] *x ir-šá-a sa-*⌜*li*⌝*-mu*
5′) [...] ⌜*ir*⌝*-šá-a ta-a-a-ar-tu*
6′) [...] *e-mu-u* GIŠ.TIR-⌜*ma*$^{?}$⌝
7′) [...] *x ik-ši-iṭ-ma*
8′) [...] *x ú-kin* BÁRA.MEŠ-⌜*šú*⌝
9′) [...] *x u* DINGIR.⌜MEŠ⌝ *ma-la it-ti-*⌜*šá*$^{?}$⌝
10′) [... *ú-šar*]-⌜*me* BÁRA⌝ *da-ra-a-*⌜*ti*⌝
11′) [... *il*]-⌜*li*$^{?}$*-ku*⌝ *ú-ši-bu qé-reb* ⌜KUR⌝.ELAM *ša* MU-[...]
12′) [...] *x il-bi-ru iḫ-ze-šú* DINGIR.MEŠ *an-*⌜*nu*⌝*-*[*ti* ...]
13′) [... ^{d}]⌜*a*⌝*-nu-ni-tum*
14′) [...] ⌜^{d}15⌝.MEŠ-⌜*šú*$^{?}$*-nu*$^{?}$ *áš*$^{?}$*-lu*$^{?}$*-la*$^{?}$ *ana*⌝ KUR *aš-šur*
15′) [...] *x x* ⌜*bi-ri*⌝*-šú*
16′) [...] *x-tim*

Lacuna

iv 1′–5′) [...] ... [...] his [s]hrines (and) to plunder his people [... (*the goddess Nanāya*) who wen]t to live in the land Elam, [...] relented [...] made the return trip.

iv 6′–10′) [...] became a forest *and* [...] cut down and [...] established his daises [...] and gods, as many as (there were) with [*he*]*r*, [... made (them) dwe]ll (on their) eternal dais(es).

iv 11′–16′) [..., who *we*]*nt* to live in the land Elam, which [... who]se mountings had become old, tho[se] gods [..., the goddess] Anunītu, [...] *their* goddesses *I carried off* to Assyria. (iv 15′) [...] ... between it [...] ...

233

This fragment of a broad, single-column clay tablet, of which only a small portion remains, bears a summary inscription (or display inscription) of Ashurbanipal; only part of the middle section of the obverse presently survives. The extant text contains part of the historical narrative, which briefly summarizes the king's second Egyptian and second Elamite campaigns. Internal evidence from the tablet suggests that it might have been composed for an object that was destined for one of the temples at Uruk, and, thus, the inscription is tentatively edited here with the Uruk material.

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232 Lacuna before iii 1′ The translation assumes that *ša* MU.SAR-*u ši-ṭir* MU-*ia ib-ba-tú ina mim-ma ši-pir ni-kil-ti ú-ḫal-la-qu* "(As for) the one who destroys an inscribed object bearing my name, makes (it) disappear by some crafty device" appears in the lacuna; see, for example, text no. 10 (Prism T) vi 44–45.

232 iv 11′b and 12′b In his transliteration of this text, T. Bauer (Asb. p. 37) treated the *ša* MU-[...] "which [...]" and DINGIR.MEŠ *an-*⌜*nu*⌝*-*[*ti* ...] "tho[se] gods [...]" at the end of lines 11′ and 12′, respectively, as a continuation of col. iii that was written on the top edge of the tablet. However, these signs do not line up with the margin of that column, but are offset to the right. This suggests that the signs are instead a continuation of lines 11′ and 12′ of col. iv and not col. iii. It appears that the scribe completed inscribing col. iii without writing on the top edge of the tablet, but then was running out of space for the narrative by the time that he reached the end of col. iv, where he used the extra space on the top edge to write out longer lines of text in order to finish the account.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 4521	Nineveh, Kuyunjik	4.4×7.3	p

COMMENTARY

The *terminus post quem* for the date of composition is probably 646 since this text appears to have the same type of summary inscription as text no. 197, which contains part of a report on Ashurbanipal's second war against the Elamite king Ummanaldašu (Ḫumban-ḫaltaš III) and would have probably also included an account of the return of the goddess Nanāya's statue from Susa to the Eanna temple complex at Uruk. The mention of the goddess Nanāya with titles in obv. 7′ could indicate that this copy of Ashurbanipal's summary inscriptions was written on an object intended for her temple Eḫiliana ("House of the Luxuriance of Heaven") in that complex at Uruk.

For the contents and restorations of obv. 1′–5′, see text no. 197 obv. 23′′–27′′, and compare text no. 7 (Prism Kh) i 94′–97′ and text no. 10 (Prism T) iv 19–26; and for obv. 8′–11′, compare text no. 9 (Prism F) ii 61–68 and text no. 11 (Prism A) iii 36–45.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 639 (study)
1933 Bauer, Asb. p. 58 and pl. 41 (copy, transliteration, study)
1935–36 Schawe, AfO 10 p. 170 (study)
1996 Borger, BIWA pp. 38 and 333 (study, obv. 1′–2′, 4′–5′, 7′, 9′, collations)

TEXT

Obv.

Lacuna

1′) [2 GIŠ.*tim-me* MAḪ.MEŠ *pi-tiq za-ḫa*]-˹*le-e eb*˺-[*bi ša* 2 LIM 5 ME GUN KI.LÁ-*šú-nu man-za-az* KÁ É.KUR]

2′) [*ul-tu man-zal-ti-šú-nu*] ˹*as-suḫ*˺-[*ma al-qa-a a-na* KUR AN.ŠÁR.KI]

3′) [*i-na ta-a-ar-ti-ia* ...] *x x* [... UN].MEŠ MURUB_4 *tam*-˹*tim* A$^{?}$˺ [...]

4′) [...] *x ep-še-*˹*ti*˺ [*x x*] *x an-na-a-*˹*ti e*˺-[...]

5′) [...] ˹*ma*˺-*lak* ITI 20 u_4-*me ina* ˹MURUB_4˺ [*tam*]-˹*tim*˺ *u na-ba-li mi-iṣ-*˹*ru*˺ [*e-li ša* LUGAL.MEŠ AD.MEŠ-*ia ú-rad-di-ma a-bel*]

6′) [*ina qí-bit*] AN.ŠÁR ^{d}30 ^{d}UTU ^{d}EN ^{d}AG ^{d}15 *šá* NINA.KI ^{d}15 *šá* LÍMMU-DINGIR.KI ^{d}MAŠ ˹$^{d?}$˺[...]

7′) [...] *x x* ^{d}*na-na-a* DUMU.MUNUS *ka-bit-tú na-ram-ti-šú-nu iz-ku-*[*ru* ...]

8′) [*ak-kis* SAG.DU] ˹^{m}*te-um*˺-*man* LUGAL KUR.*e-lam-ti mul-tar-ḫu šá a-na* ˹$^{d?}$˺[...]

9′) [... *ina*] ˹*la*˺ *mì-ni a-duk qu-ra-di-šú ina qa-ti bal-*˹*ṭu*˺-[*u-ti ú-ṣab-bit mun-daḫ-ṣe-e-šú*]

10′) [*šal-ma-a-ti-šú*]-˹*nu ki-ma*˺ GIŠ.DÌḪ *u* GIŠ.KIŠI_{16} *ú-*˹*mal*˺-[*la-a ta-mir-ti* URU.*šu-šá-an*]

11′) [...] ˹*in-nab-ta*˺ *iṣ-ba-ta* GÌR.II-˹*ia*˺ [...]

Lacuna

1′–2′) [two tall obelisks cast with] s[hiny *zaḫal*]*û*-metal, [whose weight was 2,500 talents (and which) stood at a temple gate, I r]ippe[d (them) from where they were erected and took (them) to Assyria].

3′–5′) [On my return march, ... the peopl]e from the midst of the sea [...] deed[s ...] these [...]. At a distance of one month (and) twenty days (journey) into the mi[dst of the se]a and on dry land, [I added] territo[ry to that of the kings, my ancestors, and ruled (it)].

6′–11′) [By the command of] the deities Aššur, Sîn, Šamaš, Bēl (Marduk), Nabû, Ištar of Nineveh, Ištar of Arbela, Ninurta, [... *whom*] ... the goddess Nanāya, the honored daughter, their beloved, had nom[inated ..., I cut off the head of] Teumman, the presumptuous king of the land Elam, who to *the god*(*dess*) [...] I slew his warriors [withou]t number. I [captured his fighting men] ali[ve]. (10′) I fi[lled the plain of the city Susa with the]ir bodies like *baltu*-plant(s) and *ašāgu*-plant(s) [... f]led to me (and) grasped my feet [...]

Lacuna
Rev.
Reverse completely missing

Lacuna

Reverse completely missing

234

This poorly-preserved, multi-column clay tablet is inscribed with an annalistic text or summary inscription of Ashurbanipal. The extant text contains parts of reports about Ashurbanipal's third, fourth, and fifth Elamite campaigns. The mention of the goddess Nanāya alongside the god Aššur and the goddess Ištar in obv. ii′ 15′ and the reference to the king taking the hand of the three goddesses Nanāya, Uṣur-amāssa, and Urkayītu in rev. i 7′–8′ suggest that the text found on this fragment was an archival copy or draft of an inscription that was to be inscribed upon clay prisms or cylinders that were to be deposited in a temple at Uruk, most likely in Nanāya's cella Eḫiliana ("House of the Luxuriance of Heaven") in the Eanna temple complex.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 3056	Nineveh, Kuyunjik	6.3×8.9	c

COMMENTARY

K 3056 is a fragment that preserves parts of two columns on both faces of a tablet, as well as part of its right edge. Given the length of lines in each of the preserved columns, this fragment most likely originated from a three-column tablet.

For obv. i′, see text no. 155 obv. 7′b–8′ and text no. 126 rev. 3–5, and compare text no. 3 (Prism B) v 97–vi 2, text no. 7 (Prism Kh) vi 10′–13′, text no. 9 (Prism F) ii 68–71, and text no. 11 (Prism A) iii 45–49; for obv. ii′, see text no. 197 rev. 14b–21 and text no. 133 rev. 7b–14, and compare text no. 7 (Prism Kh) ix 1′′–8′′, text no. 8 (Prism G) x 10′–16′, text no. 9 (Prism F) iii 62–75, and text no. 11 (Prism A) v 11–30; and for rev. i, compare text no. 9 (Prism F) v 73–vi 8a, text no. 10 (Prism T) v 10b–27, and text no. 11 (Prism A) vi 108–119. The *terminus post quem* for the inscription is Ashurbanipal's fifth Elamite campaign in 646.

BIBLIOGRAPHY

1870 3 R pl. 35 no. 2 (rev. i, copy)
1891 Bezold, Cat. 2 p. 499 (study)
1916 Streck, Asb. p. XXXVII no. 13 (study)
1933 Bauer, Asb. p. 58 and pl. 33 (copy, transliteration, study)
1996 Borger, BIWA pp. 38, 47, 85, 155, 165–166, and 331; and LoBl p. 15 (transliteration, study)
2003 Novotny, Eḫulḫul pp. 335–336 and *passim* (study)
2013 van Koppen, Susa and Elam p. 380 n. 30 (rev. i 7′–8′, study)

TEXT

Obv.		
One column likely completely missing		One column likely completely missing
Col. i′		
Lacuna		Lacuna
1′)	[^{m}*um-man-i-gaš ša in-nab-ta iṣ*]-⌜*ba-ta* GÌR⌝.[II-*ia*]	i′ 1′–4′) I placed [Ummanigaš (Ḫumban-nikas II), who had fled to me (and) had gr]asped [my] fe[et, on the throne of Teumman. (As for) Tammarītu, the] third [brother of Umman]igaš, [I instal]led him as king [in the city Ḫidalu].
2′)	[*ina* GIŠ.GU.ZA ^{m}*te-um-man*] *ú-še-šib*	
3′)	[^{m}*tam-ma-ri-tú* ŠEŠ ^{m}*um-man*]-⌜*i*⌝-*gaš šal-šá-a-a*	
4′)	[*ina* URU.*ḫi-da-lu áš*]-⌜*kun*⌝-*šú a-na* ⌜LUGAL-*u-ti*⌝	
5′)	[...] ⌜*a-na*⌝ UNUG.⌜KI⌝	i′ 5′–6′) [...] to Uruk [...] him and
6′)	[...] *x-šú-ma*	
7′)	[...] *x*-⌜*bi*$^{?}$-*ti*$^{?}$⌝	i′ 7′–11′) (No translation possible)
8′)	[...] *x*-⌜*ma*$^{?}$⌝	
9′)	[...] *x x*	
10′)	[...] *x*	
11′)	[...] *x*	
Lacuna		Lacuna
Col. ii′		
Lacuna		Lacuna
1′)	[*lìb-bu rap-šú la ka*]-*ṣir* ⌜*ik-ki*⌝	ii′ 1′–5′) [I, Ashurbanipal, the magnanimous (and) for]bearin[g one, m]ustered my troops [for a second time] (and) gave the command to march [against Ummanal]dašu (Ḫumban-ḫaltaš III). [I drove away Um]manaldašu, the king of the land Elam, (and) he fled [from] my weapons and took to the mountains (lit. “ascended his mountain”).
2′)	[*šá-ni-a-nu*] ⌜*ad*⌝-*ke* ERIM.ḪI.<A>-*ia*	
3′)	[*ṣe-er* ^{m}*um-man-al*]-*daš aq-ba-a a-la-ku*	
4′)	[*aṭ-ru-ud* ^{m}*um*]-⌜*man-al*⌝-*daš* MAN KUR.ELAM.MA.KI	
5′)	[*la-pa-an*] ⌜GIŠ.TUKUL.MEŠ$^{?}$⌝-*ia in-na-bit-ma* KUR-*šú e-li*	
6′)	^{m}*um-ba*-LAGAB-*u-a* ⌜*šá mé-eḫ-ret*⌝ ^{m}*um-man-al-daš*	ii′ 6′–10′) (As for) Umba-LAGABua, who sat on the throne of the land Elam in opposition to Ummanaldašu, he, like him (Ummanaldašu) heard about (the advance of my army) and abandoned the city Bubilu, a city that was a lordly residence of his, and, like fish, he took to the depths of far away waters.
7′)	*áš-bu ina* GIŠ.GU.ZA KUR.ELAM.MA.KI	
8′)	*ki-ma šá-a-šu-ma iš-me-e-ma*	
9′)	URU.*bu-bi-*⌜*lu* URU *mu*⌝-*šab* ⌜EN-*ti*⌝-*šú ú-maš-šir-ma*	
10′)	*ki-ma* KU$_{6}$.ḪI.A *iṣ-bat šu-pul* A.MEŠ *ru-qu-ti*	
11′)	^{m}*tam-ma-ri-tu šá iṣ-ba-tu* GÌR.II-⌜*ia*⌝	ii′ 11′–12′) (As for) Tammarītu, who had grasped my feet, I installed him as king inside the city Susa.
12′)	*qé-reb* URU.*šu-*⌜*šá*⌝-*an áš-*⌜*kun*⌝-*šú a-na* LUGAL-*u-ti*	
13′)	MUNUS.SIG$_{5}$ *e-pu-šú-uš im-ši-ma*	ii′ 13′–17′) He forgot the kindness that I had done for him and constantly sought out evil (ways) to conquer my troops. (ii′ 15′) The deities Aššur, Ištar, (and) Nanāya, [who] marched at my side (and) [allowed me to stand over] my *foes*,
14′)	⌜*iš*⌝-*ta-né-*’*a-a* MUNUS.ḪUL *a-na ka-šad* ERIM.ḪI.A-*ia*	
15′)	AN.ŠÁR ^{d}15 ^{d}*na-na-a*	
16′)	[*šá*] ⌜Á⌝.II-⌜*a-a il*⌝-*li-ku*	
17′)	[*ú-šá-zi-zu-in-ni ṣe-er*] ⌜*ga*$^{?}$-*re-ia*⌝	
Lacuna		Lacuna
Rev.		
Col. i		
Lacuna		Lacuna

obv. i′ 2′ [GIŠ.GU.ZA ^{m}*te-um-man*] “[the throne of Teumman]”: Or possibly just GIŠ.GU.ZA-*šú* “his throne” inside the break if the signs were more spaced out.

Lacuna before obv. ii′ 1′ The translation assumes that the now missing line before obv. ii′ 1′ contained *a-na-ku* ^{m}AN.ŠÁR-DÙ-A “I, Ashurbanipal”; see, for example, text no. 197 rev. 14a.

obv. ii′ 2′ ERIM.ḪI.<A>-*ia* “my troops”: There is a gap between the ḪI and IA signs where A should have been written, but the scribe left this space blank.

obv. ii′ 5′ The MEŠ$^{?}$-*ia* of GIŠ.TUKUL.MEŠ$^{?}$-*ia* “my weapons” and *in-na-bit-ma* “he fled and” are difficult to discern as it looks like these signs have been written closely together over other or poorly erased signs. Bauer, Asb. p. 58 read *i-na-*⌜*bit*⌝-*ma*, but this spelling seems unlikely.

1′) ⌜*ta*⌝-*as-bu-šu-*[*ma*] ⌜*tal-li-ku*⌝
2′) *tu-ši-bu qé-reb* KUR.ELAM.⌜MA⌝.KI
3′) *ta-a-a-rat* DINGIR-*ti-šá*
4′) *tu-šad-gi-la pa-nu-u-a*
5′) *a-mat* DINGIR-*ti-šá ša ul-tu* u_4-*me* SÙ.MEŠ *taq-bu-u*
6′) *e-nen-na tu-kal-li-ma* UN.MEŠ EGIR.MEŠ
7′) ŠU.II ^{d}*na-na-a* ^{d}ÙRU-INIM-*sa*
8′) ^{d}UNUG.KI-*a-a-i-tu at-mu-uḫ-ma*
9′) (traces)
Lacuna
Col. ii
Lacuna
1′) [...] *x*
2′) [...] *x*
3′) [...] *x*
4′) [...] *x*
Lacuna
One column likely completely missing

Rev. i 1′–4′) [(As for) the goddess Nanāya, who 1,635 years (ago)] became angry [and] went to live in the land Elam, she entrusted me with the return of her divinity.
Rev. i 5′–9′) Her divine word(s) that she had spoken in distant days, she now disclosed to the people of a later generation. I grasped the hands of the goddesses Nanāya, Uṣur-amāssa, (and) Urkayītu, and ...

Lacuna

Lacuna
Rev. ii 1′–4′) (No translation possible)

Lacuna
One column likely completely missing

235

A fragment from one face of a clay tablet that preserves parts of seven lines of text probably contains an inscription of Ashurbanipal. The reference to the goddesses Nanāya, Uṣur-amāssa, (and) Urkayītu (although the names of the first two deities are restored) suggests that the text probably contained some type of description of the king's fifth Elamite campaign and the return of Nanāya's statue from Susa to the Eanna temple complex at Uruk in 646. These three goddesses appear together in inscriptions destined for objects in Uruk — most likely for Nanāya's cella Eḫiliana ("House of the Luxuriance of Heaven") in the Eanna complex — (text nos. 236 and probably 234) and in Cutha (text nos. 227–228). The present inscription is tentatively edited here with the Uruk inscriptions, as that city is probably the more likely original location for this text.

CATALOGUE

Registration Number	Provenance	Dimensions (cm)	cpn
81-7-27,145	Nineveh, Kuyunjik	2.5×3.2	p

234 Lacuna before rev. i 1′ The translation assumes that the now missing line before rev. i 1′ contained ^{d}*na-na-a ša* 1 LIM 6 ME 30.ÀM 5 MU.AN.NA.MEŠ "(As for) the goddess Nanāya, who 1,635 years (ago)"; see, for example, text no. 9 (Prism F) v 72.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1807 (study)
1933 Bauer, Asb. p. 62 and pl. 58 (copy, transliteration)
1996 Borger, BIWA p. 349; and LoBl p. 104 (transliteration, study)

TEXT

Lacuna
1′) [...] *x x x x* [...]
2′) [...]-*ú áš-ku-na taḫ-*˹*ta*˺-[*šú-un* ...]
3′) [...] ˹URU˺.*šu-šá-an ú-šaḫ-*˹*rib*˺ [...]
4′) [... ^{d}*na-na-a* ^{d}ÙRU-INIM-*sa* ^{d}]˹*ar*˺-*ka-a-a-i-tu šá* ˹*ul*˺-[*tu* ...]
5′) [... *ú-še*]-˹*ri*˺-*ba é-an-na ina* [...]
6′) [... *mu-šam-qí*$^{?}$]-˹*ta*˺-*at* LÚ.KÚR.MEŠ-*ia* [...]
7′) [...] *x x x x* [...]
Lacuna

Lacuna
1′–7′) [...] ... [...] I brought about [their] defea[t ...] I devasta[ted the cit]y Susa [... the goddesses Nanāya, Uṣur-amāssa, (and) A]rkayītu (Urkayītu), who f[rom ... (5′) ... I made (them) ent]er Eanna in [... *who cuts d*]*own* my enemies [...] ... [...]

Lacuna

236

A small flake from one face of a clay tablet almost certainly preserves part of an inscription of Ashurbanipal. Although hardly anything remains of the tablet's contents, the reference to the goddesses Nanāya, Uṣur-amāssa, (and) Urkayītu suggest that the text probably contained some type of report on the king's fifth Elamite campaign and the return of the statue of Nanāya from Susa to the temple Eanna ("House of Heaven"), the temple complex of the goddess Ištar at Uruk, in 646. Moreover, the mention of Uruk at the end of what is likely the tablet's subscript makes it clear that the inscription was to be written on an object destined for that city, and with the specific mention of these three goddesses, most likely for Nanāya's cella Eḫiliana ("House of the Luxuriance of Heaven") in that temple complex.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13360	Nineveh, Kuyunjik	3.2×3.8	p

COMMENTARY

This flake preserves parts of two narrow columns from the reverse of a tablet. Given the fairly short length of the lines on rev. i′, the tablet probably contained more than two columns of text on each face.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1306 (study)
1924–39 Geers, Heft A p. 149 (copy)
1996 Borger, BIWA p. 337; and LoBl p. 48 (transliteration, study)

TEXT

Obv.
Obverse completely missing
Rev.
One or more columns completely missing
Col. i′
Lacuna
1′) ᵈ⌜*na*⌝-[*na-a*]
2′) ᵈ*ú*-⌜*ṣur-a*⌝-[*mat-sa*]
3′) ᵈUNUG.KI-*a*-⌜*a*⌝-[*i-tu*]
4′) *a-na be-*⌜*lut*⌝ [KUR]
5′) *ù* [UN.MEŠ]
6′) *i-*⌜*nam*⌝-[*bu-ú* MU-*šú*]
Lacuna
Col. ii′
Lacuna
1′) [(*ša*ʔ *ina*ʔ UGUʔ) MU.SARʔ]-*e*
2′) [*ša*ʔ] ⌜UNUG⌝.KI
Blank
Lacuna

Obverse completely missing

One or more columns completely missing

Lacuna
Rev. i′ 1′–6′) [whom] the goddesses N[anāya], Uṣur-a[māssa], (and) Urkay[ītu] nom[inate] for ruling ov[er the land] and [people],

Lacuna

Lacuna
Rev. ii′ 1′–2′) [(*That which is written upon*) *the inscribed object*]*s* [*of* U]ruk.
Blank
Lacuna

237

A small fragment from the obverse of a clay tablet preserves part of the first three lines of an inscription of Ashurbanipal. The text is written in contemporary Babylonian script and horizontal rulings separate each line of text. Given that the script and format of this text are similar to those of the following inscription (text no. 238) and that both texts use IBILA instead of A for the last element in Ashurbanipal's name (*aplu* "heir"), it is possible that this piece might be the beginning of text no. 238.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 16781	Nineveh, Kuyunjik	4.4×2.5	p

BIBLIOGRAPHY

1914 King, Cat. p. 221 (study)

1996 Borger, BIWA pp. 330 and 339; and 8º-Heft pp. 189–190 (transliteration, study)

TEXT

Obv.

1) [... ^{m}]ᵀAN¹.ŠÁR-DÙ-IBILA ᵀLUGAL¹ [...]

2) [...] ᵀLUGAL¹ KUR *šu-me-ri* [*u* URI.KI ...]

3) [...] *x* KI *x* (*x*) [...]

Lacuna

Rev.

Reverse completely missing

1–3) [*I*, A]shurbanipal, [*great*] ki[ng, ..., kin]g of the land of Sumer [and Akkad, ...] ... [...]

Lacuna

Reverse completely missing

238

This fragment of a clay tablet bears an inscription of Ashurbanipal that is written in contemporary Babylonian script. The text might have been composed late in his reign (see the commentary).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 2846	Nineveh, Kuyunjik	9.6×5.7	p

COMMENTARY

K 2846 is a fragment that preserves parts of both faces, as well as a portion of the right edge of a clay tablet. Although the bottom edge is not preserved, the final line of the obverse and the first line of the reverse appear to be the division between both faces. A horizontal ruling separates every line of the obverse and every line of the reverse up to line 16, but then after a double horizontal ruling following rev. 16, there are no additional horizontal rulings on the tablet.

Given that the script and format of K 2846 are similar to those of the previous inscription (text no. 237) and that both texts use IBILA instead of A for the last element in Ashurbanipal's name, text no. 237 could be the beginning of this text.

Although the tablet is too fragmentary to establish an exact date for the inscription, it might originate late in Ashurbanipal's reign, but this is not certain. The spelling of Nineveh as *ni-nú-a*.KI in rev. 10 matches that found in text no. 12 (Prism H) vi 12′ and 24′ (although these two occurrences lack the determinative). Also, [MU.SAG.NA]M.LUGAL.LA (obv. 3′) and KUR *kaš-ši-i* (obv. 4′) are not presently attested in the earlier editions of Ashurbanipal's inscriptions, yet one cannot rule out the possibility that the text dates to the early part of that king's reign since this inscription contains a very long description of the campaign against the city Qirbit.

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1982 Lambert, JJS 33 pp. 67–68 (rev. 14–17, edition, study)
1994 Onasch, ÄAT 27/1 p. 27 (study)
1996 Borger, BIWA p. 330 (study)
2011 Fuchs, HSAO 14 pp. 286–287 (obv. 4′, translation, study)

TEXT

Obv.		
Lacuna		Lacuna
1′)	[...] *x*	1′–10′a) [...] my [... the beginning of (my) r]eign [... ins]ide the land of the Kassites (5′) [...] their counsel changed [...], the king of Assyria, [...], who had [not b]owed down to my yoke, [...] pours out ...s [...] constantly did [...] he was uttering hostilities [towards Assyria].
2′)	[...] *x-ú-a*	
3′)	[... MU.SAG].ᵏNAMᵏ.LUGAL.LA	
4′)	[... *qé*]-ᵏ*reb*ᵏ KUR *kaš-ši-i*	
5′)	[...] *x iš-ta-ni mi-lik-šú-un*	
6′)	[...]-ᵏ*ú*ᵏ LUGAL KUR *aš-šur*.KI	
7′)	[... *la*] ᵏ*ik*ᵏ-*nu-šú a-na ni-ri-ia*	
8′)	[...] *x* DA GÀR$^{?}$.MEŠ *i-tab-ba-ku*	
9′)	[...] *x i-te-ep-pu-šú i-dab-bu-ub ze-rat*	
10′)	[KUR *aš-šur*.KI *a-na-ku* ^{m}AN.ŠÁR]-DÙ-IBILA LUGAL *dan-nu* LUGAL KUR *aš-šur*.KI	10′b–16′) [I, Ashur]banipal, strong king, king of Assyria, [...] ... [..., w]ho was quick with reliable words, [...] I sent him [to] the city Qirbit and [... I made] him take [*the road*. (15′) ...] I sent and [... *t*]*hem*.
11′)	[...] SIG_5 Ú GAL Ú MU *e-mid/pap re-ši-ia*	
12′)	[...] ᵏ*ša iḫ*ᵏ-*mu-ṭu da-ba-bi ki-i-nu*	
13′)	[... *a-na*] ᵏURUᵏ.*qir-bi-ti áš-pur-šú-ma*	
14′)	[... *ḫar-ra-na*$^{?}$ *ú-šá*]-ᵏ*aṣ*ᵏ-*bit-su*	
15′)	[...] *x* ᵏ*áš*ᵏ-*pur-ma*	
16′)	[...]-ᵏ*su*$^{?}$ᵏ-*un*	
Rev.		
1)	[...] *x*	Rev. 1–11) [...] ... [...] ... [...] ... he made (*his troops*) enter and [...] ... they seized (and) conquered, and (rev. 5) [...] ... they killed with the sword [...] ... and [...] their leader [...] *and*, in order not to see *him*, [...] he hung [... on poles] and surrounded the city (with them) (rev. 10) [...] to Nineveh [...] ... he gleefully rejoiced.
2)	[...] *x-ra-niš*	
3)	[...] *x* ᵏÚᵏ *x* ᵏ*ú*ᵏ-*še-rib-ma*	
4)	[...]-ᵏ*ta*ᵏ-*din iṣ-ba-*ᵏ*tu*ᵏ *ik-šu-du-ma*	
5)	[...] *x-nu i-na-ru i-na* GIŠ.TUKUL.MEŠ	
6)	[...] *x-nu ú-šal/sal-liḫ-ma*	
7)	[...] *x a-li-ki pa-ni-šú-un*	
8)	[...]-*ma a-na la ba-ri-i-*ᵏ*šú*$^{?}$ᵏ	
9)	[... *ina* GIŠ.*ga-ši-ši*] *i-lu-ul-ma* URU *ú-šal-*ᵏ*mi*ᵏ	
10)	[...] *x a-na qé-reb ni-nú-a*.KI	
11)	[...] *x* ᵏKIᵏ *x* GAL-*a ḫa-diš i-ri-šá*	
12)	[...]-*ru*$^{?}$-*bu* LUGAL-*ú-ti*	Rev. 12–16) [...] ... kingship [..., wh]o cut(s) down his foes, [...] distant ...s (rev. 15) [...] may he be fully satisfied with (his) life [...] ...
13)	[...] ᵏ*mu*ᵏ-*šam-qí-tu ga-re-šú*	
14)	[...] *x*.MEŠ ᵏ*ru*ᵏ-*qu-ti*	
15)	[...] *x* TIN *liš-bi*	
16)	[...] *x-ri-šú*	
17)	[...] ᵏMU$^{?}$ᵏ-AN-NA	Rev. 17–19) (No translation possible)
18)	[...] *x-ga-a*	
19)	[...]-ᵏ*ti*$^{?}$ᵏ	
Lacuna		Lacuna

rev. 17 M. Streck (Asb. p. 208 n. f) read the final signs of this line as MU.AN.NA, "year." However, T. Bauer (Asb. pp. 54–55 n. 6) instead suggested that they could represent the last signs of a temple name ending in *-an-na*.

239

A flake from one face of a clay tablet preserves parts of seven lines of text from an inscription of Ashurbanipal. All that is contained on the tablet is the name of the king, some of his titles, the name of his father, Esarhaddon, and possibly that of his grandfather, Sennacherib. Each line of text is separated by a horizontal ruling.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 14431	Nineveh, Kuyunjik	5.1×5.7	p

BIBLIOGRAPHY

1914 King, Cat. p. 97 (study)

1996 Borger, BIWA p. 338; and 8°-Heft p. 183 (transliteration)

TEXT

Lacuna

1′) [...] *x* AN I BI *x* [...]

2′) [... ^{m}*aš-šur*-DÙ]-⌜A⌝ MAN KUR *aš-šur mut-*⌜*nen*⌝-[*nu-u* ...]

3′) [...] DINGIR$^{?}$-*ti-ki ut-tu-ma x* [...]

4′) [... LUGAL].MEŠ-*ni* AD.MEŠ-*šú x* [...]

5′) [...] *x* ^{m}*aš-šur*-PAP-AŠ MAN ⌜KUR⌝ [*aš-šur* ...]

6′) [... ^{md}30]-⌜PAP$^{?}$⌝.MEŠ-⌜SU$^{?}$⌝ [...]

7′) [...] *x* [...]

Lacuna

Lacuna

1′–7′) [...] ... [... Ashurbanip]al, king of Assyria, the pio[us one, ...] your *divine* [...] chose and [... the king]s, his ancestors, [...; (5′) (...) *so*]*n of* Esarhaddon, king of [Assyria, ...; *grandson of Sennac*]*her*[*ib*, ...]

Lacuna

240

A small fragment from the right side of one face of a clay tablet preserves part of eight lines of an inscription of Ashurbanipal. The text is written in contemporary Babylonian script and appears to mention the Elamite kings Urtaku and Ummanigaš (Ḫumban-nikaš II).

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
K 13225	Nineveh, Kuyunjik	4.8×2.8	p

BIBLIOGRAPHY

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1996 Borger, BIWA p. 337; and LoBl p. 47 (transliteration, study)

TEXT

Lacuna
1′) [...] *x*
2′) [... *šat*$^{?}$]-$^{\lceil}$*ti*$^{?\rceil}$-*šam*$^{?}$-*ma*
3′) [...] *x a-ki-i*
4′) [... ^{m}]*ur-ta***-gi* LUGAL
5′) [...] *x* ḪA RA ZA AN NU
6′) [...] *x ina* GÌR.II-*šú it-ta-suk*
7′) [... ^{m}*um*]-$^{\lceil}$*man*$^{\rceil}$-*ni-ga-áš* ŠEŠ-*šú i-na*
8′) [...] *x* IG $^{\lceil}$TUR$^{?\rceil}$ *x*
Lacuna

Lacuna
1′–8′) [... *yea*]*rly* [...] as [...] Urtaku, the king (5′) [...] ... [...] he threw down [...] at his feet [... Um]manigaš, his brother, in [...] ...

Lacuna

4′ [^{m}]*ur-ta***-gi* "Urtaku": The *ta* lacks its final vertical wedge.

Minor Variants and Comments

Text No. 154

Rev. 10.2 ḪÉ.ᶠGÁL-*lim*ᵓ¹ for ḪÉ.GÁL-*li*. **Rev. 12**.1 ᶠ*ša*¹ for *šá*.

Text No. 155

Rev. 5.2 ᵐ*tam-ma-ri-tu* for ᵐ*tam-ma-ri-tú*. **Rev 7**.2 *ul-*ᶠ*tu*¹ for *ul-tú*. **Rev. 13**.2 US₅.UDU.ḪI.A for *ṣe-e-ni*.

Text No. 156

Obv. 5.2 ᶠLUGAL¹ for MAN. **Obv. 6**.2 *ù* for *u*. **Obv. 8**.2 [*šal*]-ᶠ*lu*¹-*ú-ti* for *šal-lu-tu*. **Obv. 9**.2 ᶠLUGAL¹ for MAN. **Obv. 14**.2 [ᵈ*iš-tar*]-*i-šú* for ᵈ*iš-tar-šú*. **Obv. 18**.2 [*áš*]-ᶠ*ra*¹-*a-te-šú-nu* for *áš-ra-te-šú-nu*.

Text No. 186

11.4 LUGAL-ᶠ*ú*¹-[*ti*] for LUGAL-*u-ti*. **14**.2 *ṣal-ti* for *ṣa**(over erasure)-*al-ti*.

Text No. 197

Obv 5′.4 [ᵐ*tar-qu*]-*ú* for ᵐ*tar-qu-u*. **Obv. 5′**.4 LUGAL for MAN. **Obv. 6′**.2 ᶠ*qab-li*¹ for MURUB₄. **Obv. 5′′**.7 ᶠ*šá*¹ for ᶠ*ša*¹. **Obv. 6′′**.7 KUR.*mu-ṣur-*ᶠ*ri*¹ for KUR.*mu-uṣ-ri*. **Obv. 7′′**.7 MAN for LUGAL.

Obv. 7′′.7 KUR.ELAM.MA.ᶠKI¹ for KUR.*e-lam-ti*.

Rev. 17.2–3 ᶠ*šá*¹ and *šá* respectively for *ša*. **Rev. 19**.3 [ᵐ]ᶠ*tam*¹-*ma-ri-tu* for ᵐ*tam-ma-ri-tú*. **Rev. 26**.2 ᵐᶠ*um*¹-[*man-al*]-ᶠ*da*¹-*su* for ᵐᶠ*um-man*¹-*al-da-si*. **Rev. 28**.1 URU.[*ma-dak*]-ᶠ*tu*ᵓ¹ for URU.ᶠ*ma-dak-tú*¹.

Text No. 200

Obv. 13.4 *pa-*ᶠ*laḫ*¹ for *pa-làḫ*. **Obv. 15**.4 MURUB₄ for *qab-li*. **Obv. 15**.4 ᶠMÈ¹ for *ta-ḫa-*ᶠ*zi*¹. **Obv. 16**.4 *ša* for *šá*. **Obv. 16**.3 MUNUS.SIG₅ for SIG₅-*tì*. **Obv. 16**.4 ᶠ*iḫ-šu-uḫ*¹-[*an-ni*] for ᶠ*íḫ*¹-*šu-ḫa-an-ni*. **Obv. 18**.3 ᶠ*šá*¹ for *ša*.

Text No. 207

Obv. 50′.4 ᶠ*iḫ-ṭu*¹-*u* for ᶠ*iḫ*¹-*ṭu-ú*. **Obv. 51′**.4 omits *us* in *e-pu-us-su-nu-ti*. **Obv. 54′**.2 omits *u* in *ub-lu-u-ni*. **Obv. 65′**.5 *ba-nu-u-*ᶠ*a*¹ for DÙ-*u-a*. **Obv. 66′**.5 LUGAL-*u-*ᶠ*ti*¹ for LUGAL-*u-te*.

Rev. 3.6 omits *šú* in *ú-ra-sib-šú*. **Rev. 16**.2 omits *u* in *be-lu-u-ti*. **Rev. 26**.2 *ik-šu-da* for *ik-šú-da*. **Rev. 30**.2 *is-ḫup-*ᶠ*šu*¹-[*ma*] for *is-ḫup-šú-ma*. **Rev. 35**.1 *e-*ᶠ*li*¹ for UGU.

Text No. 225

Obv. 12.4 [*ṣur*]-ᶠ*ru*¹ for *ṣur-ra*.

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Šutur-Naḫūndi (Ištar-Nanḫūndi; Šutruk-Naḫḫunte II, king of Elam): 94 iii 4′; **96** rev. i′ 6′.
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Umbakidinu (son of Ummanappa): 173 iv 7′; **178** rev. 20.
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Ummanaldašu (Ḫumban-ḫaltaš, son of Teumman): 173 iv 6′; **178** rev. 19; **203** rev. 1; **204** obv. 9′; **205** obv. 6′.
Ummanaldašu (Ḫumban-ḫaltaš II): 79 ii 9, 13, 22; **81** 6′; **82** 6′; **121** 2′; **135** obv. 4′; **170** obv.? 3′; **186** 21; **203** rev.

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Ummanamni (son of Ummanpi'): **203** rev. 2; **204** obv. 9′; **205** obv. 6′.
Ummanappa: **79** ii 11, 20; **82** 5′; **83** i′ 1; **121** 1′; **135** obv. 3′; **170** obv.? 2′; **173** iv 5′, 7′; **178** rev. 18, 20; **186** 20.
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Ummanigaš (Ḫumban-nikaš II): **79** ii 11, 20, iv *3′*; **82** 5′; **83** i′ 1; **85** i 5′; **86** i 71′; **87** ii 1; **89** ii 13, 13′, iv 5′; **92** iii 11′, 27′, 32′; **95** i 3, 6; **106** 3′; **126** rev. 3, 4, 10; **132** 1′; **135** obv. 3′, rev. 2; **155** obv. 7′, 8′, 9′, 14′, rev. 1; **161** i 2, ii 11, iii 9′; **162** l.e. 1; **170** obv.? 2′, 10′; **171** rev.? 9′; **174** rev. 2′, 7′; **175** iii 10′; **177** 10′; **178** obv. 8′, 12′, rev. 6, 11, 15; **181** obv.? 5′; **186** 20; **197** rev. 4; **228** obv. 14′, 15′; **229** ii 9′; **234** obv. i′ 1′, 3′; **240** 7′.
Ummanpi': **203** rev. 2; **204** obv. 9′; **205** obv. 6′.
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Urtaku (king of Elam): **79** i 2, 15, ii 8, 9, 12, 14, 21, 23; **80** obv. i′ 10′, 11′, 16′; **81** 4′, 5′, 7′; **82** 6′; **86** ii 10′; **89** ii 5′; **92** iii 11′; **135** obv. 3′, 4′; **149** 9′; **155** obv. 7′; **161** i 2, iii 9′; **162** l.e. 1; **170** obv.? 3′; **173** iv 5′, 7′; **178** rev. 18, 21; **186** 15, 20, 21; **197** obv. 7′′, 9′′; **203** rev. 2; **204** obv. 9′; **205** obv. 6′; **228** obv. 14′; **240** 4′.
Urtaku (in-law of Teumman): **161** ii 4 (blank).
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Zazaz: **127** rev. 15′; **181** obv.? 3′.
Zinēni: **161** i 8; **163** rev. 1.
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[...]-NAGdinu: **173** iv 9′; **178** rev. 22.
[...]-NU-NU/BAD: **173** iv 5′; **178** rev. 18.
[...]-teDI: **173** iv 3′; **178** obv. 20′.
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Akkad (Māt-Akkadî): **86** ii 11′; **89** ii 6′, iv 3′; **114** obv. 2; **141** 4′; **186** 2; **194** i 40; **200** obv. 12; **206** obv. 9; **207** rev. 42; **215** ii 5′; **220** i 1′, 4′, iii 18′; **227** obv. 14; **228** rev. 24; **229** i 5, 20, ii 1; **232** i 2; **237** obv. 2.
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Apparu: **194** iv 33.
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Arwad: **91** i 9′; **207** rev. 33.
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Assyrian(s): See Assyrian Ištar.
Aššan: **135** rev. 5.
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Athribis (Ḫatḫariba): **207** obv. 68′.
Ayusiaš: **75** 9′.
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Azaqayani: **76** ii′ 5′.
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Bābili: See Babylon.
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Ištar Aššurītu: See Assyrian Ištar.

Ištar of Akkad: **220** iii 12′; **232** iii 7′.
Ištar of Arbela: **74** iii 24′; **75** 6′; **79** ii 30; **83** i′ 5; **84** i′ 6′; **86** iv 8′, 12′′; **92** iii 3′; **95** i 11; **105** rev.? i 8′; **111** i′ 4′; **112** ii 12, iii 2′, 11′; **119** rev. 9; **123** 2′; **133** rev. 2; **145** rev. 2′, 8′; **159** obv. 3; **162** rev. 2′; **165** obv. 7; **217** rev. 14′; **227** rev. 7; **228** rev. 15; **233** obv. 6′. See also Šatru.
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